

# Notes and queries

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# NOTES AND QUERIES:

A

*Medium of Intercommunication*

FOR

LITERARY MEN, GENERAL READERS, ETC.

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"When found, make a note of."—CAPTAIN CUTLER.

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JANUARY—JUNE, 1883.

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PUBLISHED AT THE

OFFICE, 20, WELLINGTON STREET, STRAND, W.C.

By JOHN C. FRANCIS.

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No. 158.

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## Notes.

## AN UNPUBLISHED LETTER OF BEAUMARCHAIS.

Anything new which throws a little additional light upon a phase of the troubled life of this extraordinary man must have some interest for the readers of "N. & Q." A letter in the autograph of the great merchant-dramatist, which fell into my hands some years ago, and which I came upon the other day in turning over some of my books, seemed to me to answer this purpose; and I give it here for the first time in print, with a rough translation\* into English. It is addressed to the dis-

\* Paris, April 17, 1783.

My Lord.—Yesterday, trembling with fever, I called on M. d'Ormesson: I arranged with him that he should write to you this morning, and that, on my part, I should go to Versailles, bearing to himself your answer. But my fever has increased to such a degree that I can scarce see what I am writing, within my bed-curtains.

The mortification of finding myself in this extremity, without having yet succeeded in concluding anything about my wretched claims, and my liabilities now due, have deprived me of repose. Then, at the last moment, comes this fever, which completes the work; and on Saturday I must pay a sum, which I do not possess and cannot raise before that day. M. d'Ormesson, though full of goodwill towards me, wishes for your support before

tinguished diplomat and minister the Comte de Vergennes, who was, during the last few years of his life, and therefore at the period at which this letter was written, President of the Council of Finance. The M. d'Ormesson who is mentioned in the letter was Henri-François de Paule le Fèvre d'Ormesson, who, having succeeded his father in the administration of the Maison de Saint-Cyr, impressed Louis XVI. so favourably by the manner in which he transacted the business of his post that the king appointed him to the Contrôle Générale des Finances. Diffident about accepting this, on account of his youth, he was encouraged by the king, who said to him, "I am younger than you, and yet I fill a greater station than that which I am giving to you!" D'Ormesson was, however, incompetent for the duties of the im-

coming to my aid; and now, at the moment when I have the greatest need to go to you and beg of you this act of justice, as a special favour, I am nailed to my pallet.

You do not wish that I should perish. I only ask for a small part of a great total, which you would cause to be paid to me if some enforced delays had not put off till now my strict payment in full.

In the name of honour and of your benevolence, write, my Lord, to M. d'Ormesson, and tell him that there is no objection to giving me the payment on account, with a statement of which I have furnished him; it is only the amount which I am myself obliged to pay. And condescend to add that it is indispensable that he should cause a prompt examination and payment of my claims to be made; for one cannot conclude an affair before beginning it; but five years have now elapsed, and the consideration of this affair has not yet been commenced.

As I was myself to be the bearer of your reply, be so kind as to give it to my postilion. I cannot go to Versailles; but this afternoon, after the access (of fever), I will do as I did yesterday: I will go to M. d'Ormesson's house on hands and knees, sooner than fail to go, so desperate has my case become.

I desire to bring you a curious paper, relating to the subject which I had the honour to mention to you last Monday. But I dare not entrust it even to my own messenger. I will go and show it to you, as soon as I am able to make a journey of four leagues.

I enclose a copy which I have had made of Voltaire's letter to the King of Prussia and of the monarch's answer. I present to the king the homage of the perusal of the manuscript which I have already given you: add to it this document, proving the truth of the facts, and put it at the page on which the writer treats of the war of 1743, which you will easily find. If it amuses the king to read this, and if his Majesty would like to have, in confidence, some other hitherto unknown portions of the great portfolio, I shall make it my duty and my pleasure, both for your and for his sake, to extract some other matters of great interest.

Save my honour for me, I beg of you, by bidding M. d'Ormesson make this temporary but necessary settlement of my claims. Never has the Service had to wait one moment when my activity has been required.

I beg a million of pardons for this informal babble. My head throbs like a forge, and anxiety redoubles my fever.

I am, with the most unalterable devotion, my Lord,

Your most humble and obedient servant,

CARON DE BEAUMARCHAIS

portant place which he accepted; the innumerable details of the work confused him, he lost his head, committed blunder after blunder, and, after a few months, was superseded by M. de Salonne, leaving a greater deficit than had ever been known before. About this time, harassed by his creditors on one side, secretly employed by the minister on the other in assisting the Americans in their struggle for independence, his debts and his vast speculations continually agitating his mind with visions of immense wealth or abject poverty, while his fleet with its convoy were able to help a French admiral to inflict a heavy blow on an English squadron, at the cost of many ships and much merchandise to the speculator himself,—Beaumarchais was yet never able to extort from the Government more than a tithe of what was due to him. He received the smiles of the king, but not his coin, even after the great service mentioned above. Not until he had been thirty-six years in his grave did his family receive anything from the wreck of his claims upon the American Government—claims that only needed the sincere support of his own to establish them, clear and incontestable.

M. E. Fournier, in his admirable edition of the works of Beaumarchais (1876), prints a letter, till then unpublished, which he justly calls very important. It is dated the 15 May, 1783, and is also addressed to the Comte de Vergennes. In that letter Beaumarchais says that he had seen M. de Fleury, who had promised to occupy himself with his "indispensable liquidation." The writer represented that it was already three months since his accounts had been laid before the king. "Je suis serré," he says, "dans un étai." His engagements would suffer no postponement. The seizure of his two vessels had cost him more than 800,000 fr., and the publicity of his losses had brought his creditors down upon him. Remittances from America had been suspended. The Aigle, on board of which he had 4,000 bales, was taken. Floods at Morlaix had spoiled 100,000 fr. worth of his goods in warehouses. On the eve of his payment, the day before, a broker, by fraudulent bankruptcy, had deprived him of 30,000 fr. "This is the hardest time of my life," he continues; "and you know, M. le Comte, that I have now had for three years more than 200,000 fr. locked up in the enormous mass of parchment title-deeds which M. de Maurepas ordered me to buy up secretly in every direction. I shall perish unless M. de Fleury quickly decides with you to throw to me the sum which I request on account, as one throws a rope to a drowning man."

A month after this strong appeal, nothing appears to have been yet done to relieve poor Beaumarchais. He then writes the following touching letter, which lies now before me:—

Monsieur Le Comte\*

Paris ce 17 avril 1783.

hier au Soir je me trainai, tremblant la fièvre, chez M. D'Ormesson: Je convins avec lui qu'il vous écrirait ce matin, et que de mon côté je me rendrais à Versailles pour lui rapporter à lui-même votre réponse. Mais ma fièvre a redoublé à tel point que Je vois à peine ce que J'écris dans mes rideaux. Le chagrin de me voir enfin aux aides, sans avoir rien pu finir encore sur mes tristes réclamations, et mes échecs arrivés, m'ont ôté le repos. Puis au dernier moment, voilà la fièvre qui couronne l'ourtre, et Je dois payer samedi une somme que Je n'ai point, ni ne puis faire d'ici là. M. D'Ormesson, plein de bonne volonté, veut pourtant avoir votre attache pour venir à mon secours, et dans le moment on J'ai le plus grand besoin d'aller vous demander cette justice comme une grâce spéciale, je suis cloué à mon grabat.

Vous ne voulez pas que Je périsse. Je demande une légère partie d'un grand tout que vous me feriez payer, si des lenteurs forcées n'avaient pas retardé ma liquidation rigoureuse jusqu'à aujourd'hui.

Au nom de l'honneur, et de votre bienveillance, écrivez, Monsieur le Comte, à M. D'Ormesson qu'il est sans inconvénient de me donner l'échelle d'acomptes dont Je lui ai remis l'état, c'est celui de mes paiements forcés. Et daignez lui ajouter qu'il est indispensable de faire faire promptement l'examen et la liquidation de mes demandes; car on ne peut finir une affaire qu'après l'avoir commencée; et depuis 5 ans, celle-ci ne s'entame point. Comme Je devais me rendre porteur de votre réponse, daignez la remettre à mon postillon. Je ne puis aller à Versailles; mais cette après midi, après l'acces, Je ferai comme hier; J'irai plutôt à quatre patés chez M. D'Ormesson, que d'y manquer, tout mon état est devenu violent.

Je voulais vous porter un papier curieux, relatif à ce que J'ai eu l'honneur de vous dire lundi. Mais Je n'ose le confier, même à mon courrier. Je vous irai le montrer, dès que Je pourrai faire quatre lieues.

Je joins ici le copie que J'ai fait tirer de la lettre de *Voltair* au *Roi de Prusse* et de la réponse du *Monarque*; en présentant l'hommage de cette lecture du Manuscrit que Je vous ai remis, au *Roi*; joignez cette pièce justificative de la vérité des faits, en la mettant dans la page où il traite de la guerre de 1743, que vous retrouverez facilement.

Si cette lecture amuse le *Roi*, et que Sa Majesté desire en secret quelques autres parties inconnues du grand portefeuille; Je me ferai un devoir et un plaisir de faire, et pour vous, et pour lui, des choix bien intéressants. Sauvez moi l'honneur Je vous prie, en mandant à M. D'Ormesson de me donner un provisionnaire indispensable. Jamais le Service n'a attendu un moment quand moi activité a été invoquée.

Je vous demande un million de Pardons de ce bavardage informel. Ma teste frappe comme une forge, et l'inquietude augmente ma fièvre.

Je suis avec le plus inviolable dévouement,

Monsieur Le Comte,  
Votre très humble et très obéissant Serviteur  
CARON DE BEAUMARCHAIS.

M. Le C<sup>te</sup> de Vergennes.

Surrounded and oppressed with the troubles, anxieties, and cares which dictated this request for the payment of a small part of what the State owed to him, this wonderful man contrived to

\* I have transcribed this letter *verbatim et literatim*, without presuming to correct the writer's orthography, punctuation, or accents.

deal from his numberless occupations, when his head was clear from fever, a few hours, from time to time, which he devoted to a service which repaid him far more generously than did his king—that of the stage. Almost within a year from the date of this letter, his famous play, which alone is said to have brought him in 80,000 fr., the *Mariage de Figaro*, was produced on Tuesday, April 27, 1784. He must have conceived, if he had not actually written, a large part of this immortal work at the very moment when he was penning the piteous letter which is here published for the first time.

JULIAN MARSHALL.

# THE EPIPHANY AGAPE OF THE CHURCH OF OSIMO.

I have before now, on the question of the Benediction of the Paschal Candle (5<sup>th</sup> S. xi. 321) cited in the pages of "N. & Q." some features of local Italian ritual which possess an interest for the antiquary as well as for the liturgiologist.

It appears to me that the Epiphany ceremonies formerly practised in the Church of Osimo, in the Æmilia, fall distinctly within the above category; and I therefore offer them for what will practically be the Epiphany number of "N. & Q." as well as the first of the new year.

Besides the purely liturgical peculiarities of the Church of Osimo, which, in strictness, seem rather to have been common to the group of dioceses on the Adriatic slope of the Apennines embraced within what used to be known as the Legations, there was a celebration of the festival which the reverend authority whom I follow, the Canonico Fanciulli, in his elaborate and interesting treatise *Di Alcuni Riti della Cattedrale di Osimo* (Roma, Stamperia Salomon, s. a., but Imprimatur dated 1805) calls an "Agape." From Canon Fanciulli's statements it would appear to be in their Processionals that we should look for these survivals of old Italian church customs, which lasted in many dioceses for a considerable time after the Roman Missal and Breviary had authoritatively superseded all other formularies.

Accordingly, we find that the usage of the Church of Osimo, in holding a solemn procession for the benediction of the holy water at the festival of the Epiphany, was one of the ritual practices which survived the general adoption of the Roman rite in Italy. This procession, in which the laity of the city were represented by a richly-dressed patrician who headed it as cross-bearer, started from the cathedral after Compline on the eve of the Epiphany. It seems worth noting here that women were excluded from the cathedral at the formation of the procession. And it seems no less worthy of note that the procession, though ritually part of the festival, being held "nella vigilia dell' Epifania," would appear to have been

treated in the diocese of Osimo as penitential; for the clergy, we are told, were vested in violet. It is possible, of course, if not probable, that here, too, we have a survival of an ancient custom, the reason for which may not now be easy to trace. The holy water, I should add, was carried home by the people after the benediction.

After the procession and benediction came the "Agape," which took place in a room within the cathedral adjoining the sacristy.

The banquet—a very light one, it must be confessed—consisted of various kinds of sweets, described by Canon Fanciulli as "varie confetture e zuccherini." Its ecclesiastical character is shown by the fact that the only persons admitted to participate were the clergy and what may be called representative laity; only, in this instance, as in others outside the limits of the Æmilia, it was the laity of high degree who alone were considered to be representative.

Canon Fanciulli considers the application to this banquet of the term "Agape" to be warranted by its analogy with the apostolic and sub-apostolic "Agape" on the following three grounds:—(1) Because, like its prototype, it set forth the brotherhood of Christians; (2) because it was celebrated at eventide; (3) because it formed part of the Sunday offices, in token of the joy which it expressed. Lastly, I would call the attention alike of the antiquary and liturgiologist to the circumstance noted by Canon Fanciulli, that the Epiphany Agape of the Church of Osimo bore tokens of an Eastern derivation, as, indeed, might well be the case with a diocese lying between Ravenna and Bari.

It was celebrated, remarks the Canon, as St. Gregory tells us in his Sacramentary that it was the custom of the Greeks to celebrate the festival of the Epiphany, "omnibus ad fontes convenientibus cum laupeditibus et thure ibi mullis precebus aqua benedicatur." And, as has been shown above, at Osimo in the Æmilia, as in the Greek Church, there was a great benediction of water at the feast of the Epiphany, and therewith the faithful were sprinkled, they and their houses and their fields.

Thus were celebrated the solemnities of the Epiphany in the diocese of Osimo down to the beginning of the eighteenth century. It may be that the "Agape" of Osimo was the last survivor in the Latin Church of the Love Feast of the early Christian centuries.

C. H. E. CARMICHAEL.

New University Club, S.W.

## A FRAGMENT OF ENGLISH HISTORY.

It is tolerably well known among antiquaries that that ancient body the Honourable Artillery Company of London possesses a very interesting literary relic called the "Vellum Book." This book is a chronological record of the "Gentlemen who



have been admitted to the Artillery Garden," commencing in 1611 and running continuously for about three-quarters of a century. The chief interest lies in the opening pages of the book, which are devoted to the autographs of the aforesaid gentlemen, and which are especially rich in the later Stuart period, exhibiting an array of the signatures of almost all the most eminent characters of the reigns of Charles II. and James II. The first two autographs are those of Charles and James when respectively Prince of Wales and Duke of York. Upon following pages are the autographs of the monarchs who succeeded them upon the throne, and of the issue of such monarchs (the latest being that of H.R.H. Albert Edward, Prince of Wales), each name having either a separate page, or a considerable portion of a page, gorgeously illuminated, to itself. After the royal pages come those bearing the signatures of subjects in close order. It is important to note that so exclusive was the appropriation of the royal pages, that even Prince Rupert, first cousin of Charles II., has signed among the multitude.

The autographs of Charles and James appear to have been written on June 1, 1641; and very imposing they look within their gilded illuminated circle, where for thirty-eight years they remained unprofaned by the hand of lowlier mortals; for, although during that period Rupert, Monmouth, Grafton, Albemarle, Buckingham, Shaftesbury, Sunderland, Danby, and other great ones were "admitted to the garden," none dared to sign upon his sovereign's page. The charm was, however, broken at last. At some distance below the royalties, in rather tremulous characters, is the following autograph: "Plymouth," followed by the date, "21 October, 1679." How it came there is the object of this note to suggest.

Charles Fitz-Charles was the illegitimate son of Charles II. by Catherine, daughter of Thomas Pegg, of Yeldersley, in the County of Derby, Esq. Born in 1658, he was raised to the peerage in 1675 by the titles of Baron Dartmouth, Viscount Totness, and Earl of Plymouth. His autograph (for his it is) in the position noted affords an illustration of the history of the period. The Dukes of Monmouth and Grafton, two other of Charles's illegitimate sons, had been content to sign their names in the body of the book. Monmouth signing in 1664—a time when Charles might be expected to have legitimate issue—and Grafton signing towards the end of 1677, when the recent marriage of the Princess Mary to William of Orange appeared to secure the ultimate devolution of the crown in a Protestant line. But the date of Plymouth's signature is October 21, 1679, a time when the country was vehemently anti-papistical, when Shaftesbury, in the zenith of his power and fresh from his Habeas Corpus Act victory, had triumphantly secured the second read-

ing, by a large majority, in the House of Commons of a Bill to exclude the Duke of York from the succession, and when James was vainly bidding in all quarters for support and popularity. He had that very day gone into the city to dine with the Honourable Artillery Company, had been booed and met with cries of "No Popery" in the streets, and his presence at table had caused many persons of consequence to absent themselves from the banquet, some of whom, rather maliciously, gave away their dinner tickets to a lot of riff-raff, whose company certainly did not tend to mitigate the general ill success of the day. Plymouth was among those present; he saw all that passed; he was doubtless aware that Charles had ere this been influenced to avoid the presumptive heirship of James by declaring Monmouth his legitimate heir (Buckingham was ready to forge evidence of the mother's marriage to the king); he was Charles's next eldest son after Monmouth; it was quite possible that a lucky stroke, say an Act to legitimize the Protestant bastards, might bring him within the line of succession; and thus, with admirable presence of mind, he disdains the leaves upon which many other noble and distinguished persons that day admitted have signed their names, and asserts his royal station by placing his autograph upon that august page below that of the king, his father.

Alas for human ambition! Ere the next year was out he was lying dead in Tangier.

H. D. ELLIS.

THE STAR OF THE MAGI.—It is well known that the idea was started by the famous (but fanciful) Kepler that the star which brought the magi to Jerusalem at the time of our Lord's birth was, in fact, a conjunction or near approach of the planets Jupiter and Saturn, which, in fact, did occur in the year of Rome 747, or B.C. 7, two years before the most probable date of the Nativity. Dr. Ideler, of Berlin, worked out this idea in considerable detail in his *Handbuch der Mathematischen und Technischen Chronologie*, published in 1825, and concluded from his calculations that the two planets at one time approached each other so closely that for a weak sight ("für ein schwaches Auge") they would present the appearance of a single star. Prof. Pritchard (now of Oxford) was induced by this expression to re-examine the question and go through the labour of performing the calculation again, the result of which is given in vol. xxv. of the *Memoirs* of the Royal Astronomical Society, and the substance of his paper is incorporated in an article (by himself) in Smith's well-known *Dictionary of the Bible*. It amounts to this, that the planets never approached nearer than a distance of about one degree, equal to very nearly twice the apparent diameter of the moon. Prof. Pritchard makes somewhat merry over the

very "imperfect eyesight" thus attributed to the magi in not being able to distinguish distinctly two heavenly bodies at such a distance from each other. To me, I must confess, the matter does not seem of any great importance, for if an astrological significance was attributed to the approach of the planets, the exact amount of proximity would not alter it much; whilst as to the notion suggested in some books, such as the earlier editions of Alford's Greek Testament (before the publication of Prof. Pritchard's investigation), that the superposed planets would look like "one star of surpassing brightness," it is simple nonsense, for if Saturn were centrally behind Jupiter, the latter would appear scarcely, if at all, brighter than usual, and a very close approach of Saturn would (as Prof. Pritchard justly remarks) rather confuse than add to the brilliancy of Jupiter.

Dr. Upham, of New York, has published a small work in which he suggests that the attention of the magi was indeed attracted by the close approach of the planets, but the guiding object was a new star, which may have come into view about the same time. A similar idea has been expressed by Wieseler, of Hamburg, that this was a comet which appears from the Chinese records to have been seen for a considerable time in the year of Rome 750. (Our Lord was, however, in all probability, born in the year 749.) But the objection, which seems to me to be insuperable, to the guiding star being a heavenly body, either a conjunction of planets, a new fixed star, or a comet, is the impossibility of such a body appearing to move before a traveller, and then to stop and stand over a house or particular spot. We must go back, then, to the opinion of St. Chrysostom, and believe that it was a strictly miraculous appearance resembling a star: *Ὅτι γὰρ οὐ τῶν πολλῶν εἰς ὁ ἄστρον οὗτος ἦν, μάλλον δὲ οὐδὲ ἄστρον, ὡς ἐμοίγε δοκεῖ, ἀλλὰ δυνάμεις τις ἀόρατος εἰς ταύτην μετασχηματισθεῖσα τὴν ὄψιν.* This does not affect the question of any significance that may have been attributed by the magi to the near approach of Jupiter and Saturn in B.C. 7 (year of Rome 748), and of Jupiter, Saturn, and Mars in B.C. 6 (year of Rome 749).

Another question on this subject was started many years ago in "N. & Q." by Mr. HENRY WALTER (2nd S. iii. 293), as to the place to which the magi repaired to find and worship the infant Christ. This is usually supposed to have been Bethlehem; but most modern commentators think that the flight into Egypt must have been after the presentation in the temple, which could hardly have taken place subsequently to the Massacre of the Innocents. Now, as St. Luke records that after the presentation the holy family returned to Nazareth, Mr. WALTER suggested that it was there that the visit of the magi took place; and that, although they were directed when at Jeru-

salem to proceed to Bethlehem, the reappearance of the star caused them to change their direction and repair to Nazareth instead, taking care not to let the king know where they had gone. Ep. Wordsworth, however, thinks that their visit took place after another journey made by the holy family to Bethlehem on the occasion of one of the great annual feasts at Jerusalem. A flight into Egypt certainly seems more natural from Judea than from Galilee. W. T. LYNN.  
Blackheath.

EDMUND HALLEY, THE CELEBRATED ASTRONOMER.—In 1692 Edmund Halley, the celebrated astronomer, was consulted by a friend as to the acreage of England and Wales. His process was very original. He took the best map of England which he could get, cut out the part which represented the land, weighed it, and compared the weight with that of an inch taken from the middle of the map, the centre of which was a point equidistant from King's Lynn and the mouth of the Severn. He found that the land, with the islands of Wight, Anglesey, and Man, was four times the weight of his circle. His calculation gave him 38,660,000 acres. He then in the same manner cut out and weighed the several counties. He found, after carefully drying the pieces—the humidity of the air was the great difficulty in his calculation—that 40,000 acres weighed a grain. The above note is a singular illustration of the manner in which, before a proper survey, an able mathematician tried to solve a difficult problem. The actual acreage is, excluding the Isle of Man, 37,319,221; and Halley pleads that he should be licensed to the extent of a million acres or so, especially as he had to include rivers and roads.

JAMES E. THOROLD ROGERS.

Oxford.

BULLOCK CARTS.—Mr. Edward B. Tylor, in his *Anthropology*, p. 200, tells us that in Portugal the old classic bullock cart may still be seen. In these carts the wheels do not revolve on the axle, but the axle turns round with the wheels. It may be well to note that such carts have been used in this part of Lincolnshire within the memory of our grandfathers. My father, who was born in 1793, could not remember ever to have seen one, but his father, who was born in 1766, was familiar with them. They were thought to be better for use on very heavy roads than those with fixed axles.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

A FRENCH TICHBORNE CASE.—I do not know whether any of your correspondents have read a case of disputed identity similar to the famous, or infamous, Tichborne case; but it may be worth while to record here the reference to a French trial in the sixteenth century, bearing, in most of its

details, a remarkable analogy to our own modern scandal. I happened to find in a large old trunk the other day, among all sorts of discarded literature I had never ventured to examine since it came into my possession some thirty-three years ago, a somewhat entertaining book called the *Harvest Home* (Salford, A.D. 1807). In vol. i. p. 153, under the head of "The Husband of Two Wives" (related by Thuanus), is a tale of an impostor, one Arnold du Tilb, who claimed to be husband of the wife of one Martin Guerre, and actually lived with her as such for three years—Guerre having been absent altogether eleven years, but just turning up in time to convict the prisoner, who had previously been tried on suspicion and found guilty, upon an enormous collection of all sorts of evidence. One remarkable thing was the testimony in his favour of Guerre's four sisters; but the wife would not swear either one way or the other.

T. H.

**SOLECISMS IN WRITING.**—Here is an illustration of Addison's dictum that "there is scarce a solecism in writing that the best author is not guilty of." The hero of Lord Lytton's novel *Devereux*, when visiting the Palace of Versailles, was much impressed with the grand idea of terminating the avenues which led to it the roads "to Spain, to Holland," &c.; upon which the friend of Bolingbroke remarks, that "in London they would have been the roads to Chelsea and Pentonville." Pentonville received its present name from Henry Penton, Esq., M.P. for Winchester, who died in 1812. Mr. Pinks says that the first buildings in Penton Street were erected in 1773.

CH. ELKIN MATHEWS.

Exeter.

**MR. RUSKIN ON POETRY.**—Id Mr. Ruskin's *Elements of English Prosody*, at p. 30, it is said:

"If only straightforward prose, arranged so as to fall into metric time, were poetry, any one with an ear could write it. But the strength of poetry is in its thought, not in its form; and with great lyrists their music is always secondary, and their substance of saying primary—so much so that they will even daringly and wilfully leave a syllable or two rough, or even mean, and avoid a perfect rhythm, or sweetness, rather than let the reader's mind be drawn away to lean too definitely on sound."

If "great lyrists" do so, with this or any other object, or by carelessness or chance, is it not a step in the direction of mere prose? The doctrine enunciated by Mr. Ruskin seems to me so questionable as to be worth a little discussion in "N. & Q." But he does not stand alone.

C. M. I.

Athenæum Club.

**THE BRICKFORD LIBRARY SALE: THE RAGE FOR RARE BINDINGS.**—This reminds me of an incident that occurred to me in the shop of a second-hand bookseller. In grubbing, I came across some literary

rubbish in rare binding; I remarked contemptuously, "Where do you expect to get customers for these?" "Oh! I beg your pardon," said the bookseller; "we frequently have orders from country gentlemen for so many yards of folio, and so many yards of quarto, to fit up their libraries, and they pay as well as anything." G. G. HARDINGHAM.

Temple.

**FIRST INTRODUCTION OF THE WORD TORY.**—The following passage seems to me to be well entitled to a place in "N. & Q."—

"I being at Wallinwells Oct. 24, 1681, they were discoursing about a new name lately come into fashion for Ranters calling themselves by the name of Torsys. Mr. H. of Chesterfield told me a gentleman was at their house and had a red Ribband in his hat, she askt him what it meant, he said it signified that he was a Tory, whate that ad she, he ans. an Irish Rebel,—oh dreadful that any in England dare espouse that interest. I hear further since that this is the distinction they make instead of Cavalier and Roundhead, now they are called Torsys and Wiggs, the former wearing a red Ribband, the other a violet—thus men begin to commence war, the former is an Irish title for outlawed persons, the other a Scotch title for fanatics or dissenters, and the Torsys will Hector down and abuse those they have named Wigs in London and elsewhere frequently. Theres a book called the character of a Tory wherein it runs, A Tory, a Whorly, a Roary, a Scory, a Sory: vid."—*Oliver Heywood's Diaries*, &c., 1630-1702, vol. ii. p. 285 (edited by J. Horsfall Turner, 1851).

Of this word Prof. Skeat, in his *Dict.*, says, "first used about 1650"; hence this contemporaneous evidence is well worthy of record.

F. C. BIRKBECK TERRY.

**A FIELDING RELIC.**—The following cutting from the *Pall Mall Gazette* of December 1, 1882, will probably interest many of the readers of "N. & Q."—

"At a meeting of the Somerset Archæological Society, which was held at Taunton last week, it was announced that Mr. Merthyr Guest had presented the members with a piece of furniture known as 'the Fielding table.' It was made for Fielding during his residence at East Stour Manor House, and was left there by him. The table has remained in the house till quite recently, although the estate (which now belongs to the Marchioness of Westminster) has changed hands more than once, and the old manor house is now occupied by a farmer. It is a large, massive oak table, and a brass plate affixed to it bears the following inscription:—'This table belonged to Henry Fielding, Esq., novelist. He hunted from East Stour, 1718, and in three years dissipated his fortune keeping hounds.'"

G. F. R. B.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**YOOLK-GIRTHOL: YOOLK-GITHE.**—The following edifying account of the mode of celebrating

"Yoole" in the northern metropolis is extracted from a history of York in two volumes, printed by Wilson & Spence, High Ousegate, 1788, and dedicated to Sir William M. Milner, Bart. and Lord Mayor of York :—

"The Sheriffs of the city of York have anciently used, on St. Thomas's day the Apostle before Yoole, at toll of the bell, to come to Allhalows Kirk in the Pavement, and there to hear a mass of St. Thomas at the high quire, and to offer at the mass; and when mass was done to make proclamation at the pillory of the Yoole-Girthol, in the form that follows, by their serjeant: We command that the peace of our Lord the King be well kept and mayntayned by night and by day, &c. [as was used in the proclamation on the Sheriff's riding]. Also, that all manner of wh—s, thieves, dice-players and all other unthrifty folk be welcome to the town, whether they come late or early, at the reverence of the high feast of Yoole, till the twelve days be passed. The proclamation made in form aforesaid, the four serjeants shall go and ride whither they will, and one of them shall have a horne of brass of the tollbooth, and the other three serjeants shall have each of them a horn, and so go forth to the four bars of the city and blow the Yoole-Githle," &c.

Can any of your readers inform me what is meant by the Yoole-Girthol and the Yoole-Githe, or otherwise illustrate the passage quoted?

EBORACENSIS.

HOOKE'S "AMANDA," 1653.—I should feel obliged if any bibliographical correspondent would give me an exact collation of this book. Lowndes (Bohn's edit., p. 1108) states that it contains a frontispiece and 191 pages, besides title, epistle dedicatory to the Hon. Edward Mountague, complimentary verses, and errata, eleven leaves. Hazlitt (*Handbook*, p. 282) gives the collation as 109 leaves, including a leaf before the frontispiece with the word "Amanda" printed upon it, and a leaf of *Errata*. In his *Collections and Notes*, 1876, he says that copies of this volume with the half-title, frontispiece, and leaf of *Errata* are of the utmost rarity. The collation of my copy, which formerly belonged to Mr. Ouvry and Sir Francis Freeling,\* agrees with that given by Lowndes. It has, therefore, 107 leaves, instead of 109, as stated by Mr. Hazlitt. It has not the half-title nor the separate leaf of *Errata*. Is it certain that these two leaves were ever printed with the book? As for the leaf of *Errata*, there are six lines of *Errata* on the verso of a4, the last leaf of the introductory portion. The verso of N8, or p. 192, is blank, and any additional misprints (of which it must be confessed there are many) would naturally have been corrected on it, if they had been discovered before the type was distributed. The leaf of *Errata*, therefore, if it exists, must have been printed afterwards, and attached to the copies remaining in the bookseller's hands, as was the

\* Mr. Hazlitt says Sir F. Freeling gave Dick of Bury five shillings for a fine copy of this book, doubtless the one in my possession.

case with *Hudibras*, part iii., 1678. The frontispiece is printed on the same paper as the text, and may be reckoned as A1. I am a little doubtful, therefore, with regard to the existence of the half-title also. Lastly, is any memoir of Hookes extant?

W. F. PRIDEAUX.

Jaipur, Rajputana.

CUMELING.—In a Latin document of 12 Edw. III. (1338) Reginald de Montfort releases to Philip de Wellesleigh all his rights as lord of the hundred of Wellow, co. Somerset, including "hutesiis levatis" (hue and cry), "et weifa, extrahuris" (strays), "cumeling in dicto Hundredo adventientibus." I do not find the word *cumeling* in glossaries. In the Camden Society's volume, *Register of Priory of B.V.M., Worcester*, p. 16a, among the "Capituli Hundredorum," or heads of inquiry to be made at the Hundred Court of the Sheriff, is this, "Si Kimelingi fuerint aretati et non monstrati ut esse debent." The editor of the volume, the late Archdeacon Hale, gives no explanation of *kimelingi*, nor is it in the index. The word *cumeling* is given in Halliwell's *Archaic Dictionary* for a stranger or guest, and as used in Northumberland for "vagabond" or "gadling." I presume, therefore, that *cumeling*, following "strays," in the deed quoted above, signifies a lost animal, but I should be glad of any other instances of the use of the word.

J. E. JACKSON.

Leigh Delamere, Chippingham.

"THE ECONOMY OF PROVIDENCE."—About forty years ago I read a book with the above title. Whether the compiler's name was given on the title-page or elsewhere I cannot call to mind, neither do I know where it was published; but I have a strong impression that it was the work of some local press in Lincolnshire or Yorkshire. The book consisted of a series of extracts from theological writers, showing how, in the compiler's belief, good men had been assisted by the intervention of Providence. Can any of your readers give me such a description of the book as will enable me to identify it?

ANON.

MEDALS.—I should be greatly obliged if any one could identify for me the following medals. Each is rather larger than a shilling, and the workmanship is alike in all four:—

1. Obv., female figure, with shield charged with a lion rampant, reclining in an enclosure; five men coming to her assistance through the gate; soldiers with banner advancing in background; date, 1591; inscription, "Pax Patet Insidia." Rev., same female, and two soldiers with uplifted swords in enclosure; three other soldiers driving away the enemy, two of whom lie dead; inscription, "Tuta Salus Bello."

2. Obv., trophy of arms and flags; ships on background, inscribed "Rhenus Flu"; over,

letters "D.O.M." Rev., inscription, "Signis Ad. Turnhout [?] xxxix. Post Oppidii Trans Rhenum iii. Cis vi. Hispano Trimestri Ereptis"; date, MDCXVII.

3. Obv., half-clothed figure of a man (resembling Job), seated in an attitude of misery; cloud over his head, with Hebrew inscription; round, "Afflictos Docet Viam suam." 1577. Rev., same figure in an enclosure, praying; cloud, with Hebrew writing; inscription, "Liberat a Condemnantibus Animam Ejus."

4. Obv., hand holding a pair of scales; inscription under, "Justa Ratio"; round, "Firmum Servandi Foderis Vinculum." Rev., inscription, "Calculus a Rationibus Provinciarum Foder: Infer. Germ. Habitibus MDCXIII."

The medals are all silver. I should be grateful for an early reply, as also for an estimate of their value. EDWARD H. MARSHALL, M.A.

The Library, Clarendon, Hastings.

[2. Turnhout, Maurice of Nassau defeated the Spaniards there, 1597.]

CIRENCESTER. — Near Cirencester (Rudder's *Hist. of Glouc.*) is "Tor-barrow-hill," as to which there is "a strange account in a paper printed by William Badden, 1686, and preserved in the Bodleian Library among Dr. Rawlinson's papers" (p. 347). This paper contains an account of the breaking in upon a large vault by two men who were employed in a gravel pit, and who saw in it a man with a truncheon and a burning lamp, which was extinguished upon their entrance, in the usual manner. Is this paper to be met with elsewhere? If not, will any one at the Bodleian, if it is not too long, transcribe, or fully abstract it, for insertion in "N. & Q.," with the Editor's permission? It is likely to be of general interest if it is not commonly known. Is anything else known of this pit? ED. MARSHALL.

"BUSBY-POINTS." — Prefixed to Newton's edition of Milton (third edition, 8vo, 1763) are some lines addressed to the poet by Marvell. He says:

"Well might 't thou scorn thy readers to allure  
With tinkling rhyme, of thy own sense secure;  
While the Town-Bays writes all the while and spells,  
And like a pack-horse tires without his bells:  
Their fancies like our *busby-points* appear,  
The poets tag them, we for fashion wear."

The "Town-Bays" is, I suppose, the Poet Laureate. To whom does their refer? "Readers" is the last antecedent, but such a construction seems to convey no meaning. What were *busby-points*? When doublet and hose were worn, they were fastened together by a series of tagged ribbons called points. Nares has "busk-point," as an appendage to a woman's attire; but that is altogether a different affair. J. DIXON.

"CALF'S-HEAD ROLL." — Can any of your correspondents explain the origin of this item, formerly

charged in the commons fees at the Middle Temple? It was abolished about thirty years since. My impression has always been that it was the relic of a club affiliated to that inn, whose vocation had become defunct, although the subscription was retained. Many old Templars may remember paying the fee of 6s. or 7s. in their commons bill. Calf's-head clubs, it is well known, were republican coteries, and earned for themselves an odious reputation. See *Old and New London*, vol. i. p. 229.

G. G. HARDINGHAM.

Temple.

ALL SOULS. — Is there any church in England dating anterior to A.D. 1560 which bears the dedication of "All Souls"? EDMUND WATKINSON.  
Deeping Waterton Hall.

SLEBY, YORKSHIRE. — Has this town any armorial bearings; if so, what are they?

ALFRED W. RICH.

Croydon.

AN OLD LICENSING LAW. — In the year 1440 a code of laws for the "gode rule and governance of the Boroughe" of Walsall was issued by the "Mayer and his brethren." From this it appears that even in those far-off days strict watch had to be kept over the conduct of ale-house keepers. This is evident from the following extract: —

"XI. Also it is ordeyned, that if any man kepe at the ale or sportynge in theyre houses, aft. the bowers appoynted, to make a fyne therfore, and to sessed by the Mayer. And if by ome or twyes warning do not amend, then the same ale house to be put downe by the comandment of the Mayer and his brethren."

Can any of your correspondents supply further information as to the power of local authorities over ale-houses in the olden time?

W. C. OWEN.

Walsall.

SIR GABRIEL CROSS, FL. CIRCA 1620. — Can any of your readers throw any light upon the above?

R. S. C.

"SPEEDING THE PARTING GUEST." — Some relations of mine were "speeding the parting guest" the other day in the person of a sailor friend who was starting for Australia. One of them naturally proposed a bumper to a successful voyage. "Stop, for Heaven's sake!" cried the sailor. "Don't you know that is sure to bring ill luck?" Is this a common superstition?

R. H. BUSK.

RALEIGH HOUSE. — There is an Elizabethan house of this name at Brixton Rise, S.W., and it has the reputation of having been one of the residences of Sir Walter Raleigh. I find no reference to it in any of the works on Surrey nor in *Old and New London*. Perhaps some of your readers can enlighten me. JAS. CURTIS.

TROWBRIDGE.—What is the origin of the name of this place, seeing that the first syllable does not represent the name (at any rate, the present name) of any river? Can that syllable be connected with the Welsh *trw*, a whirl or bend (*i.e.*, of the small river near the town), which the English may have adopted and affixed to the bridge (literally and verbally) in later times? The place is not mentioned in Domesday, and appears to owe its origin to a castle erected there during the civil war between Stephen and Matilda. W. T. LYNN.  
Blackheath.

BOGIE.—Can you throw light upon the history and meaning of the word *bogie* as applied to locomotive engines and railway carriages of a certain construction? I know quite well what a "bogie" engine or carriage is, but I want to know why it is so called. CHAS. WELSH.

THE CRITICS.—Has Balzac's saying, quoted by Sainte Beuve, "Il passa critique comme tous les immissants qui mentent à leurs débuts," ever been mentioned with reference to Lord Beaconsfield's famous definition of the same genus? K. H. B.

HERALDIC ANOMALIES.—The husband, instead of impaling his wife's coat of arms with his own, wears her coat surmounted by his own crest. His own coat does not appear at all. The same man changes his family crest—an eagle displayed—to an eagle displayed with the legs cut off. His son restores the legs to the crest. Is there any reason for these apparent whims? The man lived in the time of George II., and was a supporter of the Hanoverian succession. His father and his son (who restored the legs) were Jacobites. Does this throw any light on it? IGONORAMUS.

"EZZKIEL CULVERWELL: A TREATISE OF FAITH."—Where can I see the first edition of this book? The loan of a copy for a couple of days would much oblige. The second edition appeared in 1623, and also the third. B. BREDDHAM.

Ashfield House, near Kimbolton.

Replies.

BEEF-EATER.

(6th S. vi. 361, 432, 491.)

PROF. SKEAT now writes as if I had advocated the derivation of *beef-eater* from *buffetier*; but this is not the case. I was simply anxious to secure for the derivation from *buffetier* fairer treatment than it had received at the hands of PROF. SKEAT, and, as I said in my note, to show that PROF. SKEAT would have to modify somewhat his article on *beef-eater*; and it is clear that, whatever repugnance he may feel to do so, he must modify it,

inasmuch as, now that I have shown the word *buffetier* to have had a very distinct existence, he can no longer say, "I do not find.....*buffetier*." As for my words, "the opinion now so commonly entertained," to which PROF. SKEAT seems to take exception, they were intended not to express my own view, but to give that of PROF. SKEAT himself, when he says, "I suppose it is hopeless to protest against what all believe."

I cannot see either that I have strained the meaning of *buffetier* in any way. The word *buffet* in its early days meant, among other things, the counter, dresser, or, as we should now say, bar of a tavern, upon which stood the mixed wine (hence called *vin de buffet*, or bar-wine) which the owner of the tavern sold across the counter. From the word *buffet* in this sense came *buffetier*, which, therefore, properly speaking, meant *bar-man*, but came to mean *taverner*, *tavern-keeper*, because in such small establishments the man who served at the bar was commonly the proprietor of the establishment also. At a later period the word *buffet* rose in the world, and came to mean a *sideboard* in the houses of the more wealthy, and even in royal residences, and this is still the ordinary meaning of the word.\* All that I attempted to show, therefore, was that, as when *buffet* meant bar the derived noun *buffetier* meant one who waited or served at a bar, so when *buffet* came to signify *sideboard*, *buffetier* might well have meant one who waited at a sideboard. And that it did so, or was about to do so, surely the definition given by Godefroy (who does not mention, and probably does not know, the word *beef-eater*, and is therefore quite unprejudiced), viz., *sommelier*, which is more or less the equivalent of our *butler*, goes some way to show. I say "or was about to do so," because there is one point which PROF. SKEAT either forgets or ignores, and which yet must be taken into consideration when the words *buffetier* and *beef-eater* are considered, and that is, that between the beginning of the sixteenth century and 1755 (when, I believe, Johnson's *Dictionary* appeared), that is to say, during two hundred and fifty years, there is no full or trustworthy dictionary of the English or French spoken and written during that period.† It is impossible to say, therefore, for certain what meanings *buffetier* had during all this time, and

\* *Buffet* is now also used in France of the table or tables upon which, at balls, are arranged the refreshments constituting a stand-up supper; and in France and England of the refreshment counters, or even of the refreshment rooms at railway stations. The word has, therefore, returned in some degree to its former level.

† Stratzmann's *Old Eng. Dict.* does not go beyond the fifteenth century, neither does the *Old French* dictionary of Godefroy, whilst Littré's *Dict.*, though it contains much *Old French* belonging to the period named, is not available as a reference for it, because no article I believe is written upon any word which is not still more or less in use.

we do not even know when it ultimately fell into disuse. And so again with regard to *beef-eater*, it may well have been spelled in other ways without there being any record of it. PROF. SKEAT allows that it was in use as early as 1610, and yet it is not found either in Minshew (1617), or in Sherwood (1632), or even in Bailey (1733). This shows what the dictionaries of those days were really worth. I therefore suspend my judgment until there is a good French and a good English dictionary for the period named—until, in fact, I know more about both words.

The only thing else that I attempted to do was to show that *buffetier*, if introduced into English, might become *beef-eater*, and with this part of my note PROF. SKEAT has not attempted to deal seriously. If there had been any real difficulty in this part of the matter, so eminent a comparative philologist as Prof. Max Müller would not have adopted the derivation from *buffetier*.

With regard to PROF. SKEAT's statement that he knows of no proof that *beef-eater* ever meant a waiter at a sideboard, may I ask him if he really knows exactly either what their duties were or what they now are?—for I confess that I do not. We all know that specimens of the race are to be seen at the Tower, but there are, no doubt, many others. In the *Popular Encyclopedia* (Blackie & Son, 1874) I find *beef-eaters* described as "Yeomen of the guard of the sovereign of Great Britain. They are stationed by the sideboard at great royal dinners. There are now one hundred in service, and seventy supernumeraries. They are dressed after the fashion of the time of Henry VII."\* I should like to know whether they are really still (or if they ever were) *stationed by the royal sideboard* on grand occasions. This is an important point, and might, one would think, be settled, as far, at least, as the present time is concerned.

In his suggestion, that "if we had borrowed the word, it would have been more sensible to have given it the sense of 'wine-taster,'" PROF. SKEAT makes a serious blunder, from which he would have been saved if he had more carefully studied the rules of French word-formation. *Buffetier* never did and could not mean "wine-taster." French substantives in *ier* (like the corresponding Lat. termination *arius*, which is properly adjectival) are never, that I know of, derived from verbs. They are, as a rule, formed from other substantives. *Buffetier*, therefore, cannot come from the verb *buffeter*, which alone contains the idea of tasting, but comes from *buffet*, and means

\* If their quaint costume is really that of Henry VII., who died in 1509, it would seem to show that they were instituted more than a hundred years earlier than PROF. SKEAT supposes; for it is evident that if they were first introduced at the beginning of the reign of James I. (1603-1625), they would scarcely be dressed in the style of a hundred years earlier.

some one who has something to do with \* a buffet. *Eur*—the *or* of the Lat. *ator*, and our *er* (when it has an active signification) is a common ending of those substantives which are derived from active verbs.† *Buffetier*, therefore, as stated in my note, is the substantive which corresponds to *buffeter*, to taste, and not *buffetier*.

In conclusion, I will just say one word with regard to the banter which I have frequently noticed that PROF. SKEAT thinks fit to indulge in at the expense of those who venture to differ from him in opinion. If it pleases him, and if he thinks it worthy of him, pray let him continue it; but for myself I fail to see either wit, point, or logic in the assumption that, because some people suppose that in one case the final letters, *etier*, of a French word have been corrupted into *eater* in English,‡ therefore these people must also be of opinion that in all French words ending in *etier* this *etier* must have become *eater* in English! F. CHANCE.  
Sydenham Hill.

P.S.—Since this note was written two notes on the subject have appeared in "N. & Q.," from SIR SIDBALD D. SCOTT and MR. A. SMYTH PALMER, but it is, of course, impossible for me to say much about them in a postscript. From SIR SIDBALD SCOTT's note, however, it appears that the *beef-eaters* ate nearly half as much again of veal and mutton as they did of beef, and that they were not more renowned for their eating than were the scullions. And MR. PALMER's quotations seem to me to prove nothing more than that the writers named took the word, as it was very natural they should, to be compounded of *beef* and *eater*, and made their jokes accordingly. I should like the unbiassed testimony of writers who have stated facts about *beef-eaters* without mentioning or even alluding to the etymology of the word.

I wonder that none of your regular correspondents have resuscitated Sir Francis Palgrave's guess as to the derivation of the word *beef-eater*. It occurs in his learned *Essay upon the Original Authority of the King's Council*, printed in 1834 for the Record Commission. At p. 92 of that essay he gives the text of a whimsical bill pre-

\* This is the ordinary meaning of the ending *ier*, and it is, as will be noticed, an elastic one. Anybody, therefore, who was merely stationed by a buffet, whether for show or for protection (there is much gold and silver plate on palace sideboards), or for both, would be very liable to be called a *buffetier*, even though he had nothing to do with the wine. Comp. *chambrier*, one who has charge of a chamber, *roûtier*, one who has charge of a *voiture* (in this sense cart or wagon).

† *Eur*, however, like our *er*, is sometimes also found as the termination of substantives derived from neuter verbs, as, e.g., in *dormeur*, *parleur*, *voyageur*.

‡ Nor is it even accurate to say so. The *etier* (in *buffetier*) would naturally first become *etier* in English, as I showed in my note (p. 362, note †), and it would be this *etier* which would become *eater*.

ferred to Humphry Stafford, Duke of Buckingham, as warden of the Cinque Ports, an office to which he was appointed 26 Hen. VI.: and the following is an extract from the said bill: "John Symmys, Clerk, the Vicary of Westhame, mekely sheweth that William Wevare and Perys his servaunte," besides doing sundry mischievous acts to his annoyance, threatened the life of his *cotte*, "and thereupon they slewe your sayd besecheris catte of grete malice, by cause they myght not have there intente of hym, and caste him into his yarde, but in trowth your sayd besecher had lever have given them forty shillings than they had kyde his catte." And after that they kyde capons, hennys, and chikynys of your sayd besecheris, and many of them they ete at divers tymes, and many of them they caste into your besecheris close. And also with force of army, with bowys, arrows, and *longdebefys* many times within this three year, have entered your sayd besecheris close & made there best that yf they myght take hym they wolde ale hym," &c.

On the word *longdebefys* this is Sir Francis's note:

"A '*longe-de-bef*' was a halbert with a broad blade, so called from its resemblance to the tongue of an ox—*langue-beuf*. It is possible that the yeomen of the guard obtained their popular appellation of *beef-eaters* from this weapon. As from *Halbert* and *Musket* are derived *Halbeter* and *Musketier*, so *Longe-de-befeter* would be formed from *longe-de-bef*, and which might be afterwards abbreviated into *Befeter*."

ROBERT SINCLAIR.

Via Principe Amedeo, Rome.

In my *Words, Facts, and Phrases*, p. 53, I have a short note on this word, which, although it throws no light on the origin of the word, shows that it has been in use nearly three hundred years in its present shape. It runs as follows:—

"*Befeter*.—There is reason for thinking that the derivation of this word from *bufetier* is erroneous, and that the modern name of the royal servants is also the original one. At any rate, the following extract from *Histio-matix*, III. i., 93, 101 (circa 1555-1600), quoted in Simpson's *School of Shakespeare*, vol. II. p. 47, shows that it has been in use nearly three hundred years:—

"*Steward*. These impudent audacious serving men scarcely believe your honour's late discharge.

*First Servant*. Believe it! by this sword and buckler no: stript of our liveries and discharged thus!

*Malcontents*. Walke Sirs, may walke, awake ye drowsie drones

That long have sucked the honney from my hives;

Begone, see *greedy befeaters*.....

The *Callis Corniorants* from Dover ronde

Are not so chargeable as you to feed."

E. EDWARDS.

Harborne, Birmingham.

ST. CUTHBERT'S MS. OF ST. JOHN'S GOSPEL (6th S. vi. 486).—The following is Appendix No. 1 of my *Historical Sketches of the Reformation*, pp. 399-401, London, 1879:—

*The Durham and Stonyhurst Anglo-Saxon MS. Copy of St. John's Gospel.*

Having been enabled to trace this MS. from the time that it was taken away from Durham, by Dr. Thomas

Lee, one of King Henry's Commissioners, to the present day, I took the liberty of writing to the Rector of Stonyhurst, in whose safe keeping it now is, for some particulars concerning the inscription on its fly-leaf. In reply to my communication, I received the following courteous letter, with the interesting information and particulars which follow:—

Stonyhurst College, Blackburn,  
Sep. 16, 1878.

Rev. and dear sir,—Absence from the college has delayed my reply to yours of the 8th inst.

The MS. in question is a Latin copy of the Gospel of St. John only.

The enclosed contains all the information that I can find in answer to your queries..... Believe me, rev. and dear sir,

Yours obediently,

E. J. PURBRICK, S.J.

The Rev. Frederick George Lee, D.C.L.

St. Cuthbert's MS. Gospel of St. John.—The inscription at the beginning occurs on the fly-leaf opposite the first page of the text. The handwriting is said by Whitaker to resemble that which is characteristic of charters *temp.* Edw. I.

It runs thus:—*Evangelium Joh'is quod inventum fuerat ad caput beati patris nostri Cuthberti in sepulchro jacens. Anno translat'onis ipsius.*

Pasted against the cover at the end, with no fly-leaf intervening between it and the last page of the text, is a paper, the writing on which runs thus:—

Hunc Evangelii Codicem

Dono accepit

ab [Georgio] Henrico Comite de Litchfield\*

et dono dedit

Patribus Societatis Jesu,

Collegii Anglicani

Leodii; anno 1769

Rectore ejusdem Collegii

Joanne Howari

Thomas Phillips, Sac. Can. Ton.

In a case along with the MS. is a letter, in the same handwriting as the above inscription, of which a copy follows this. The signature has been cut off; also the lower right-hand corner of the paper, which is a single sheet, has been accidentally torn off and lost, leaving *lacunæ* at the ends of the last three lines of the letter. One of the *lacunæ* certainly contained the word "Cuthbert," and no more. They are all of the same length.

20th June [no place].

My dear and honoured Father,—I desire your Reverence to accept of this MS. which this note accompanies, for your Library. You will see by the short inscription at the beginning, how and when and where it came to be discovered; and I have every reason to think it is

\* George Henry Lee, D.C.L., the third Earl of Litchfield, and the donor of this MS. to the Rev. Thomas Phillips, was born May 21, 1718. Through his grandmother he was great-grandson of King Charles II. In his father's lifetime, and as Viscount Quarendon, he was elected M.P. for the City of Oxford, in Feb., 1739. On attaining his title he became successively High Steward and Chancellor of the University of Oxford, to which he was a great benefactor, being still remembered by name at Commemoration. He married Diana, daughter and heiress of Sir Thomas Frankland, of Thirkley, co. York., Bart., and died without issue, aged fifty-four, in 1772. He was buried at Spelsbury, Oxfordshire, where a beautiful marble monument to his memory and that of his countess still remains on the south wall of the chancel.



Saint Cuthbert's handwriting from the concurring evidence of these circumstances.

I showed it the Society of Antiquaries in London, and they said they could.....me so far as to its being of the age in which S..... lived; the letter M being formed, as it is in this....., that only.

[*Alia mater*] Thomas Phillips to Father J. Howard.

I may add that I am unable for certain to identify Thomas Lee as a member of the family of Lee of Quarendon; but that he belonged to it, and was a most discreditable member of it, there can be little doubt. His doings—he is styled “young and pompous”—and those of some of his relatives are set forth in Ellis's *Letters on the Suppression of the Monasteries*, and there can be no doubt that he perished the MS. The race from which Thomas Phillips, the author of the *Life of Cardinal Pole*, sprang came from Wales, and took up their abode as tenants at Thame under Sir John Williams (afterwards Lord Williams of Thame). Thomas Phillips's father was a lawyer, allied to the Fienes-Trotmans of Syston, co. Gloucester. They are styled in existing deeds of the sixteenth century “Phillips *alias* Cox.” Descendants lived, and were buried with monumental memorials and records, at Ickford, Worminghall, and Shabington, co. Bucks, and some of them, in humble life, still remain at Thame.

FREDERICK GEORGE LEE.

All Saints' Vicarage, Lambeth.

THE DEATH OF HAMPTON (6th S. vi. 368).—When Lord Nugent was collecting materials for his *Memorials of John Hampden*, published in 1832, one of the doubtful points which it was desirable to clear up was the true cause of Hampden's death, which took place on June 24, 1643, in consequence of injuries received at the battle of Chalgrove Field, between the Parliamentary and Royalist forces, on June 18, 1643. The accounts of his death given by historians are vague and contradictory. Clarendon says (ed., 1703, ii. 204), “Mr. Hampden; who, being shot into the shoulder with a brace of bullets, which brake the bone, within three weeks after died.” Clough (Hampden's chaplain?) says “he received two carbaine shott in his arme, which brake the bone,” and died, having “indured most cruel anguish for the space of 15 dayes.” According to Echar, ii. 414, “he was shot into the shoulder with a brace of bullets which broke the bone, and within six days after dyed with great torment.” Whilst Warwick (*Mémoires*, p. 239) says, “Mr. Hampden received an hurt in the shoulder, whereof in three or four dayes after he dyed.” Lastly, it was said, on the authority of a MS. in Lord Oxford's handwriting, that he died in consequence of the shattering of his hand by the bursting of his own overloaded pistol.

The grave of John Hampden was opened, the coffin raised, and the body it contained was care-

fully examined by Lord Nugent, Counsellor Denman, and others, on July 21, 1828, when it was found that the right hand had been amputated previous to death, and that the shattered finger bones were laid beside the corpse wrapped in cere cloth. The left shoulder was found to be dislocated, probably from a fall; but the bones of neither shoulder showed any evidence of injuries by bullets. This seemed fully to bear out the truth of Sir Robert P. Fy's statement in Lord Oxford's MS. A full account of the matter is given in the *Gentleman's Magazine* for 1828, pt. ii. p. 125-7, and is also to be found in most of the public newspapers. In the *Times*, on the following day, a statement was inserted to the effect that there was reason to doubt whether the body so examined was really the corpse of Hampden. The *John Bull* was bitter on this, and said, “We believe it was, but the unlucky discovery that he had blown his own hand off, so entirely deprived his death of the glory of martyrdom, that the Whiggamites resolved upon falsifying their own statements, to save the reputation of the Patriot.”

EDWARD SOLLY.

MR. SYMONDS will find an account of Hampden's exhumation, or supposed exhumation, and the shattered state of his hand in Lord Nugent's *Memorials of John Hampden*. I say *supposed* exhumation, because it was asserted that the body which Lord Nugent and companions examined in 1828 was not the body of Hampden, and not even the body of a man, but of a woman who had died in child-birth; and that the loose bones found in “a funeral glove like a pocket,” and maintained by them to be the shattered bones of Hampden's hand, were really the bones of the deceased's newly-born infant.

In 1863 Mr. WILLIAM JAMES SMITH gave an account in “N. & Q.” (3rd S. iii. 11) of the exhumation, at which he had been present. [See also p. 72 of the same vol. of “N. & Q.”] This was reproduced in the *Times*, and gave rise to a correspondence on the subject which appeared in that journal in January of that year. BONAACCORD.

A YORKSHIRE GHOST STORY (6th S. vi. 508).—The account given by A. J. M. of the ghostly cat winding in and out of the banisters in going upstairs reminds me of similar conduct in another ghostly cat which I heard of from Mr. Procter, the owner of Willington Mill, the haunting of which is narrated in such an authentic way by W. Howitt and Mrs. Crowe. Being at Newcastle in the winter of 1873-4, at a time when I was sceptical as to the existence of ghosts, I took advantage of the opportunity to visit Mr. Procter, for the sake of hearing from his own mouth a confirmation of the published accounts. I was received with much kindness, and found him a serious, intelligent gentleman, between sixty and

seventy, a Quaker I believe, and I am quite certain that he fully believed everything that he told me. He spoke of his children having chased a monkey all about the house, and, in answer to a question of mine, said that the only occasion on which he himself saw anything mysterious was one evening, when on going into the furnace room he saw a tabby cat by the fire. There was nothing unusual in its appearance, and it would not have caught his attention at all had it not begun to move. But then, instead of walking like an ordinary cat, it wriggled along like a snake. He walked up to it and followed it across the room, holding his hand about a foot above it, until it passed straight into the solid wall.

It would be very interesting to the members of the Society for Psychical Research if A. J. M.'s friend, Mrs. A., could be induced to tell the story herself, or to communicate with

H. WEDGWOOD.

31, Queen Anne Street.

FRANC. BALTH. SOLVYNS (6th S. vi. 429).—Although not always to be depended upon, I find the best account of Solvyns in Stanley's edition of Bryan's *Dictionary of Painters and Engravers* :—

"Solvyns, Francis Balthazar, a marine painter, was born at Antwerp in 1760. His sea-pieces, however, are not numerous, as his fondness for travel led him to visit India, where he employed himself in observing and depicting the customs and manners of the people. This work was first engraved and published at Calcutta in 1769, and afterwards republished at Paris in 1803, in four atlas folio volumes, with the letterpress in French and English, at the price of a hundred guineas. It consists of nearly three hundred coloured plates of the occupations, festivals, and customs of the Hindoos. In the preface to this latter edition the author complains of the piracy committed on his former work by a London publisher. He says, 'A Mr. Orme published in London a piecemeal collection, a sort of counterfeit of a set of sketches which I had formerly published at Calcutta, and which, even in the country itself, were received with great applause. They were, however, no more than a rough outline of some part of what I now publish. An early and regular education in the imitative arts in the school of a most celebrated master, painful journey, continued absence from my native country, long residence in a foreign climate, care, fidelity, study, and expense, I have spared none of these to acquire true and ample information, and render my work as interesting and meritorious as the subject would admit. May the reception which it meets from the public prove that the execution is not unworthy the labour and expense.' It met, however, with very little encouragement, and involved its author in pecuniary embarrassment. He died in 1824. One of his marine pieces, a view from Ostend, is in the palace at Vienna."

GEORGE WILLIAM REID.

British Museum.

He accompanied Sir Home Popham in a voyage to the Red Sea and the East Indies, and having arrived in Hindostan, he studied the languages, manners, customs, and religion of the Hindoos, that he might be able accurately to illustrate them

by his pen and pencil. He was patronized by the famous Oriental scholar Sir William Jones, and after an absence of fifteen years returned to Europe.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

RUBENS and TITLE-PAGES (6th S. vi. 513).—Joannes Meursius, i.e., Jean de Meurs, the Antwerp printer and publisher, 1610-57, had, on more than one occasion, the aid of Rubens as a designer of his title-pages. To the example mentioned by R. H. may be added the elegant title-page, designed by Rubens and engraved by Cornelius Galle, of the poems of Pope Urban VIII. (*Maphei S.R.E. Card. Barberini..... Poemata*). The printer's device of Meursius is one of great beauty. It has been described by various bibliographers, so that a repetition is unnecessary. I do not, however, recollect any mention of the name of Rubens in connexion with it, although there is no doubt respecting its acknowledgment, as, on an original impression before me at this moment the names of Rubens as the painter and of Cornelius Galle as the engraver are fully set forth.

FREDK. HENDRIKS.

ALDERMAN SIR JOHN LEQUESE (6th S. vi. 489).—He was deputy, and in October, 1735, elected alderman, of Bread Street Ward, and in 1739 served the office of sheriff of London. He was a member of the Grocers' Company, married Miss Mary Knight April 25, 1738, and died March 18, 1741. Dame Mary Lequesne married secondly, as his second wife, Robert Knight, of Barrels, co. Warwick, created August 8, 1748, Baron Luxborough, of Shannon, in Ireland, and on April 30, 1763, further advanced to be Viscount Bamis and Earl of Catherlough. The countess died Sept. 1795, and lies buried in the churchyard at Hampton, Middlesex.

H. M. VANE.

AN ANTIQUE BROOCH : ITS MEANING (6th S. vi. 428).—The circle surrounding the fylfot or croix gammée may in this particular instance have been due to the fancy of the maker ; a circular outline being a usual and convenient form for a brooch ; but the mystic swastika within a circle forms an emblem which is not exclusively Christian or Pagan, Gnostic or Agnostic, but which, deriving its remote origin in the East, is now to be met with from the Himalayas to Cape Cormorin, in Tibet and in Japan, and may be looked for wherever traces exist of the worship of the Phallus and of the Sun. It represents the fourfold or intensified power of the Lingam within the fruitful Yoni, and is the symbol of creation and reproduction.

O. S.

THE NAVAL BRIGADE IN THE CITY (6th S. vi. 429).—It would appear from the Editor's note appended to a query of Mr. ESCOTT'S (4th S. ii. 228) that

the Buffs is the only regiment which has the privilege of marching with fixed bayonets through the City.  
G. FISHER.

ACILEGNA (6th S. vi. 537).—B. J. M. inquires the meaning of the word *Acilegna*, which he finds on an antique gold cross. Has he observed that if he reverses the letters the inscription reads *Angelica*? Possibly he may think that this word also needs explanation. I really do not know why it should appear on a cross, though it would be easy to offer many suggestions; as, for example, that *Angelica* may have been the name, real or assumed, of the wearer of the cross.

W. SPARROW SIMPSON.

HEDGE OR EDGE (6th S. vi. 450).—W. F. H. has mistaken the meaning of *hedge* in the quotations he makes. *To hedge* is a cast phrase derived from the turf, and means "to secure a doubtful bet by making others." In that sense it is easy to understand "hedging the battle at the price of his liberty." So *hedging* the Deceased Wife's Sister Bill must mean having some other opinion in view which would be gained by passing the Act. The application of the word is at once seen. *Hedge*, however used, involves the idea of protection, shelter, and may be applied in a variety of ways. The word is used in this sense by Shakespeare:—

"The king in this perceives him, how he coasts  
And *hedges* his own way. But in this point  
All his tricks founder," *Henry VIII.*, III. ii.

"*Hedging* away from something" is a mistake. It should be *edging*. If a man sneaks off, he naturally takes the line of least observation, which is usually the outer line or edge of the locality. Of course, this may happen also to be a *hedge*, but not necessarily so. The two words have nothing in common. The radical idea of the one is protection; that of the other the boundary line of a surface, which becomes in many cases the sharp cutting edge.  
J. A. PICTON.

Sandyknowe, Waverley.

Surely this is not a new word, but one which has long had a special meaning among a certain class of gentlemen. When a judicious "book-maker" wishes to guard himself from any possible chance of loss, he *hedges*, or so arranges his money on various horses that whichever wins his bets are profitable to him.  
E. H. M.

Hastings.

THE THREE R'S (6th S. vi. 329).—This phrase is generally referred to Sir William Curtis, Bart., Lord Mayor in 1795, and for thirty-six years alderman of the ward of Tower. When living in that ward some years ago I remember an aged member of the Corporation, now deceased, asserting that Sir William Curtis, in the days when Dr. Bell and the Quaker Lancaster were pleading on

behalf of increased facilities for the education of the poor, gave as a toast at a City dinner "the three R's." My friend assured me that Sir William Curtis, although a man of limited education, was very shrewd, and not so ignorant as to suppose his presumed orthography was correct. He chose the phrase in the above form purely for a jocular reason.  
J. MASKELL.

Emanuel Hospital.

The author of the statement in *The Gopeller* could have had no knowledge of Sir William Rawlings. I knew him well, meeting him very frequently at the residence of my cousin Thomas Crook, a retired solicitor, at Battersea Rise, about '20 or '21. Rawlings was knighted when sheriff; he was deputy of Bishopsgate ward, and a perfect gentleman. There is, or was, a tomb over his remains in Bishopsgate churchyard.  
J. HOW.

THE ALDINE SYMBOL (6th S. vi. 324).—At p. 25 of "Clarissimi viri D. Andree al. cinti Emblematum libellus, vigilanter recognitus, & ab ipso auctore theorelocupletatus. [Priores device] | Parisiis, | Apud Christianum Wechelii, sub scuto | Basiliensi, in vico Jacobo: & sub | Pegaso, in vico Bellouacensi. | M.D.XLIIII." is the device of the anchor encircled by the dolphin accompanied by the following inscription:—

"Principes subditorum incolumitatem procurans.

Titanij quodlibet conturbant aequora fratres,  
Tum miseros nautas anchora laeta iuauit.  
Hanc pius erga homines Delphinus co'plectitur, imis  
Tutus ut possit figere illis undis.  
Quam decet huc memores gestare insignia Reges,  
Anchora quod nautis, se populo esse suo."

FRANK REDE FOWER.

24, Victoria Grove, Chelsea.

FOWLING LAYER (6th S. vi. 469).—The grant of an "evening layer or fowling place on the north side of Weston Hill" would be the grant of a station there for the purpose of shooting wild fowl on their way from the sea (in Sand Bay); the grant of a "morning layer" would confer a similar right to intercept the birds on their passage seawards. This kind of sport is (or was) called "going to rode." The word *rode* is evidently the same as *road* or *rode*, an expedition, foray, and refers to flight in a body. Cf. I Sam. xxvii. 10, and Shakespeare, *King Henry VIII.*, IV. ii., where Singer explains the word as "courses, stages, journeys." It is also commonly used here as a verb, e.g., "They (the wild fowl) do mostly *rode* in to Ebdon ward on an evening" (Note the interesting local use of *warf* or *warth*, A.S. *warþ*, a shore). E. Cotes, *English Dict.* (1676) gives "*Rodnet*, a net for blackbirds or woodcocks"—evidently a net set to intercept the birds in their flight. Possibly, therefore, the grant of fowling layers may have conferred the right of placing such nets.

W. F. R.

MEGGOTT FAMILY (6th S. vi. 288, 455).—The information about this family is very scanty. Did it originally come from Scotland, where the name Meggat or Megget is not uncommon? The *Gentleman's Magazine* (vol. xxxviii. p. 398—not 389, as indexed) mentions the marriage, on August 18, 1768, of John Smith Meggot to a daughter of Charles Dingley, of Lothbury. STRIX, in the quotation from Burke's *Landed Gentry*, has fallen into a slight error. It was not Lieut.-Col. Richard Timms who took the name of D'Aeth, but George William Hughes, nephew of his (Col. Timms's) wife. The following marriage is also recorded in the *Gentleman's Magazine* (vol. xix. p. 524), "Mr. Megate to a daughter of Mr. Read, accountant to the South Sea Company" (Oct. 28, 1749).

STOMA.

STRIX, in condensing the account of the above family from Burke's *History of the Commons*, vol. ii. p. 466, makes a mistake in saying that Lieut.-Col. Richard Timms, Royal Horse Guards, took the surname of D'Aeth. What Burke says is, "Lieut.-Col. Richard Timms, of the Royal Horse Guards, who married Mary, daughter of Thomas Hughes, M.D. of Oxford, and aunt of Capt. Hughes, who took the surname of D'Aeth. By her he had a son, John Timms, &c., so that it was Capt. Hughes, and not Lieut.-Col. Timms, who took the surname of D'Aeth. D. G. C. E.

THE DERIVATION OF "CAMEO" (5th S. ii. 268, 453; iii. 31).—At the last of these references the writer, DR. CHANCE, concludes by saying that the word is one which "no fellow can make out." This was in 1875. Prof. Skeat, though giving the received etymologies, and referring, like DR. CHANCE, to the learned works of Mahn and Diez, says, "B. Etymology unknown." This was in 1879. Yet some years before, viz. in 1864, a derivation of the word had been printed in *The Gnostics and their Remains, Ancient and Medieval*, by C. W. King, M.A., Fellow of Trinity College, Cambridge, author of *Antique Gems*, which seems likely to be, as that author states, the true one. In the section on the "Material and Style" of the Gnostic intagli, "the material of a talisman being quite as essential to its virtue as the *sigil* to be engraved upon it," he says, "The jasper and the loadstone, the special minerals at the fountains of the magic art, Egypt and Assyria, had been from time immemorial adjudged the peculiar vehicles for the exhibition of talismans." To this he appends the following note (p. 112):—

"The true etymology of the much disputed word *Cameo*, in Henry III.'s time written *Camekut*, is to be sought in the Persian word *Camehan*, loadstone or fibrous hæmatite, the usual material for Babylonian cylinders, and in use there down to the times of the Cufic signets. The Arabs, knowing no other motive for the engraving of stones than their conversion into talismans, gave the name of the one most frequently used to the whole class;

and the Crusaders introduced it into all European languages in this sense. Matthew Paris has '*lapides quos cameos vulgariter appellamus*,' which marks its foreign origin."

See also his *Antique Gems and Rings*, Lond., 1872, vol. ii. pp. 284-7.

This etymology, if received, as it seems entitled to be, will add another Persian word to the list given by Archbishop Trench in his *English Past and Present*, lect. i. p. 13, second edit., 1855, the few Persian words being "azure [on which see "N. & Q.," 5th S. xi. xii.], bazaar, caravan, caravanserai, chess, dervish, lilac, orange, sarahand, taffeta, tambour, turban"; or, if we are indebted to the Arabs for it, to the still longer list of Arabic words enumerated by the archbishop on the preceding page. W. E. BUCKLEY.

THOMAS CHURCHYARD (5th S. viii. 10, 237, 331).—Possibly AUDITT and others may not have lost interest in this subject. I have in my possession "*The Worthiness of Wales*, a Poem. A true note of the ancient Castles, famous Monuments, goodly Rivers, faire Bridges, fine Townes, and courteous People, that I have seen in the noble Countrie of Wales, and now set forth, by Thomas Churchyard," London, reprinted from the edition of 1587 for Thomas Evans in the Strand, MDCCLXXVI. This book contains a dedicatory epistle "To the Queen's most excellent Mjestic, Elizabeth, by the Grace of God, Queene of England, Fraunce, and Ireland, &c. Thomas Churchyard wisheth always Blessednes, Good Fortune, Victorie, and worldly Honour, with the Encrease of quiet Raigne, vertuous Lyfe, and most princely Government." I may just mention that for some short time I have been largely quoting (in some rough notes contributed to a local paper) from the book referred to. If any extracts would be of interest for readers of "N. & Q." I shall, of course, be glad to give them. I should mention the author seems to have been taken ill towards the completion of the small volume, which is called at the end, "My first Booke of the Worthines of Wales," and Churchyard says, if the volume is "Wel taken, will encourage me to set forth another." ALFRED CHAS. JONAS.

Swansea.

TENNIS (6th S. iii. 495; iv. 90, 214; v. 56, 73; vi. 373, 410, 430, 470, 519, 543).—For the sake of brevity I did not enter into any discussion upon the game called tennis, nor did I attempt to show how the name was applied to the game in this country and not in France. The word, in one form or other, was used here before the game was invented. Kelham, in his *Norman-French Dict*, has "*Tencon*, dispute, quarrel," answering to the O.F. *tence* (*tenis*), "combat, querelle." The word was, however, understood in its old sense of beating to and fro. Spenser writes, "And those four garrisons

issuing forth.....will so drive him from one side to another and tennis him amongst them that he shall find no where safe to keep his creel [earthen vessel] in, nor hide himself" (*State of Ireland*, ed. 1830, p. 609). With this meaning the word was applied to the game here, but only when played with rackets. Mr. Wedgwood is therefore correct in his definition: "Tennis, a game in which a ball is driven to and fro with rackets." In

An English version of the *Janus Linguarum* of Comenius, by Hoole (1858), there is a representation of a tennis court divided by a line or cord in the middle, and the players stand on each side of it with rackets in their hands ready for the game. A hall game played with the hand was called hand-ball or hand-tennis. We are told that when Queen Elizabeth was a guest of the Earl of Hertford, at Elvetham (1591), "after dinner, ten of his lordship's servants did hang up lines, squaring out the forme of a tennis court, and making a cross line in the middle; in this square they played five to five with hand-ball at bord and cord as they tearme it, to the great liking of her highness" (Nichols, *Prog.* ii. 19, Strutt, p. 95). Strutt calls the game of five "hand-tennis" (*Sports*, ed. 1833, p. 95). In France, however, the game was always at first played by hand, and hence its name, *jeu de paume*. St. Foix says that "it consisted originally in receiving the ball and driving it back again with the palm of the hand. In former times they played with the naked hand, then with a glove, which in some instances was lined." He mentions a young woman named Margot who excelled in the game, and played either with the palm or the back of her hand (*Essais Historiques sur Paris*, i. 160, Strutt, p. 94). Though the word *racket* has come to us through France, yet the custom of playing with some kind of instrument, bat or racket, seems to have sprung up in this country, for Chaucer, in his *Troilus* and *Crymde*, writes:—

"But kanstow playen racket to and fro."

iv. 461.

PROF. SKEAT's derivation of the word *tennis* (or *tenis*, as it was formerly written) cannot be accepted, but MR. JULIAN MARSHALL is not correct in saying that only a stout cord was used to divide the players. It is generally spoken of as a line, without reference to thickness, and no doubt often varied in size. The common proverbial saying, "Thou hast stricken the ball under the line" is found in Heywood, meaning that a wrong stroke has been made, or, in other words, that a person has failed in his purpose. J. D.

Belzize Square.

SCHILLER'S "PEGASUS IM JOCHE" (6th S. vi. 469, 542).—MR. NORRIS misunderstands my query. I have been familiar with German from my boyhood, and can quite comprehend the drift of Schiller's poem. What I drew attention to was the false

accent which Schiller had laid on the word "Haymarket," utterly destructive of the scansion of the line. What the peculiarities of the London Haymarket may be, which are "known now to every German schoolboy," I cannot tell. Hay, as I remember, used to be sold there, but not horses, and the accent in the word was always laid, as it still is laid, on the first syllable. J. DIXON.

WAGONETTE (6th S. vi. 207, 233, 377).—More tolerant than S. S. Y. Y. of *waggon* is Prof. Skeat. He says that the two *g's* serve to show that the vowel *a* is short, and reminds us that in 1663 *waggon* and *waggoner* figured (as they do still figure) in *Romeo and Juliet*, I. iv. Alas for the "illiterate" spelling of that benighted age! *Wagging* and *waggon* are more akin than S. S. Y. Y. suspects. ST. SWITHIN.

THE LUMBER TROOP (6th S. vi. 448, 490).—"The Book of Rules on vellum," folio, is now in my possession. The illuminated title reads, "New Laws, Regulations, and Procedure of Business of the Antient and Honorable Lumber Troop, as agreed to by the Troop in pursuance of a Report from the Committee appointed to revise the Old Laws, February 8, 1832." The officers were seventeen in number, headed by "Colonel" Charles, the tailor, of 171, Fleet Street. The rules, the order of the elections, the fines, the procedure of business, "the form of making" a trooper, the charge, and the wind-up song, commencing, "We are full ten thousand brave boys," are extremely curious; and it is my intention one of these days to give a history of the society, and incorporate the contents of my volume and a quantity of hitherto unknown facts in connexion with its political importance at elections in the City of London in the days when bribery with corruption was thought to be a less horrible crime than it is in this enlightened latter half of the nineteenth century.

The *Vignette* of the *Lumber Trooper*, with an account of the ball given by Sir John Key. Bart. (the Lord Mayor), at the Mansion House, Oct. 4, 1831, was printed in 8vo. form that year at the price of 1s. 6d., and it is now very rare.

The headquarters of the troop were in the neighbourhood of Fleet Street, changing (more frequently in later days) from one tavern to another. The place of meeting in Bolt Court is recorded in my *Memorials of Temple Bar, with some Account of Fleet Street*, published in 1869, p. 121—for which latter work I am now collecting materials for a second and enlarged edition. T. C. NORRIS.  
110, Greenwood Road, Dalston.

The writer of an article in *Chambers's Journal*, Nov. 4, 1882, p. 703 ("Oblivious Curiosities") mentions this club as if he and his readers knew all about it. No doubt he could supply MR. HODGKIN

with the information for which he asks. I may quote his words :—

"He did not trouble to insure a libation to his memory, like the ancient lumber-trooper, who served forty years in that distinguished corps, and bequeathed the troopers a crooked gulpen to be spent in punch and tobacco on the day he was laid under the turf."

W. D. PARISH.

**HAIR GROWING AFTER DEATH** (6th S. vi. 344, 405).—The following extract from the "Acts of Leipsic," may possibly be of interest :—

"In the year 1719 a woman was interred at Nuremberg, in a wooden coffin painted black, according to the custom of the country. The earth, wherein her body was deposited, was dry and yellow, as it is for the most part in the environs of that city. Of three bodies, buried in the same grave, this woman's was laid deepest in the ground. In 1761, there being occasion to make room for a fourth body, the grave was dug up anew. To the surprise of the digger, when he had removed the two uppermost coffins, he perceived a considerable quantity of hair that had made its way through the crevices of the coffin. The lid being removed, there appeared a perfect resemblance of a human figure, the eyes, nose, mouth, ears, and all other parts, being very distinct; but from the crown of the head to the soles of the feet it was covered with very long, thick, and frizzled hair. The grave-digger, after examining it for some time, happened to touch the upper part of the head. To his surprise the entire body began at once to shrink, and at last nothing remained in his hand but a mass of rough hair, which insensibly assumed a brownish red colour."

The learned Honoratus Fabri (Lib. 3, *De Plantis*), and several other authors, are of opinion that hair, wool, feathers, nails, horns, teeth, &c., are nothing but vegetables. If that be so we need not be surprised to find them growing on the bodies of animals after death, a circumstance that has occasionally been observed. Petrus Borellus pretends that these productions may be transplanted as vegetables, and may grow in a different place from that where they first germinated. He cites, in some observations on this subject, among other examples, that of a tooth drawn out and transplanted. In the *Philosophical Collections* of Mr. Hooke it is, I believe, stated, on the authority of a gentleman named Arnold, that a man hanged at Tyburn for theft was found, shortly after his removal from the gallows, to be "covered over in a very extraordinary manner with hair."

In a letter addressed by a Dr. Bartholine to Monsieur Sachs, which is inserted in the "Acts of Copenhagen," occur the following words :—

"I do not know whether you ever observed that the hair which in people when living was black or grey, often after their death, in digging up their graves, or opening the vaults where they lie, is found changed into a fair or flaxen colour; so that their relations can scarce know them again by such a mark. This change is produced undoubtedly by the hot and concentrated vapours which are exhaled from the dead bodies."

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

I remember hearing the following story. During

the Crimean war an officer well known for his fine beard died or was killed in action (I forget which); he was buried wrapt in his blanket; a little time afterwards his body was exhumed for some reason, and it was said that his beard had grown *through* his blanket. I heard this myself, either when I was in the Crimea or shortly after the war.

C. B. T.

There is no need to go so far as the Vatican Library to see a head of hair of the Roman period; as in the fine museum of the Yorkshire Philosophical Society at York there is the hair of a young lady coiled in the modern fashion, into which are stuck jet pins, found in a sarcophagus during the erection of the new railway station at York.

R. B.

South Shields.

**PORTRAIT OF DANTE** (6th S. vi. 167, 297, 458).

—There is not only the terra-cotta copy of the after-death cast at Florence, but there is the cast itself, now removed thither, though when Florence sought to possess herself of it in 1676 Ravenna refused to part with it, and a monk hid it away (a copy of the cast and the empty box in which it was concealed are all that now remain to Ravenna). Like all casts taken from a corpse, it lacks sharpness and expression. There is the fine, though Mefistofelian—only too sharp—bronze bust in the Museo Borbonico at Naples. In the Palazzo Pubblico, either at Siena or San Gimignano, is an early but not contemporary painting of Dante being sent to San Gimignano as ambassador May 8th, 1299, into which he is introduced as one of the characters. And then there is the portrait ascribed to Raffaele in possession of Mr. Morris Moore, in Rome, which that veteran collector considers the only one worth the name of a portrait. But these do not touch the original very puzzling question, how Carlyle came to speak of Giotto's portrait as "well known" in 1841, when it was only uncovered that year, and *could not* have been "well known" to those he was addressing. Of course, it was well known and prized in Italy before the white-wash age covered it up. Is it not possible that he used "well known" in this sense? R. H. BUSK.

P.S.—Since I sent you the above, Mr. Hartwell Grissell has given me the following additional items. The painting in the chapel was unwhitewashed up to the time of Vasari, and he as well as Villani, and also Manetti in his *Specimen Historie*, alludes to it. Carlyle may have gained information on the subject through his brother, who was a commentator on Dante. There was another portrait of Dante by Giotto in the church at Assisi. There is a portrait of him in Sta. Maria del Fiore by Don. Michelmo, 1465, supposed to have been painted with the assistance of the one in the Bargello.

**A YARD OF BEER** (6th S. v. 368, 394, 456; vi. 77, 257, 278, 290).—In former days, when Bilton Grange, near Rugby, belonged to the late hospitable Capt. Washington Hibbert, three or four long tapering glasses, just like elongated champagne glasses of the old type, and with no wider mouth, used to stand on the sideboard in the grand banqueting hall. They soon caught my eye when I was staying there, and on inquiry I was told that they were "yards of ale." These yards of ale hold, in reality, very little, but unless you bring them up to your mouth very carefully you are sure to send the contents into your face instead of down your throat, and a beer bath with one's clothes on is not particularly agreeable.

EDMUND WATKINSON.

The following passage illustrates the practice of drinking "a yard of beer"—

"Here in tall Glass that has the Maids regard,  
Who still must like what's a full measur'd Yard,  
Large quantities of Burton Ale are swill'd,  
By gangs of Warehouse-Men in Traffic skill'd;  
Who, all from Manchester, full North it's Man,  
Cry Sharp 'a the Word, and bite that deepest can."  
*Vade Mecum for Malt-Worms*, ii. 24 (1720).

F. C. BIRKBECK TRENT.

Cardiff.

**THE REGISTERS OF GRAY'S INN** (6th S. vi. 268, 434).—I was aware of the order mentioned by G. F. R. B. There is also an earlier one, 1 James I., signed by Sir E. Coke and Lord Bacon, "That none be admitted from thenceforth into the Society of any House of Court that is not a gentleman by descent" (Spilbarry's *Lincoln's Inn*). Gerard Leigh also says, "Gentlemen of three descents only were admitted" (see P. Cunningham's *Handbook to London*, "Inns of Court"). I may not have made my query plain: I wished to know where I could get lists of solicitors or attorneys of the date of 1624, and before then. The person I am searching for was practising as an attorney or solicitor in 1624, or earlier, and was admitted into the Middle Temple in 1635—so it is evident that he proved his descent; and I wished to see if the list gave the name of his father, place of abode, &c., as the other entries of the Inns of Court do. The above rules are not generally known, and are interesting to many, as a proof that any persons entered at those dates and after were of proved descent and coat armour.

STRIK.

**SCOOPERIL** (6th S. vi. 347, 394).—I often made "scoperils" when a little boy, and amused myself with spinning them on my slate when I ought to have been doing my sums. To make a "scoperil" we used to take a round thin bone button (or rather the inside of a cloth button) and put a thin peg through it, and thus convert it into a homely tectetum. Although not "an animal," it certainly had a "quick and wriggling motion," and so had

we when the schoolmaster found out our little game.

R. R.

Boston, Lincolnshire.

This word is, I believe, rightly spelt "scoperil." It means the bone foundation of a button. Whether it be in the ordinary dictionaries I know not, but it is commonly used in the folk-speech in many distant parts of England. Your correspondent will find it also in Atkinson's *Cleveland Glossary*, Peacock's *Manley and Corringham Glossary*, and Morris's *Glossary of Furness*. These scoperils have often a peg passed through the hole in the middle, and then they can be used as a tectetum for the amusement of children.

ASOS.

**BURIED ALIVE: A TALK OF OLD COLOGNE** (6th S. iv. 344, 518; v. 117, 159, 195, 432; vi. 209, 355).—Perhaps the following extract, relating to this subject, may be interesting to some readers of "N. & Q.": "Buried quick by a lord of the town for a displeasure he took at him for a horse, taken as some say for a mortuary." This tradition of a priest is recorded by Leland, and the memorial stone is still to be seen in the churchyard of this town. Leland also adds of the lord that he went to Rome for absolution and "took great repentance" (Pearson's *History of Brackley*).

J. R. W.

Brackley.

On July 15, 1743, died, "in earnest," the wife of one Kirkeen, who was twice in Dublin ready to be buried, but came to life, to her loving husband's great disappointment, who, fearing the like accident, immediately put her into a coffin, had it nailed up, and buried her the next day (*Gentleman's Magazine*). CLEER ET AUDAX.

"HO TRY WAY" (6th S. iv. 29, 152; v. 115, 217, 376).—*Ole jer*—"hold ye," is the expression used in the harvest fields in Northamptonshire.

ALBERT HARTSHORNE.

**BUTLER'S "HEDIERAS," PART III, 1678** (6th S. vi. 104, 150, 276, 311, 370, 454).—I am much obliged to DR. INGLEY for the further light he has thrown on the subject of this book. On examining my copy, I find the figures 5, 7, are transposed in the numbering of p. 157, and that at p. 112, l. 18, the misprinted word is spelt *afraid*. My copy, therefore, resembles his, as he surmised. DR. INGLEY does not specifically say that this issue has not the additional page of *errata*; but I infer from his language that this is the case, and that the table was not appended till *b* was struck off.

W. F. PRIDEAUX.

Jaipur, Rajputana.

**OGRESS** (6th S. vi. 247, 290, 436).—Those interested in the curious mistake of Gibbon the historian, to which MR. J. DIXON alludes at the

last reference, may like to be reminded of a reply sent seventeen years ago, and printed in 3rd S. vii. 483, by J. WOODWARD.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Salon of Madame Necker.* By the Vicomte d'Haussonville. Translated by H. M. Trollope. 2 vols. (Chapman & Hall.)

THE celebrity of her husband and still more famous daughter has obscured the name of Suzanne Curchod, afterwards Madame Necker. Yet she was evidently a woman of no ordinary talents or attractions. Though only the daughter of the pastor of Crassier, the charm of her beauty, her learning, her conversation, made her the star of society at Lausanne, and gathered to the simple paragonage the most distinguished men of cultured Geneva. Gibbon, who had freed himself from his imprisonment in his *pension* by abjuring Popery, was ready to surrender his new-found freedom to Mdlle. Curchod. He had also won her heart, for the girl's letters show how deeply she felt the breach of her engagement with one of whose personal appearance she has left a far more pleasing portrait than would have been composed from the famous silhouette or the well-known anecdote of Madame du Deffaud. Her father's death reduced her to such poverty that she gladly accepted the invitation of Madame de Vermeuse to Paris. There M. Necker was then paying his court to her protectress, and, refused by the widow, his heart was caught at the rebound by the companion. Thus began her brilliant life in Paris. In the Rue Michel le Comte Madame Necker began to gather round her that circle of distinguished men which made her Fridays famous at the Hôtel Le Blanc or St. Ouen. There were to be seen the gallant Bernard ("gentil Bernard," as Voltaire christened him); the contradictory Suard, translator of Robertson's *Charles V.* and censor of the French Academy; the sportive Marmontel, the impassioned adorer of Madame Necker, the importunate suitor of her husband, whom Madame du Deffaud styled the beggar clothed in rags; the teaty Morellet, who wore under the philosopher's cloak the livery of a financier, and who used the former to hide the castigation he had received from M. Necker in his efforts to win the reputation of the latter. There too were Grimm—who, though never happy except "in a room with, near to, or close by the side of, before or behind, some German Royal Highness," disapproved the empress's sarcasm by his frequent visits to the Hôtel Le Blanc—and Diderot, the author of *La Religieuse*, the lover of Sophie Voland and Madame de Prieux, subdued and fascinated by the purity of Madame Necker, on whom no shadow of ill report has ever fallen. No purer monument was ever raised to the fair fame of woman than was erected to Madame Necker by Diderot's avowal that for her sake he regretted the impurities of his writings. To her D'Alembert came for comfort in the only sorrow which ever touched his cold and poor nature, the death of Mdlle. de Lespinaise. In her ear the Abbé Galiani, wittyest and most brilliant of talkers, poured forth his sorrows at returning to Naples. At her door knocked needy men of letters, like Bernardin de St. Pierre before his fame was established by *Paul and Virginia*. At her feet Buffon offered his aged affections, and with her hand in his avowed himself a Christian and died. In her pure friendship Thomas (Voltaire's "galithomas") found the one bright spot in a disappointed life, more fitted for the earnest truth-seekers of the nineteenth century than for the light-hearted sceptics of the eighteenth. Space only allows us to dwell on the literary celebrities of Madame Necker's *salon*,

though the ladies—Meadama du Deffaud, de Marchais, and Geoffrin, the Maréchale de Luxembourg, the Duchesse de Lauzun—are almost more fascinating, and the politicians who gathered round her in the deepening shadows of the French Revolution form an equally interesting topic. We envy the Vicomte d'Haussonville the first discovery of this mine of wealth in the archives of Coppet; but we also congratulate ourselves that the treasure has fallen into such competent hands. The book is in all respects a most attractive one, written with the ease and sprightliness and power of hitting off characters by happy phrases which are so conspicuous in our neighbours. Book-making tendencies are sternly repressed. Countless names occur in these volumes which are dismissed in brief notes at the bottom of the page, and thus, while the attention of the reader is concentrated on the most important persons, the book forms an encyclopædia of French society in the twenty years before the Revolution. The translator has done his work well throughout, and has succeeded in rendering impassioned French into English without making it ridiculous. In conclusion, we may remind Mr. Trollope that "pennance" does not spell *penance*, and the Vicomte d'Haussonville that Mr. Pitt was not Chancellor of the Exchequer in Lord Rockingham's, but in Lord Shelburne's administration.

*English Men of Letters.* Edited by John Morley.—*Swiss.* By Leslie Stephen.—*Sterne.* By H. D. Traill. (Macmillan & Co.)

THESE volumes illustrate some of the difficulties of this very popular and interesting series. The Swift literature, as collectors like Col. Grant could inform us, is immense; the Sterne literature, on the contrary, is of the most meagre description, and can be hardly said to begin until that writer was forty-six, and within eight years of his death. But Mr. Leslie Stephen has, nevertheless, had to compress in two hundred odd pages what the late Mr. Forster proposed to say in three bulky octavos; while Mr. Traill, on the contrary, has been obliged to expand his material by concluding chapters, not by any means the least valuable of his book, on Sterne's style, humour, sentiment, and so forth. And yet in neither case can the conditions of the series be said to have greatly affected the literary value of the work. So much has been said about Swift that we are less curious for facts than to ascertain how he presents himself to a writer who knows so much of his time and contemporaries as Mr. Stephen; nor have we been so surfeited with Sterne as to resent a fresh study of him by a fresh pen. Both books, in truth, admirably done. Mr. Stephen's essay is full of all those fine and rapid touches which distinguish him among critics. No one can hit off a judgment in a passing epigram with so much felicity as, for example, when he speaks of Swift's friendship (we regret that we cannot retrace the passage so as to quote precisely), as "an annexation rather than an alliance." With regard to Stella's marriage to Swift Mr. Stephen will not speak decisively, but we gather that he inclines to believe that it took place. His conjecture that the cryptic "Figgarick sollah" of the "little language" means "Pilgarlick sirrah" is ingenious, and may serve to exercise those who delight in infinitesimal problems. Mr. Traill's volume is in a different, though in its way equally suggestive style. One detects here and there the humourist of the *Recaptured Rhymes*; but we are not sure that the desire to be ultra-Shandian in writing of Sterne has not sometimes betrayed him into what is a little like bad taste. Mrs. Sterne's "fatal fecundity" seems scarcely to deserve or to require the attention which Mr. Traill devotes to it. His view of Sterne, however, is a sane and reasonable one, and nicely hung between partiality and dislike, or (shall we say?) between Fitz-



gerald and Thackeray. Of minor points Mr. Traill is apparently incurious. He does not seem to have even heard of the weighty but inconclusive discussion of Mr. Cox as to whether it was at Heath or Hipperholme that Sterne wrote his name on the ceiling (*vide* "N. & Q." 6th s. i. 408); nor have we happened upon any allusion to the story which makes Uncle Toby's original the Capt. Hinde of Preston Castle, of whom an account is given in *Macmillan's Magazine* for July, 1873.

*Art and the Formation of Taste.* Six Lectures by Lucy Crane. With Illustrations drawn by Thomas and Walter Crane. (Macmillan & Co.)

THREE lectures were written for delivery to small, semi-private audiences, and the lamented writer (lately dead) had apparently not prepared them fully for publication in volume form. Miss Crane's brothers, however, have wisely judged what she had written upon art worthy of such publication, and have enriched the volume resulting from their editorial labours with several specimens of the peculiarly ingenious artistic power which characterizes both Thomas and Walter Crane. The lectures themselves are full of knowledge, and embody what might be called a common-sense plea for high art. Of the various chapters, perhaps that on colour contains the most valuable hints. But the whole book is worthy of study, and can hardly fail to stimulate and please any reader who cares to analyze the faith that is in him in the matter of artistic taste.

*Mémoires du Duc de Saint-Simon : Table Alphabétique.* Rédigée par M. Paul Guérin. (Paris, Hachette & Co.)

THOSE amongst our readers (and we hope that their name is legion) who are acquainted with Saint-Simon's memoirs are aware that the great writer had drawn up for his own private use a table of the principal contents of his voluminous autobiography. This table, which would be full of interest even if it had no other merit than its authorship, has been printed in the duodecimo edition revised by MM. Chéruel and Adolphe Régnier, and published by Messrs. Hachette & Co., of Paris. A glance at it, however, shows how utterly insufficient it is as a *répertoire*, and it could not possibly preclude the compiling of a detailed index. This tedious, but pre-eminently useful task has been admirably performed by one of the bravest of the French state Paper Office, M. Paul Guérin; and some slight conception of the magnitude of the work may be formed when we say that it represents nearly one hundred thousand cards, and three hundred double-columned pages of very close print. A comparison of M. Guérin's index with those of the editions of 1829, 1840, and 1856 will be the best way of proving the superiority of the one we are now noticing. The majority of the articles suggest no special remark; but the reader will observe that those referring to the principal personages, such as Louis XIV., Cardinal Alieroni, the Duc d'Orléans, and Saint-Simon himself, are subdivided, for the sake of convenience, into several sections under distinct headings.

MISS MARY POWLEY, OF LANGWATHEY.—Among the learned ladies who have helped to make "N. & Q." what it is, no name will be found more worthy of respect than that of "M. P., Cumberland," who died, as we learn with much regret, on the 23rd ultimo, aged seventy. Those who knew Miss Powley at home (as schoolboys say) are aware that her valuable papers in "N. & Q." and in the Cumberland and Westmoreland Archaeological Society's *Transactions* did not express the whole of her intellectual worth and power. She was a Scandinavian scholar; she was, as her *Echoes of Old Cumberland* shows, a writer of skilful and genuine verse, whether in

the form of translations from the Danish or of original poems such as the well-known *Broken Statesman*. She knew, as few now know, the old words, the old traditions, of her ancient land; and though she was always ready (in spite of much physical infirmity) to impart this knowledge, and did so, for instance, in the papers above mentioned and in her dialect contributions for the E.D.S., yet we fear that the best of herself is gone with her into silence. She had, too, through her family connexion with the Unwins, a store of Cowper memories and letters, which one would hope is not wholly lost. Miss Powley came of that old "statesman" stock, the glory of Cumberland, which Wordsworth has made so famous. Like her Yorkshire neighbor, Adam Sedgwick, whom she resembled in this and in other respects, she was ardent and jealous, even in small matters, for her county and its ways. The Professor, helped by the personal friendship of her Majesty, was able to correct by a special Act of Parliament (32 & 33 Vict. c. 30) an etymological error committed at Dent; and Miss Powley, unaided, drew down, not indeed an angel, for it was only the Midland Railway Company, and persuaded them not to spoil the name of her native Langwathby. That pleasant village, and Cumberland at large, may be proud of her, and is proud of her.

MR. G. L. GOMME, F.S.A., and Mr. H. B. Wheatley, F.S.A., propose to reprint, in chap-book form, with outline representations of the quaint woodcuts, a selection of the earliest editions at present known of those fugitive though not forgotten pieces of a dead literature, the chap-books, or penny histories, of the sixteenth and seventeenth and eighteenth centuries. Each tract will be complete in itself and will have a short prefatory note, giving as much bibliographical and folk-lore information as may be necessary to confirm its value. The following will form the first series: *The Seven Wise Masters of Rome*; *The Antient, True, and Admirable History of Patient Grisel*; *The Pleasant History of Thomas Hickstriff*; *The History of Mother Banck of the West*; *The Famous and Remarkable History of Sir Richard Whittington*. Intending subscribers should send their names to Mr. G. L. Gomme, 2, Park Villa, Lonsdale Road, Barnes, S.W.; or to Mr. H. B. Wheatley, 6, Minford Gardens, West Kensington Park, W.

MESSRS. WILKINS & McCORMICK, Glasgow, will shortly publish a new edition of *Thosaphia in the Cloister and the Crowd*, a series of aphorisms on life, character, politics, and manners, by the late Sir Arthur Hallam.

#### NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

W. M. M., ("Lord Douglas Gordon Haliburton")—Unless be matriculated a difference sent at the Lyon Office, he would bear his father's arms with mark of cadency. See the Peerage.

J. M. C. ("Oil on the troubled waters")—See "N. & Q." 6th s. iii. 69, 252; iv. 174; vi. 517.

W. H. H. R.—Many thanks.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'—Advertisements and Business Letters to "The Publisher"—at the Office, 25, Wellington Street, Strand, London, W.C.

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NOTICE IS HEREBY GIVEN, that the Fifteenth Days of grace allowed for Renewal of Christmas Fire Policies will expire on January 5. Claims under Life Policies are payable upon proof of death and title being furnished to the satisfaction of the Court of Directors, without any delay in deferring the settlement for a period of three months. Prospective Copies of the Accounts, and other information, can be had on application.  
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RECENT ACQUISITIONS of the BRITISH MUSEUM.  
THE NEW BIOGRAPHICAL DICTIONARY.  
Also.

LITERARY Gossip.  
SCIENCE—Results of the Voyage of the Challenger; Geographical Notes; Societies; Meetings; Gossip.  
FIKE ARTS—Royal Academy; St. Cruz Church, York; Notes from MUSIC—Gossip.  
DRAMA—The Week; Gossip.  
Published by JOHN C. FRANCIS, 25, Wellington Street, Strand, London, W.C.

LONDON, SATURDAY, JANUARY 13, 1889.

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## Notes.

## THE NEW DICTIONARY OF NATIONAL BIOGRAPHY.

May I appeal to such of your readers as are willing to give me help in the new "Dictionary of National Biography" which I have undertaken to edit?

I have now in type a list of the names intended for insertion under the letter A. I shall have great pleasure in forwarding this list to any one who will read it in order to mark errors and omissions, or with a view to contributing. I have already promises from many competent historical authorities. I am, however, very anxious to get the help of as many students of special departments of biography as possible, in order that justice may be done to names in all classes, and especially to the less conspicuous names.

Many of your readers possess the kind of knowledge which would be most useful to me, and I shall be greatly obliged to any who will communicate with me.

LESLIE STEPHEN.

Messrs. Smith, Elder & Co.,  
15, Waterloo Place, S.W.

## BISHOP BURNET'S CIVIL WAR COLLECTIONS.

A few years ago I purchased from a friend a MS. volume, a notice of which will probably interest some of your readers. It is a small quarto volume, in the original parchment covers, containing one hundred and eighty-three leaves, closely yet very plainly written on one side only. The handwriting is that of the end of the seventeenth century or beginning of the eighteenth, and the contents consist of letters, reports, and other documents copied from the State Papers and relating to the Civil War. These documents extend from Oct. 3, 1645, to Jan. 5, 1645/6, a period of three months. On the inside of the cover is the well-known book-plate of "Gilbert Burnet, Lord Bishop of Salisbury, Chancellor of the most Noble Order of the Garter," and above the book-plate is written in ink "V. 20," which I take to mean vol. xx. If each volume contained transcripts of the State Papers for three months only, the series would commence about 1640, and no doubt it would be continued to 1648, or perhaps later. If these surmises are correct, the whole series of MSS. must have extended to quite thirty-two volumes, if not more, and from this set this odd volume, vol. xx., has become detached.

It would be very interesting to know if any other volumes of the series are known to be preserved anywhere, and it is partly with that object that I send you this note. Judging from this one volume, the whole series, if it could be found, would be of singular value and interest, and to the future historian of the Civil War it would be almost priceless. This volume alone contains about one hundred and fifty documents, transcripts of State Papers, &c., of the most varied interest, as will appear from the following list of the first twenty:—

The Committee at York to the Speaker (vol. iv. No. 102) [Printed *Parliamentary History*, vol. xiv. p. 78], Oct. 3, 1645, pp. 1-3.

The Committee at Gloucester to the Speaker (vol. iv. No. 101), Oct. 3, 1645, pp. 4, 5.

A Copy of y<sup>e</sup> Yorkshire Committee's letter to Gen<sup>l</sup> Leven [Printed *Parl. Hist.*, vol. xiv. pp. 89-93], Oct. 4, 1645, pp. 5-7.

The Committee of War at York to the Speaker (vol. iv. No. 103) [Printed *Parl. Hist.*, vol. xiv. p. 77], Oct. 4, 1645, p. 8.

St. John Gell to the Speaker (vol. iv. No. 100), Darby, Oct. 4, 1645, p. 9.

St. John Gell to the Speaker, Darby, Oct. 4, 1645, pp. 9, 10.

A Copy of Gen<sup>l</sup> Leven's letter to y<sup>e</sup> Yorkshire Committee [Printed *Parl. Hist.*, vol. xiv. p. 89], Berwick, Oct. 6, 1645, p. 11.

From the Lord Culpeper (vol. iv. No. 107), Lamerston, Oct. 6, 1645, pp. 11-13.

Colt. Cromwell to the Speaker (vol. iv. No. 108), Winton, Oct. 6, 1645, pp. 14, 15.

St. John Gell to the Speaker (vol. iv. No. 109), Darby, Oct. 7, 1645, p. 16.

The Committee at Darby [St. Edmund's] to the Speaker (vol. iv. No. 110), Oct. 8, 1645, p. 17.

The English Com<sup>mission</sup> to the Speaker (vol. iv. No. 112), Berwick, Oct. 8, 1645, p. 18.  
 The Committee of Nottingham to y<sup>e</sup> Speaker (vol. iv. No. 113), Oct. 8, 1645, pp. 18, 19.  
 The Committee of both Kingdoms from Berwick to the Committee of both Kingdoms at Darby House (vol. iv. No. 114), Oct. 9, 1645, pp. 19, 20.  
 The Information of M<sup>rs</sup> Hawden of Tuxford [Printed *Parl. Hist.*, vol. xiv. p. 76], Nottingham, Oct. 6, 1645, pp. 20, 21.  
 A Message from Oxford [Printed *Parl. Hist.*, vol. xiv. p. 76], Oct. 9, 1645, p. 21.  
 Order of the Committee of both Kingdoms at Darby House [Printed *Parl. Hist.*, vol. xiv. p. 74], Oct. 14, 1645, p. 22.  
 The Lord Digby to y<sup>e</sup> Earls of Leven and Calander [Printed *Parl. Hist.*, vol. xiv. p. 74], Newark, Oct. 4, 1645, p. 22.  
 The Earl of Leven to the Chief Com<sup>mander</sup> of the forces now with his Majesty [Printed *Parl. Hist.*, vol. xiv. p. 75], Berwick, Oct. 9, 1645, p. 23.  
 Coll. Morgan to the Speaker (vol. iv. No. 115), Chesham, Oct. 10, 1645, pp. 23-25.

To many of the above is added what I take to be the reference to the volume of State Papers from which they were transcribed, such as vol. iv. No. 101, vol. iv. No. 163, vol. iv. No. 106, and so on. In a later hand is added to many of the documents, "Printed *Parl. Hist.*, vol. xiv. p. 78," &c. In the above list an unusual proportion of the documents have been so printed, but on the whole not about a quarter or a third have so appeared. This reference relates to the well-known *Parliamentary or Constitutional History of England from the Earliest Times to the Restoration of King Charles II.*, of which the second edition, in twenty-four volumes, appeared in 1762. I have compared many of the printed papers with the transcripts in this volume, and as a rule they are the same, a word or two or a name sometimes varying a little.

With regard to the history of this odd volume, I can only supply the following particulars. I purchased it in 1879 from a friend, and it came to him from a dealer in curiosities in Liverpool, who had written in it in pencil, "This MS. formerly belonged to the Rev. Archdeacon Strong, afterwards it came into the possession of Archdeacon King, and was sold by his widow to a Dublin bookseller." I ascertained from him that the name of the Dublin bookseller was Mr. Patrick Trayner, Essex Quay, Dublin; but although I wrote to Mr. Trayner on the subject, in neither case did I get any reply. The letters were not returned to me, and so must, I presume, have reached their destination. The Archdeacon Strong above referred to was probably the Ven. Charles Strong, Archdeacon of Glendalough, who was living in 1851. If any of your readers can succeed in discovering where the remaining volumes of this most interesting collection of Civil War documents are now preserved, I would either be willing to purchase them at a reasonable price, if they were for sale, or I would let this

vol. xx., now in my possession, be added to them, so as to complete the set if it should happen to be the only one missing, especially if the whole series could be secured, as it certainly ought to be, for some public institution or library.

The following letters, which occur one after the other, and have never, so far as I know, been printed before, will show the interesting character of the documents contained in this volume. If it should be thought that a full list of its contents should be printed, I shall be glad to send it you:—

[*Appointment of Governor of Winchester Castle.*]

The Committee at Basingstoke to the Speaker  
(vol. iv. No. 129).

Hon<sup>ble</sup> Sr.—We Understand by a letter we have received from S<sup>r</sup> William Waller, that this house have been pleased to order the Government of Winchester Castle to Lieutenant Coll. Lower a man that is but lately known to our County, whereby we see that the house & S<sup>r</sup> William Waller have Not been rightly Informed in the Desires & Intentions of the Gentlemen of this County, who have from the first hopes of the Reducing of Winton, sent their thoughts upon Capt<sup>e</sup> Bassetworth, a Gentleman we So Much Esteem, that we Intend to present him to be Sheriff, & to that End, in regard of the good Service He hath done us, Some of us were the means of that Command, the house laid upon him for his stay from his Intended voyage into France: We are desirous to ease our poor Long Oppressed Country of what Charge we May, & to that End we designed the Shirewalty (which in these times must be a Charge) the Com<sup>mand</sup> of the horse, & the Com<sup>mand</sup> of the Castle to one Man, whom we have agreed withall about it: We desire therefore Since the house have Misunderstood our desires in this Matter, that they would be pleased to order the Government of that Castle to Capt<sup>e</sup> Bassetworth: We have Written to the Com<sup>mittee</sup> of both Kingdoms for a Com<sup>mission</sup> for him for our horses, & we have taken order for the Making him Sheriff. We desire you will be pleased to offer this our Sense to the house from us who are S<sup>r</sup>.

Basingstoke. Y<sup>r</sup> humble Servants

18<sup>th</sup> Octob. 1645.

Tho. Jernicke	Franc. Rivett
Rob. Wallop	Rich. Moore
Rich. Maljor	Rich. Whitehead.
Joh. Bulkeley	John Butten.
Nic. Love	Edw. Hooper
Alex. Wilson	Rich. Norton
John Wolveridge	Jo. Kempe
S <sup>r</sup> W <sup>m</sup> Pitt	Tho. Creswell.

Lieutenant Coll. Lowe was put in to the Castle by Some of us then present, only for the Present time, untill the Gentlemen of the County might all meet together.

[*Account of the Services of Major Gifford.*]

The Committee at Basingstoke to the Speaker  
(vol. iv. No. 130).

S<sup>r</sup>.—We were very willing upon the desire of this Gentleman Major Gifford (who was formerly Major Gen<sup>l</sup> of your forces in the North, & now Major to Coll. Jephsons Regiment of horse designed for Ireland) to Inform the house of his great care & readiness to serve the Parliament, which he hath Expressed in the Seize of Basing: for besides his constant willingness to do his Duty, he did at the time when they Stormed the house alight with a good Number of that Regiment & others, & led them up himself over the Works, where he received a wound in his head with a butt End of a Musket. We have therefore thought fit to recommend him to the house that they would be pleased for his future En-

couragement in their Service In Ireland to Shew some Marks of the r favour towards him, which is all at present from S<sup>r</sup>

Your faithful humble Servants

Basingstoke      Tho. Jervoise   F. Dalbier  
20th Oct. 1645.      Ro. Wallop      W<sup>m</sup> Wither  
                                W<sup>m</sup> Jephson      Rich. Moore.

[Description of the Taking of Tiverton Castle.]

The Com<sup>tee</sup> with S<sup>r</sup> Thomas Fairfax at Tiverton to the Speaker (vol. iv. No. 131).

S<sup>r</sup>,—In obedience to your Command we came to the Army at Bannister & from thence advanced with them to Chard the Next Day, where they remained some days in Expectation of the Recruits & Money for the Army, & of Money for Major Gen<sup>l</sup> Massey's party, we advanced thence to Lunnington, from whence before our advance the Enemy retreated near Exon, till which time they plundered all the Countrey of Cattle: from Lunnington we advanced to Collampton on Thursday, on which day Maj<sup>l</sup> Gen<sup>l</sup> Massey's party came before Tiverton Castle & summoned it, but received a refusal of Obeying: our Noble Gen<sup>l</sup> having notice of it came on Fryday with a Part of his Army hither, the Residue he sent to Bradnidge: Yesterday about 2 of the Clock afternoon some batteries being made, & all things being ready for Storming, for which the Soldiers with much cheerfulness prepared themselves: The Gen<sup>l</sup> for the Sparing of blood, with the advice of the Council of war, resolved to Send them a Second Summons, which was Written & Signed, & parties drawn out, who were ready with their scaling ladders to Storm, if a denial were returned, but at that Instant it pleased God So to direct our Shot, that it cut the Chain of their drawbridge which Instantly fell down, & the Soldiers spirits were Such that they presently, without order given, entered their Works, the Enemies hearts failed, & we became Suddenly Masters of the Church & Castle, & their Strong & Regular works in which they confided; We took the Govern<sup>r</sup> S<sup>r</sup> Gilbert Talbot, & 204 officers & Soldiers (of which You have here Inclosed a list) 4 great Gunns, 30 barrels of Powder with other arms which cannot be particulariz'd, they being dispersed, we lost not a Man in the Storming, nor put any to the Sword, We Saw So Much Resolution in all the Soldiers, that we cannot but make it our Request, that Money may be speeded to them, without which it is much doubted how they will be Supplied, the Countrey where they Advance, not having in their Quarters wherewith to Supply them; but if money be wanting to Pay in the Market, which is appointed to follow the Army with provisions from our rear the Market will fail. Maj<sup>l</sup> Gen<sup>l</sup> Massey's men have not Money to Shooe Their horses, Goring is retreated to Chideleigh, what he Intends we know not: our Industrious & Vigilant Gen<sup>l</sup> pitying the condition of the Countrey, who cry for his Assistance, & Intending Nothing More than the Speeding of the Work, & the Active Maj<sup>l</sup> Massey resolves this day to advance in one body towards Goring, who is Strong, & we cannot Divide the Army, Unless Lievt<sup>l</sup> Gen<sup>l</sup> Cromwell come up with his Party, with which it is hoped they may divide, & the More Speedily finish the worke in the West, without which the Whole Army Must follow Goring, or run a great hazard: the Prince, Hopton, & Greenville being entr'd Devon with 4000 foot, & 1500 horse, as we are Informed, we thought it our Duty to present these to you, & leave it to your further consideration: we remain S<sup>r</sup>

20 8bris Your most humble Servants

from Tiverton      J. Bamfield   Fran. Buller  
1645.                  Sam. Rolle   Anth. Nicoll.

J. P. EARWAKER, M.A., F.S.A.

Pennern, Abergole, N. Wales.

A NEWLY DISCOVERED AUTOGRAPH OF MILTON. —Whilst preparing a new catalogue of the books contained in the library of Ely Cathedral, I was mousing among some folio volumes, and on the blank "end paper" of one of them, entitled "*Dionis Chrysostomi Orationes LXXX. Lutetie, MDCLV. Ex officina Typographica Claudii Morelli.*" I caught sight of the following inscription:—

Pre: 18s.

1636

J Milton.

Being a collector of autographs, and carrying in my memory several of those which are most prized but seldom obtained by amateurs, without hesitation I attributed the handwriting to the poet Milton; and on reference to the *Handbook of Autographs*, edited by Messrs. Netherclift and Sims (J. Russell Smith, London, 1862), my assurance was made doubly sure. Not content with this, I sent a careful tracing to Mr. Sims, of the British Museum, and he has added his weight of experience in the following words: "I do not doubt that the handwriting, of which you have sent me a tracing, is that of Milton; there is every indication of its being so. The length of time it has been in the library at Ely precludes the probability of its being a forgery."

The volume of Chrysostom, among many others, was presented to the Cathedral library by Bishop Patrick, between 1691 and 1707, and contains his "ex libris." The page on which the autograph appears is no newer than the book itself, and bears not only the press-mark of the Cathedral library catalogue of 1796, but also an earlier one, presumably that of Bishop Patrick's own shelf. The whole autograph corresponds very curiously with that figured in Messrs. Netherclift & Sims's book under M. 6, where there appears:—

Jo: Milton

pre: 2s. 6d.

1631.

I should be very much obliged to any owners of autograph signatures of Milton if they would be at the trouble of sending me a tracing of their treasure. I would gladly make an exchange.

FRED. W. JOY, F.S.A.

Cathedral Library, Ely.

THE COOMBH MELA OR FAIR AT ALLAHABAD. —We do not in general look to railway reports for information on folk-lore or religious superstitions, but the Seventy-third Report of the East Indian Railway, just issued, contains some curious facts about Hindu matters of this class. After stating an increase in number of passengers at 837,286, and in receipts therefrom of 95,504*l.* 11*s.* 2*d.*, the Report proceeds: "Of these increases it is estimated that about 536,000 passengers and 89,000*l.* are due to the "Coombh" mela, or fair, held at Allahabad during January and February



this year. In connexion with an event from which the undertaking has derived so large a traffic, the following extract from a report of the officiating chief auditor may prove of interest:—

"The ordinary Magh Mela takes place every year at Allahabad, and lasts for about a month, i.e., from the middle of January to the middle of February. It is a mela attended principally by Hindus from different parts of the country for the purpose of bathing at Bany Ghât, at the confluence of the Jumna and Ganges rivers, which point is considered by them to be particularly sacred during the period named, and the more so on certain days of this period. Every twelfth year this mela is termed 'Coombh,' signifying one of the signs of the Zodiac, and is attended by far greater numbers than the ordinary annual mela. The Coombh Mela took place this year, and its being the last of its kind for celebration at Allahabad (because, as is supposed, the sanctity of the river at the confluence will have departed before the next Coombh period arrives), it was attended to an exceptionally vast extent, the arrival of pilgrims at Allahabad and Naini having commenced as early as the latter part of December, 1881."

Several terms in this account need explanation, e.g., *Coomb*, *Magh*, *Mela*; and several opinions or beliefs. Is every confluence of two rivers supposed to be sacred, or is it only the confluence of the Jumna and Ganges? and, if so, why? Why particularly at this period? What is the supposed benefit to be derived from bathing at this spot? Why also during the *Coombh*? For what reason is it supposed that the sanctity of the river will have departed before the next *Coombh*?

W. E. BUCKLEY.

YORKSHIRE CHRISTMAS CUSTOMS.—Now that the circle of English habit and belief is being broken at every point, it may be well to note even so small a matter as this, that in the neighbourhood of Harrogate the following customs were observed at Christmas, 1882. Three parties of "Vessel-cup Girls," each with their bambino, came to the house where I was staying. As to "Vessel-cup Girls," see Brand, and see "N. & Q." fourth and fifth series. At least a dozen parties of "waits," male and female, sang hymns outside the house on several nights. In the house itself we had a yule-log, duly placed on the fire by the head of the family; we had yule-cakes; we had yule-candles, a gigantic pair, one red, one blue, presented by our attached grocer—for yule-candles must be given, and not bought; we had holly, of course; and we had *frumety*. But the attached grocer, I believe, remarked sadly that *frumety* is going out, and that few now ask for cree'd wheat to make it with. And, alas! the women of the household failed to find a "lucky-bird."

A. J. M.

"CURIOUS CHRISTIAN NAMES.—In making some researches among the bindings of the Merchant Taylors' Company for the purpose of illustrating the registers of the school, I came across the following remarkable Christian names: "Retro-

lutio Sixmith (*sic*), filius Bryanti Sixsmith (*sic*), nuper de Warrington in com. Lancastrie, mercerii," &c. (apprenticed Dec. 5, 1682). "*Bentishubathai* Wood, filius Antonii Wood, nuper de Sawtry Ferry in com. Derb., clerici, def.," &c. (apprenticed August 2, 1683). A good many names of note occur in the same volume of bindings, e.g., Fer-rand of Little Gidding, Wake of Piddington (son of Sir William), Gawdy of West Harling, Turvill of Claybrook, Tankard (Tancred) of Brampton, Lytcott, Dillingham (son of the Master of Clare Hall), &c.

CHARLES J. ROBINSON.

West Hackney Rectory, Stoke Newington, N.

THE JEWS IN ENGLAND.—In the *Athenæum* for Nov. 4, 1882, Dr. Neubauer has given a transliteration and translation of a Hebrew deed relating to a house in Colchester. The translation is by himself, but the transliteration was made by William Bedwell, and is written on the fly-leaf of Sebastian Münster's *Dictionarium Chaldaicum*, Basilie, 1527, which is preserved, with Bedwell's MS. notes, in the Bodleian Library (Laud. 172). This is doubtless the deed which is referred to by Bedwell in the *Arabian Trudgman*, of which an extract was given by me in "N. & Q." a few months ago (6th S. vi. 106). Dr. Neubauer remarks that the original is probably lost, if it is not amongst the deeds called *shetars* in the Record Office, and he adds that it contains the first mention of Jews having resided in Colchester. This statement is, however, shown to be incorrect by Mr. S. L. Lee in the following number of the *Athenæum* (Nov. 11, 1882). It is proved from various documents that the Jewish community was of considerable standing in that town in the thirteenth century.

W. F. PRIDEAUX.

Jaipur, Rajputana.

BELL.—A piece of modern etymology deserves a place in "N. & Q." In the new edition of the *Encyclopædia Britannica* the article "Bell" begins, "Bell, from *pelvis*, a basin or footpan." This remarkable statement was not in the last edition, and, therefore, is new information contributed by the gentleman who has furnished up the old article. It is the old story—any chance shot does for an etymology of an English word. How one would like to see the author of this guess set to work to prove his case! O. W. TANCOCK.

A GIPSY WEDDING.—The following seems worth adding to the various pieces of gipsy history and romance which have appeared from time to time in the pages of "N. & Q."—

"An interesting ceremony was performed last week in Bunbury parish church, Cheshire, at the marriage of William Lee and Ada Boswell, two gipsies residing at Houghton. The bride was attended by one bridesmaid, while the bridegroom was accompanied by his brother. The bride was attired, according to gipsy custom, in a dark green dress with white lace, apron, and cap, and

she also wore a wreath of gold leaves. The bridesmaid was also conspicuous throughout the ceremony: she was dressed in a peacock blue velvet dress, with white cap adorned with pink chrysanthemums. The service was performed by the Rev. William Lowe, vicar. Afterwards, by the invitation of Mr. and Mrs. Garnett, of Haughton Hall, who accompanied the parties to the service, the bride and bridegroom, together with a number of gipsy friends and companions, returned to Haughton Hall, where breakfast was served in a gipsy tent on the lawn. Toasts were proposed in the Romany dialect, and the health of the giver of the feast was enthusiastically drunk."—*Family Churchman*, Dec. 27, 1882.

EDWARD H. MARSHALL, M.A.

Hastings.

**WELSH FOLK-LORE: THE SIN-EATER.**—The following curious scrap of folk-lore occurs in the Rev. Paxton Hood's book on *Christmas Evans, the Preacher of Wild Wales* (London, Hodder & Stoughton, 1881):—

"The superstition of the Sin-Eater is said to linger even now in the secluded vale of Cwm-Aman, in Caermarthenshire. The meaning of this most singular institution of superstition was, that when a person died, the friends sent for the Sin-Eater of the district, who, on his arrival, placed a plate of salt and bread on the breast of the deceased person; he then uttered an incantation over the bread, after which he proceeded to eat it—thereby eating the sins of the dead person; this done, he received a fee of two-and-sixpence—which, we suppose, was much more than many a preacher received for a long and painful service. Having received this, he vanished as swiftly as possible, all the friends and relatives of the departed adding his exit with blows and kicks, and other indications of their faith in the service he had rendered. A hundred years since, and through the ages beyond that time, we suppose this curious superstition was everywhere prevalent."

*Cf.* "Old Yorkshire Customs," "N. & Q.," 6th S. vi. 146, 273.

FREDERICK E. SAWYER.

Brighton.

**ILLUSTRATION OF 1 COR. IV. 4.**—The use of *by* = "against" in the Authorized Version is curiously illustrated by a testimonial, anno 1644, given from Queens' College, Cambridge, as quoted in the St. John's Admission Registers, p. 68, l. 20: "Hee hath libertie to place himselfe in what college hee shall please, for I know nothing by him that should hinder it."

P. J. F. GANTILLON.

**THE NAME GAMBETTA.**—The *Times* of Jan. 2, 1883, says this "name signifies, in the dialect of Genoa, a liquid measure of two quarts' capacity," and that it was probably a nickname conferred upon some ancestor of the late M. Gambetta.

FREDERICK E. SAWYER.

Brighton.

**SURREY MUMMERS.**—This evening, Jan. 1, 1883, a party of mummers performed outside my house in a remote part of Surrey,—half a dozen grown men, all wearing grotesque masks, strange hats, smocks or other guise over their clothes,

all singing, "God rest ye, merry gentlemen," most mournfully, to the music of an old accordion: I did not comprehend those vagrom men, but gave them a coin—as who should say, "We may never see the likes of you again!" A. J. M.

**LOAN OF BRIGGS'S "HISTORY OF MELBOURNE."**—I want to consult, for a special purpose, *The History of Melbourne, Derbyshire*, by J. J. Briggs, second edition, 1852, but there is no copy of the book in any library to which I have access. I have ventured, however, to believe that some reader of "N. & Q." who possesses this book will have sufficient sympathy with a paralyzed invalid, imprisoned in his room and debarred from the use of public libraries, to lend me his copy for a few days. I need scarcely add that it shall be carefully returned with many thanks.

EDMOND CHESTER WATERS.

57, The Grove, Hammersmith, W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE JOHNSON LINES IN GOLDSMITH'S POEMS.**—In a forthcoming new edition of the works of Goldsmith I have the following note concerning the lines said to have been contributed to the *Traveller* and *Deserted Village* by Dr. Johnson:—These statements (of Johnson's authorship of the lines in question) rest solely upon the authority of Boswell's *Johnson*, where, vol. ii. p. 309 (Bohn's ten-volume edition), Boswell says that "he [Johnson] marked" the nine lines of the *Traveller*, and "added, 'These are all of which I can be sure'"; and again, "Dr. Johnson at the same time favoured me by marking the lines which he furnished to Goldsmith's *Deserted Village*, which are only the last four." All the editions of both poems up to the time that Boswell wrote, which, of course, was subsequent to the death of both Goldsmith and Johnson, are without any indication of this alleged contribution of lines by Johnson; and, what is, perhaps, more remarkable, even after Boswell had by the above statements claimed these lines for Johnson, Bishop Percy, the friend, literary executor, and biographer of Goldsmith, in his edition of the poet's works first published in 1801, makes no mention of any such contribution by Johnson. To this I may add that it need not be assumed that Boswell has stated anything more than what he believed to be true; still less need it be assumed that Johnson stated anything which was not true; but I think as the case stands it may be at least admitted that Boswell may have made some mistake. The ascription of the good things of the

time in both verse and prose to Dr. Johnson was, as is well known, quite a common occurrence. Miss Reynolds, for instance, states in reference to this same poem, the *Traveller* ("Recollections," published in the *Johnsoniana* at the end of Bohn's edition of Boswell's *Life*), that "Dr. Johnson told her that he had written" the ten lines descriptive of the Englishman, commencing, "Stern o'er each bosom." Nobody, I suppose, believes this; and yet no doubt the lady was, generally speaking, as worthy of belief as Boswell. The explanation, of course, is that she was mistaken. Again, Johnson himself relates that Chamier went away with the belief that he (Johnson) had written the first line of the *Traveller*, because he in conversation interpreted Goldsmith's meaning as to the word *slow* seemingly better than Goldsmith did himself (*vide* Boswell's *Johnson*, vol. ii. p. 85). I should be glad if any further light could be thrown upon this matter; but, so far, it seems to me the above-stated facts point to at least a doubt as to whether the nine lines in the *Traveller* and four lines in the *Deserted Village* usually marked as Johnson's were really written by him. J. W. M. G.

**DONCASTER CROSS**.—Who is the present owner of the painting in oils of Doncaster Cross, from which, in 1752, Vertue effected his copper-plate engraving for the Society of Antiquaries, published in the *Vetusta Monumenta* the following year? The subjoined particulars may serve, in some quarter or another, to aid the quest. Originally in the collection of coins, paintings, and other curiosities of Lord Fairfax, and later of his son Sir Thomas, the whole passed by purchase to Aldermann Thoresby, of Leeds, father of the historian of that town. The lettering of Vertue attached to the cross states that the painting was then in the hands of Dr. Richard Rawlinson, F.S.A., who also possessed "a fragment in MS. which had also belonged to the alderman," and which describes the cross and the damage inflicted on it by the Earl of Manchester's army in 1644; but it would seem that the painting was made anteriorly to this defacement, caused by removal of the four corner crosses at the top, and which were, in 1675, replaced by "four dials, ball and fane." The figures at the base of the cross in the engraving have no existence in the painting. Dr. Rawlinson, the latest known possessor of this painting, was for some time secretary and librarian to the Society of Antiquaries; and all that I have been able to glean relative to the disposition of his treasures is that his books went to the Bodleian, and that nothing is now known of the destination of his pictures and prints. Doncaster, in proportion to its size, was probably richer in crosses than any other British town; but that in question was the cross, *par excellence*—a unique, quatre-lobate column, rising eighteen feet above the base of

one octagonal and five circular steps. About one-third up this eighteen feet ran the original inscription, in Norman characters, " + ICESIT : PET : LACRIVICK : OTE : D : TILLIAKI : ALME : DEY : EN : FACE : MERCI : AM." As Thoresby points out, "TILLIAKI" is a mistake of the artist, and should be "TILLI : A : KI": "This is the cross of Ote de Tilli, to whose soul God show mercy." Ote de Tilli was *Seneschallus* of the Conisborough estates of the De Warrens. In 1793, by order of the corporation, this valuable and historical cross was taken down by a local architect, who was to "rebuild the same at Hob Cross Hill," a slight eminence to the southward. Unfortunately there was too little antiquarian taste to check the propensity of builders to think they can improve on everything of olden time, and the architect, whilst using the old materials, built the cross on his own lines, and the Norman cross and inscription were lost together, to the eternal disgrace of the town. Hence the value attaching to the original painting of the original erection. H. ERODY SMITH.

**COTTINGTON FAMILY**.—Whose son was Sir Francis Cottington, "nephew and heir" to Francis, Lord Cottington, of Hanworth? The pedigree in Hoare's *Wills* affiliates him thus:—

1. James	Francis, Lord
2. Edward	Cottington
3. Maurice	
Sir Francis	
Cottington.	

It is evident that his parentage is here merely derived from the Administration, in which he is described as "nephew." The version in Burke's *Extinct Peerage* is quite incorrect, viz., that, on Lord Cottington's death, "the barony of Cottington became extinct, and his estates passed to his nephew, Charles Cottington, Esq., who had his lordship's remains brought over to England, and interred in Westminster Abbey, where he erected a stately monument" (p. 129). This error is traceable to the monumental inscription, by which Col. Chester himself would seem to have been misled, for he speaks of "the monument erected by Lord Cottington's nephew and heir" (*Westminster Abbey Registers*, p. 194). Charles Cottington, who erected the monument, does, indeed, so describe himself, *vide* the inscription, which states that Lord Cottington—

"Died at Valladolid in Spain on y<sup>e</sup> 12<sup>th</sup> of June Anno Domini 1652. æt. ævæ 74. whence his body was brought and here interred by Charles Cottington Esquire his nephew and heir anno 1679."

But the true relationship was as follows. Lord Cottington's heir at his death was his nephew, Sir Francis Cottington, of Fonthill, Wilts, Knt., who was buried there May 10, 1665, and was succeeded by his son, Francis Cottington, of Fonthill, Esq.,

who was buried there Dec. 14, 1666, and, leaving no surviving issue, was succeeded by his brother Charles, who was thus great-nephew to Lord Cottington.

It may be noticed that in the pedigree in Hoare's *Wills* the wife of Francis Cottington (d. 1666) figures merely as "Elizabeth, living 1669." She can, however, be shown to have been daughter to Sir John Thimelby, of Irlham, co. Lincoln, Knt., and to have married, for her second husband, Henry Lumley, brother and heir presumptive to Richard, Lord Lumley (afterwards Earl of Scarborough), before Nov. 17, 1685. She died, without issue by him, in his lifetime.

J. H. ROUND.

Brighton.

JOHN FAVOUR.—I want some information about the family and early days of John Favour, who was educated at Southampton and Winchester schools consecutively. Was he of Huguenot extraction? In what position of life was his father? John Favour would be born about 1558. I should also like to know who was master of Winchester in his time. I want to know this because I have a guess, which that knowledge may make a shrewd one. Watson, in his *History of Halifax*, speaks of a "Wm. Favour, citizen of London," having married Priscilla, sixth child of Anthony Wade, of Halifax, who was married in 1590. I have looked in the Halifax registers for this marriage of William Favour and cannot find it; and Watson tells us nothing more of him. Can any one at Southampton tell me?

T. C.

CAREW'S "SURVEY OF CORNWALL."—I have just been reading again Carew's delightful *Survey of Cornwall*, and wish the aid of "N. & Q." in explanation of certain phrases and allusions therein—no doubt plain when written nearly three hundred years since, but now become obscure. My references are to the edition of 1769.

"Darbye's bonds," p. 15.—Carew, speaking of the hard dealings and usurious tricks of the "merchant Londoners" in their dealings with the Cornish tinnors of his day, tells the wiles by which the latter poor wretch became bound in "Darbye's bonds." What are they?

"Hawketrees," p. 21.—A tree (I wnat). "As for the statute stndles, commonly called Hawketrees," he tells us that the sea gales so pare and gall them that they are mere scarecrows.

"Whitsull," p. 23.—Carew tells us that graziers of Devon and Somersetshire used to pasture large droves of cattle on the moors of Cornwall, and sell them at home, "which notwithstanding beefe, whitsull, leather, or tallow beare not any extraordinary price in this countie," &c. What is whitsull?

"Certaine nuts," p. 127.—Carew says that certain nuts were found upon the sea-strand of

Cornwall resembling a sheep's kidney in shape, but flatter; the outside a dark-coloured rind, the inside a tasteless kernel, of great virtue, according to old wives, to women travelling in child-birth.

I have found the nut occasionally washed up with the seaweed, among sarragossa, foreign algae, and other waif in the coves about Polperro; but it was then only employed to ease through the infantile tooth. It probably reached our shores via the gulf-stream.

T. Q. COUCH.

Bodmin.

BARTON UNDER NEEDWARD AND HENRY VII.

—In an old edition of Walpole's *British Traveller*, a remarkable incident is given upon a visit of Henry VII. to the above-named village. I give it *in extenso* :—

"When the King came on a hunting match in Staffordshire, one Taylor, a poor labouring man, was presented to him whose wife had three sons at a birth, who were then fine boys in all the charms and bloom of youth, admired by everybody. And the king had so much compassion for the boys that he ordered them to be sent to a Public-School, and from thence at his own expence to the University. What became of two of them is not possible for us to say, but in looking over an ancient manuscript in the British Museum, we find that one of them applied himself to the study of the Civil Law, and after a variety of preferments, was advanced to the office of Master of the Rolls. The King in memory of this event caused a chapel to be built on the spot where their father's house stood, of which there are still some remains, much in the taste of the fine Chapel of Henry VII. at Westminster."

Can any of the readers of "N. & Q." give the name of this fortunate *protégé* of Henry VII., and throw some further light upon so remarkable an event, together with the name of the public school and university to which the three boys were sent?

INQUIRER.

"WE BE SEVEN."—In a list of books printed for "Bennet Griffin," &c., and inserted at the end of my copy of *Artamenes; or, the Grand Cyrus* (London, printed by John Darby, 1690), is one bearing the above title by John Taylor. Its similarity with Wordsworth's well-known *We are Seven* attracted my attention, and I have sought for it in the works of the Water Poet, but cannot find it either in his own folio edition of 1630 or in the Spenser Society's reprint (1870) of works not included in that edition. Can it have been written by another John Taylor; or is it a lost work of the poet?

S. H.

32, Ainger Road, N.W.

DEVONSHIRE DIALECT.—In the days before the market was built here, and when it was held in the High and Fore Streets, huge pans of butter might have been seen, similar to those used in Wiltshire and elsewhere for lard. I understand these clay pans (made at Honiton) are locally called "stains." Is the word peculiar to Devon-

shire, and from what is it derived? I have looked in vain in some Devonshire glossaries for its etymology. Old Devonians term "bladders of lard" "blowers of mort." Query origin of this ghastly term, and does it obtain elsewhere?

CH. ELKIN MATHEWS.

Exeter.

THE UFFIZI GALLERY.—In Smith's *Catalogue Raisonné* it is said (ii. 20), it has been the custom for two centuries to place the portrait of every distinguished painter in this gallery done by his own hand. Millais, Leighton, and Watts have recently contributed their portraits. How many portraits of Englishmen are contained in the gallery? Is there any catalogue procurable?

C. A. WARD.

THE BATTLE OF WATERLOO.—I was lately the purchaser of a book relative to this battle. In addition to a graphic account (obtained from "a variety of authentic and original sources") of that memorable fight, it also contains

"An alphabetical list of the officers killed and wounded from 15th to 20th June, 1815, and the Total loss of each regiment, with an enumeration of the Waterloo Honours and Privileges, conferred upon the men and officers entitled thereto. Illustrated by a Panoramic Sketch of the Field of Battle, and a plan of the position and movements. By a near observer. To which is added the Hanoverian, Spanish, and Dutch Accounts, &c. London, printed for J. Booth and T. Egerton." 1815.

I should be glad if any reader of "N. & Q." would tell me whether this is considered a scarce book, being published so soon after the battle.

P. B. D.

SIR JOHN BROWNE, OF EAST KIRBY, CO. LINCOLN, KNT.—Where can I find any account of his issue? He was living in the early part of the seventeenth century.

T. B.

KENNOCK : SCARDODDLE.—At a tea-fight given to some sailor lads in this town the other evening, several of them towards the finish asked, some for more *kennocks*, and others for *scardoodles*. On asking what they meant, they said the first named were oblong pieces of pastry with jam between them like a sandwich, and the latter small open jam tarts. Neither word is in Halliwell.

R. C. HOPE.

Scarborough.

NAME OF MAGAZINE WANTED.—In the brief obituary notice of Mr. William Galignani (who died in Paris a few days previously) which appeared in the *Times* of Dec. 13, 1882, it is stated that in 1809 his father started in Paris a monthly English review. What was its name, and what its fate? We all know something of *Galignani's Messenger*.

CORNELIUS WALFORD.

Belize Park Gardens.

OGDEN OF MOSLEY HALL, NEAR LIVERPOOL.—Can any one inform me whether there is a printed pedigree of this family, or enable me to fill in full dates and names, more especially in the following branch? Edmund Ogden, died — February, 1775, had a daughter —, married in — to — Boode. I believe their children to have been Margaret and Phoebe (did they die unmarried?), and Louis William, married in — to —, father of the late Lady Cust. There was also John Christian Boode; was he son of Louis William, or the descendant of another Ogden daughter?

F. N. R.

[In Burke's *Peerage* for 1883, re. "Cust, Bar." it is stated that Mary Anne, wife of Hon. Sir Edward Cust, was only child of Lewis William Boode, Esq.]

WILLIAM MURDIN, of St. John's, Camb., B.A. 1722, M.A. of Sidney 1726.—What was the date of his birth, and what his parentage and preferment?

HAWLEY BISHOP, born Sept. 10, 1701, elected from Merchant Taylors' School to St. John's, Oxford, 1720, B.C.L. 1727, Rector of Crick, co. Northants, 1742.—Was he admitted student of Gray's Inn in 1724, and called to the Bar?

CHARLES J. ROBINSON.

West Hackney Rectory, Stoke Newington, N.

[*Foster's Cat. G.O.*, vol. i., gives a Hawley Bishop, son of Humphrey Bishop, of London, *græ.*, admitted at Gray's Inn March 18, 1724, but by an obvious misprint says that he was called in June, 1653; perhaps 1753 is the date meant.]

HENRIETTA, LADY WENTWORTH : JOHN, LORD LOVELACE.—Can any of your readers inform me whether any letters written by Henrietta, Lady Wentworth (well remembered from her connexion with the Duke of Monmouth), are known to be in existence, or any documents signed by her? Also, whether any family papers are extant illustrating the career of John, Lord Lovelace, of Hurley, the impetuous and extravagant Whig celebrated by Macaulay?

E. G. A.

DOCKING A SCOLD.—When did the last recorded infliction of ducking a scold, in pursuance of an order of a court of summary jurisdiction, take place in England?

STUDENT.

AUTHORS OF QUOTATIONS WANTED.—

"Worse than bumboatmen and directors."

A. P.

### Replies.

THE HEIRSHIP OF THE PERCIES: EARLS OF NORTHUMBERLAND.

(6th S. v. 343, 431.)

At the second of these references Mr. Round claims on behalf of the present Duke of Athole that he is the "*sole heir general*" of the "great house of Percy." He assigns this character to him on the

ground that he is the heir general of Hugh, second Duke of Northumberland, who was the heir general of Lady Elizabeth Percy, Duchess of Somerset, who was the daughter and heiress of Josceline, eleventh and last earl of the male line of the Percies, Earls of Northumberland, that is of the male line of Josceline de Louvaine and Agnes, the sister and heiress of William, third and last baron of the original stock of the Percies. It is clear, therefore, that Mr. THOMAS is unaware of the circumstance that Thomas, seventh Earl of Northumberland, left four daughters and co-heiresses, from two of whom there are several descendants and representatives now living. The position of Thomas, Earl of Northumberland, was rather singular. He was the nephew and heir of Henry, sixth earl who was attainted in 1537, and was, in the words of Sir N. Harris Nicolas, "created Baron Percy with remainder, failing his issue male, to his brother Henry and his issue male April 30, 1557," and "in consideration that his ancestors 'ab antiquo de tempore in tempus,' had been earls of Northumberland he was created, May 1, 1557, Earl of Northumberland to him and the heirs male of his body, in default of which to his brother Henry Percy and the heirs male of his body, with an especial clause granting the ancient place of the earldom as it had been held by his ancestors" (Courthope-Nicolas, *Historic Peerage*, p. 360). He was attainted in 1571 and beheaded in 1572, when, according to the limitation above named, his peerages devolved on his brother Henry Percy, who succeeded as eighth earl, and was the great-grandfather of Josceline, eleventh and last earl. "The seventh earl of Northumberland," says Dr. Surtees, "had by his wife, the Lady Anne Somerset, daughter of the second earl of Worcester, a son who died in early life, and four daughters, the coheirs of the ancient branch of the house of Percy," and he adds:—

"The eldest daughter, Elizabeth, became the wife of Richard Woodroffe, of Wolley, Esquire. The second, Lucy, was married to Sir Edward Stanley, of Tong Castle, grandson of the third Earl of Derby. The third, Jane, was espoused by Lord Henry Seymour, second son of the first Duke of Somerset, but died without issue. And Mary, the youngest, born under the melancholy star that watched the ruin of her father's house, made early vows of celibacy, and eventually became the founder and prioress of a convent of Benedictine nuns at Brussels."—*A Sketch of the Male Descendants of Josceline de Louvaine, the Second House of Percy, &c.*, p. 35.

Dr. Surtees further explains that some writers following Brooke have stated that there was another daughter Mary, older than the one here mentioned, and that she was married to Sir Thomas Grey of Werk. But Vincent says that he made inquiries of contemporaneous members of the Percy family, and found that there were not two Maries. It is suggested by Dr. Surtees that the mistake may have arisen from the fact that Sir Thomas Grey of Werk actually married a daughter

of the Earl of Westmoreland, who was involved in the same rebellion, and was attainted at the same time, as the Earl of Northumberland. Be this as it may, however, it is at all events certain that among the descendants of the daughters of Thomas, Earl of Northumberland the heirship of the Percies is distributed, and that, save for the attainders of the sixth and seventh earls, among them would be in abeyance, as Dr. Surtees observes,

"the ancient barony by writ of Percy with the other baronies in fee of the family, and probably the older earldom of Northumberland also, as it is stated by Banks to have been conferred in the first year of Richard II. 'sibi et heredibus suis.'"—*Ibid.*, p. 34.

All authorities are agreed that of these daughters Lady Elizabeth Woodroffe, the eldest, and Lady Lucy Stanley, either the second or the third, are the only ones who left issue. Banks (*Baronia Anglica Concentrata*, vol. i. p. 369), gives the following pedigree of Lady Elizabeth Woodroffe's descendants:—

Lady Elizabeth Percy, eldest—Richard Woodroffe, of dau. and coh. of Thomas, 7th Wollsey, in the county Earl of Northumberland. York, Esq.

Maximilian Woodroffe, =Mabel, dau. and b. of Arthur s. and h., ob. 1652. Paver, of Wetherley, Esq.

Maximilian Woodroffe, s. =Eleanor, dau. of Wm. Paver, and b., ob. vi. pat. 1644. of Braham Hall, Esq.

Williams Woodroffe, dau. =John Paver, of St. Nicholas and heir, ob. vi. marit. House, York, Esq., ob. 1721-2.

Woodroffe Paver, son and heir, =Mary, dau. of Thomas ob. 1708, vi. pat. Colton, of York, Esq.

William Paver, son and heir, =Anne, dau. of Sandford slain at Culloden. Copley, of Liverpool, Esq.

John Paver, of Hessay, son =Alice, dau. of Christopher and heir, ob. circa 1760. Newham, m. 1744, ob. 1792.

1. John, 2. John, 3. William =Jane, dau. of Francis ob. inf. ob. s.p. Paver, ob. Fryer, m. 1775, ob. 1800. 1790.

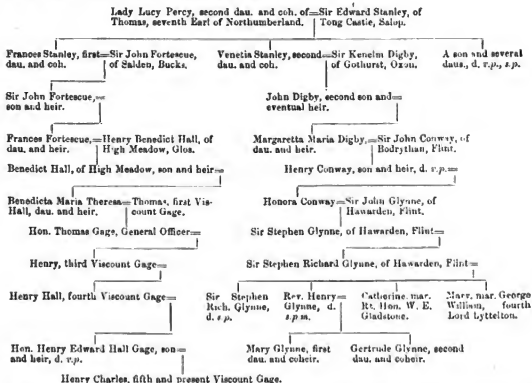
William Paver, of York, s. and =Margaret, dau. of Thos. h., b. 1770, m. circa 1843. Penty, m. 1790, ob. 1843.

William Paver, son and heir, =Jane, dau. of John Unb. 1801, m. circa 1841. thank, of York, m. 1823.

William, Percy Woodroffe Jane, ob. Jane Margaret, ob. inf. Paver, son and inf. born 1827. heir, born 1829.

Sir Bernard Burke, in his *Extinct and Dormant Peerage*, under the heading "Percy," merely mentions the marriage of Lady Elizabeth Woodroffe, and passes on to Lady Lucy Stanley and her descendants. Her two daughters, according to him, were Frances Stanley, the elder, married to Sir John Fortescue, of Salden, and Venetia Stanley, the younger, who was the too celebrated wife of Sir Kenelm Digby, of Gotherst. Sir N. Harris Nicolas, in his *Introduction to the*

*Private Memoirs of Sir Kenelm Digby* (pp. 84-86), ignores the line of Frances Stanley apparently, as well as that of Lady Elizabeth Woodroffe, for he ascribes to the heirs of Venetia Stanley the representation of the "illustrious" house of Percy. But gathered from various sources and omitting for shortness all marriages except those of heiresses and coheiresses the descendants of Lady Lucy Stanley are shown below:—



Hence it appears that not only is the Duke of Athole not the "sole heir general" of the "great house of Percy," as MR. ROUND affirms, but further that a whole bevy of respectable families, including, among others, that of the Prime Minister, will have to be extinguished before he can make any colourable pretension to that genealogical distinction.

F. D.

THE SHRINES OF PRO WOFFINGTON AND KITTY CLIVE (6th S. vi. 307).—Permit me to thank F. G. for his note upon two of our local worthies. It is, indeed, singular that the actual house, or position of it, at Teddington, occupied by Margaret Woffington should not be known. The tradition connecting her with the house now called *Udney Hall* (not *Park* as written by your

correspondent) does not seem very trustworthy, and it is, I think, worth noting here that in the burial register, in the entry dated April 3. 1760, she is described as "Mrs. Margaret Woffington, of London." Is it certain that she was more than a frequent visitor at Teddington? The house indicated by F. G. was, down to 1851 at least, known as Teddington Place, or Teddington Place House, and only received its present appellation while subsequently occupied by a Jewish family. It is said to have been built by Sir Chas. Dancombe (Lord Mayor 1708-9) and fitted at great cost, ceilings painted by Verrio and carvings by (that most industrious!) Grinling Gibbons, and though now not more than half its former size and importance, had suffered no curtailment during Peg Woffington's life. It may perhaps be noted that

the local name of Udney, applied now to several houses here, originated with Robert Udney, who lived in the house from which I write. He was a friend of his neighbour Horace Walpole (see H. R.'s *Letters*, July 29, 1790, Sept. 6, 1795, &c.), and after his return from Italy, where at Leghorn he had been consul, he formed here in a gallery, of which only the vestibule now remains, a collection of pictures, chiefly of the Italian schools, which had a considerable reputation at the time. The present position of Peg Wadlington's monument, as noted by F. G., is not the original one. Before the organ chamber was formed it was on the east wall of the north aisle.

W. NIVEN.

Udney House, Teddington.

OLIVER CROMWELL (6th S. vi. 366).—It has often been stated that when Oliver Cromwell was a young boy he dreamt, or had a kind of vision, that he was king of England, and related his dream to his parents, who were much troubled at it; that his father angrily rebuked him for the vanity, idleness, and impudence of the idea, and requested Dr. Beard, his schoolmaster, to try and flog it out of him. Probably it had just a contrary effect to that which his father intended, and made him remember the dream all the more vividly. It was not long after that, according to the story referred to by Winstanley in his *Lives of the most Famous English Poets*, he acted in the play of *Lingua*. Winstanley's book, though so often quoted, is one of very little authority; probably he took the statement from James Heath's *Flagellum; or, the Life and Death, Birth and Burial of O. Cromwell*, p. 6:—

"Now to confirm this Royal humour the more in his ambitious and vain-glorious brain, it happened (as it was then generally the custom in all great Free Schools) that a play called *The Fire Sinner*, was to be acted by the Scholars of this School, and Oliver Cromwell, as a confident youth, was named to Act the part of *Tactus* the sense of *Felings* in the presentation of which as he came out of the *Tring* room upon the Stage, his head encircled with a *Charlet* of *Lawell*, he stumbled at a Crown, purposely laid there, which stooping down he took up, and Crowded himself therewithal, adding beyond his Cue, some Majestical mighty words; and with this passage also the Event of his Life held good analogy and proportion when he chanced the *Lawrell* of his *Victories* (in the late unnatural War) to all the Power, Authority, and splendor that can be imagined within the Compass of a Crown."

Heath distinctly states that this took place at the free school at Huntingdon, and some time before Cromwell went to Sidney Sussex College, Cambridge. There is a note on the subject in a volume of *Symond's MSS.* in the British Museum (Harleian, No. 991, Art. 22), which states, on the authority of Sir W. Courtenay, that it took place at Cambridge ("N. & Q." 2nd S. vii. 142), but the statement is vague and of very little weight. Heath says that he said more than his cue; but surely the words he had to speak were quite majestic and mighty

enough. Probably he fully entered into his part, and spoke as if he really felt it.

EDWARD SOLLY.

In a highly interesting and able life of the Protector the Rev. Paxton Hood makes a slight reference to the comely of *Lingua*. The character of *Tactus* was first taken by Cromwell at the Huntingdon Free Grammar School. Thus his superiority over his schoolfellows was admitted by his being assigned the principal part. Coming on to the stage he stumbled over a crown, which was laid on the floor purposely. Bending down, he lifted it up and placed it upon his head. It is said that he betrayed great emotion as he recited his majestic part.

W. HENLEY RICHMOND.

Parkside House, Bootle, Liverpool.

BARNSTAPLE CHURCH (6th S. vi. 488).—We learn incidentally at the above reference that the fine old parish church of Barnstaple is now being destroyed—that is to say, "restored." Its timber is being "carted away," so are its pews, with the date 1695 carved on them. When I last saw Barnstaple Church, in 1866 or so, its interior seemed to me the very pattern and model of what a town church in England should be. The rural and municipal history of Barum and its neighbourhood was legible there in an unbroken series of interest; the whole church was not venerable only, but was warmed and humanized, even to a stranger, by the visible memorials of ten consecutive generations. Who cares for a church that has broken with its past, a fabric that exhibits nothing but our own generation masquerading in medieval habit? And the parish church of a municipal borough is especially worthless in such a Plantagenet guise, because its best characters are sure to be of the Elizabethan, or Caroline, or Georgian sort. They were so at Barum, they will be so there no longer. Dartmouth Church, too, is in danger, unless the S. P. A. B. can save it. And there are things in it—its fifteenth century stone pulpit, for instance—finer, if I recollect rightly, than any at Barum.

A. J. M.

MISS KELLY, THE ACTRESS (6th S. vi. 466, 493, 523).—This accomplished melodramatic actress commenced her theatrical career at Glasgow when only seventeen, and made her first appearance at Covent Garden on Thursday, Nov. 14, 1822, in the character of Juliet to Mr. C. Kemble's Romeo, being described in the play-bills as Miss F. H. Kelly, to distinguish her from Miss Lydia Kelly, of Drury Lane. I cannot think Michael Kelly, the composer and vocalist, was her father, as the *Morning Post* and *Theatrical Observer* (No. 312) of that period and the editor of *Old and New London* (vol. iii. p. 294, col. 2) concur in believing her to be the daughter of a military officer. Miss Kelly acted Juliet on twelve nights



during the months of November and December, viz., November 14, 16, 18, 20, 22, 25, 27, and 29, December 2, 6, 9, and 23, and gained fresh laurels on December 11, 12, and 13, by personating the principal character (Margaret) in the tragedy entitled *The Huguenot*, written by Mr. (afterwards Rt. Hon.) Richard Lalor Sheil. In the following year at Covent Garden Juliet was performed three times, viz., on January 13, 20, and May 19, and the *Theatrical Observer* (No. 463) announces an engagement at the Bath Theatre to perform Virginia to Mr. Macready's *Virginian*. On the night of her benefit (June 7) Miss Kelly made her first appearance in *Venice Preserved* as Belvidera (Jaffier Mr. C. Kemble, Pierre Mr. Macready), and as Lady Racket in the comedy of *Three Weeks after Marriage*. For several seasons this favourite actress attracted an admiring audience to the English opera-house, to see *The Sergeant's Wife*, *The Maid and the Magpie*, and *The Innkeeper's Daughter*, pieces with which her name has ever since been associated in the memory of old playgoers. Having acquired an independence, Miss Kelly purchased freehold property in Dean Street, Soho, for the purpose of establishing a school for acting, and afterwards built a theatre, which opened May 25, 1840, a speculation which entailed a loss of 7,000*l.* (*Old and New London*, vol. iii. p. 295, col. 1).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

PENN A CATHOLIC (6th S. vi. 364).—The accusation against Penn appears to have been investigated during his lifetime, on its first appearing, by Tiltotson:—

"His [Penn's] attachment to, and favour with, King James II. soon exposed him to the imputation of being a Papist in disguise, or at least of holding a correspondence with Jesuits at Rome. The Dean's suspicions of the same kind being reported to Mr. Penn, the latter wrote immediately to him in his own justification, affirming himself to be no Roman Catholic, but a Christian whose creed is the Scripture.....The result was that he gave the Dean such satisfaction upon that head, that the latter returned him two letters expressing that satisfaction (*Life of W. Penn*, pp. 128-8, prefixed to vol. I. of his *Works*, Lond., 1726).—*Life of Tiltotson*, by T. Birch, pp. 133, 134, Lond., 1752.

This took place in 1686 and 1687.

ED. MARSHALL.

BULLER'S HISTORY OF ST. JUST (LAND'S END) (6th S. vi. 368).—*A Statistical Account of the Parish of St. Just in Penwith, in the County of Cornwall, with some Notice of its Ecclesiastical and Druidical Antiquities*, by the Rev. John Buller, LL.B., vicar of that parish, 1842, is the only book which Mr. Buller appears to have written on Cornwall, and is no doubt that to which Mr. RENDLE alludes. I have a copy of it, and shall be happy to allow him to see it.

WM. PENGELLY.

Torquay.

WILLOW PATTERN RHYME (6th S. vi. 345).—The following versions of this simple rhyme will convey some idea of the variations which arise from the different localities where it is extant. In Weaste it runs thus:—

"Two birds flying high,  
A little ship passing by,  
The gates where the sun shines over,  
Three men going to Dover,  
The apple tree,  
The little cottage by the sea."

And again, same place:—

"Two little birds flying high,  
A little boat sailing by,  
A river with a bridge hanging o'er,  
With three men on, and sometimes four,  
A giant's castle there it stands,  
As if it was the lord of lands,  
An apple tree with apples on,  
A fence below,—so ends my song."

In Blackley it is:—

"Two birds flying high,  
A little ship sailing by,  
Wooden bridge they cross over,  
Three little men going to Dover;  
Iron bridge sun shines on,  
Apple tree with apples on;  
Chinese mansion, willow tree,  
And a little cottage by the sea."

MR. FOWKE does not say in what locality his version occurs. I think it only right to add that I am indebted for the above examples to the *Manchester City News*. J. COOPER MORLEY.  
Liverpool.

"VIVE UT VIVAS": SHAKESPEARE'S AUTOGRAPH (6th S. vi. 347).—Mr. A. P. Paton, in his edition of *Coriolanus* ("The Hamnet Shakspeare," pt. vi.), Longmans, 1880, introd. pp. xxv, xxvi, treats of the genuineness of the inscription in the copy of North's *Plutarch* in the Greenock library. He gives a phototype of the title-page. The inscription I read, "Vive: vt vivas: WS: pretium 16s."; but Mr. Paton reproduces it as "Vive: ut vivas: WS: pretiu j<sup>6</sup>d (sic)." The last figure may be 8, but it seems more like a 6. There are but two brief notes in the margin, and the grounds for assigning the inscription and the notes to Shakspeare seem very slight indeed. After the W in the inscription on the title-page is a flourish which is possibly meant for m. XIT.

STANDING AT PRAYERS (6th S. vi. 367).—Till within a comparatively recent period it was the custom for certain persons in dissenting chapels in this neighbourhood to stand with their backs to the preacher at prayers; but I believe the practice has now nearly, if not quite, died out. The last person who stood at private prayer, his face in his hat, on entering the parish church here has been dead some fifteen years. The height of the pew at that time made such a position by no means inconvenient.

G. J. DEW.

Lower Heyford, Oxon

The members of the Society of Friends always stand when one of their number prays. This has always been so from the foundation of the Society. The person praying always kneels, which is the right way. WM. FREELove.

Bury St. Edmunds.

At Westminster School in my time the custom was for the boys to stand all round the big school-room during prayers, whilst the masters and the monitor whose turn it was to read prayers knelt on the floor in the centre. G. FISHER.

French Protestants stand at prayers, but facing the minister. J. G. A.  
Paris.

CHAROPK (6th S. vi. 347).—The word *charope* appears to be a rendering into English of an Homeric epithet to express eyes "somewhat lion-like." In *Od.* A. 610, it is:—

χαροποι τε λιόντες,

upon which the scholiast has this note: *χαροποι λιόντες τοιούτους έχοντες τοὺς ὀφθαλμούς.* The explanation shows the more natural as the author shows by the title—*Anthropometamorphosis*—that he had a fancy for expressing Greek words in English characters. This is also to be seen in the titles of his other works.

ED. MARSHALL.

LADY ALICE LISLE (6th S. vi. 368).—I do not quite understand what Mr. SYMONDS means by a "statement" by Alicia Lisle. Her "Dying Speech" is a well-known document, but I know of no other MSS. If Mr. SYMONDS, or any of your readers, can give me any genealogical information concerning the Lisles I shall be very thankful. I have been for some years trying to trace the connexion of my family with the Lisles through the Whitakers, but have met with a stumbling-block in the direct line through not being able to ascertain the Christian name of the husband of Margaret Lisle, one of Lady Lisle's daughters. Her ladyship in her will mentions "my daughter Margaret who married Mr. Whitaker," and we have no further clue—as registers, &c.—saving a statement to a similar effect vouched for by one "John Newman," who is said to have been a clergyman in Hampshire in 1857; but I can find no record of such a person in the *Clergy List* from 1854 to 1860. HENRY MAUDSLAY.

CHAMBERED CHURCH PORCHES (6th S. vi. 301).—*Parvis*, *Fr.* *parvis*, *Ger.* *borhof*, an porch or an open area before the entrance of a church. The name has already been given in modern times to the room often found over church porches, used sometimes as a school or library. The origin, and in some degree the meaning, of the term is involved in obscurity; by some it is considered to be a corruption of *paradis*. See Ducange, and also a curious

illustration of the word in Waterhouse's *Commentary on Fortescue*, p. 574. The passage is given in Todd's *Illustrations of Gueric and Chaucer*, p. 246. The name is still common in France for the open spaces round cathedrals and churches. Spohn, in the account of his travels, calls the promenoir of the Parthenon at Athens a *parvis*. "Au devant du Temple est un promenoir, ou *parvis*, couvert comme le Temple, qui tient presque le tiers de toute la fabrique" (*Voyage d'Italie, de Grèce, &c.*, vol. ii. p. 83). "Placitantes tunc se divertant ad *parvisium*" (Fortescue, *De Laud. Leg. Ang.* cap. xxxi.). "Venditis in *parvisio* libellis" (Matt. Paris, an. 1250, p. 534).

"A sergeant of laws wars and wies  
That often had been at the peruisse."

Chaucer, p. 3.

"*Parveys*, parlatorium, *Ugnitio* in hortor" (*Prompt. Pare.*). "Place nere a church to walk in," *Palng.* (Parker's *Glossary of Architecture*, vol. i. p. 273). In Parker's *Glossary of Architecture*, vol. ii., there is a plate of the parvises of St. Peter-in-the-East, Oxford, c. 1450, and of Fotheringay, Northamptonshire, c. 1440, with the following foot-note relative to the plate and to the word *parvis*:—

"This name (*parvis*) is now commonly given to the room over the porch, as represented in the plate, but the signification is different. It will be observed in the example from Fotheringay there is a piceina and a window which originally opened into the church; the latter is not uncommon."

Besides those I have quoted from Parker's *Glossary of Architecture*, I understand that there is a *parvis* at Stoke Dry, in Rutlandshire, about two miles from Uppingham, in which the Gunpowder Plot is said to have been hatched.

CELER ET AUDAX.

MR. MASKELL is certainly mistaken in one point, and I hope in two, in calling the porch and its chamber at St. Sepulchre's modern. The outside has been ruthlessly rebuilt, without rhyme or reason, as well as the interesting part of the west front, which was no sooner uncovered than it was destroyed. I remember the old porch and its chamber with the traceried roof underneath from my boyhood. I can scarcely believe that my old friend Sir Gilbert Scott countenanced this rebuilding any more than he would have done the far more stupid and wicked vandalism which has spoilt St. Alban's Abbey. J. C. J.

Pugin describes these as usually "occupied by the sceriatan, and sometimes provided with traceried apertures through which the church could be watched at night." Elsewhere Pugin refers to the "many sceriaties in Rouen Cathedral and other places provided with a chamber in which the *hebdomarius* who sang the chapter-mass remained during the week in silence and meditation." Were there not similar chambers in St. Mary Redcliffe?

See Pugin's *Present State of Ecclesiastical Architecture in England* (1843), i. p. 20 and 100.

# STORIES.

RUSSIAN FOR HONOUR (6th S. vi. 229).—My Russian dictionary gives six words for honour, but only one for bribery. R. S. CHARNOCK.

"THE LAWLVS ON WHISPERING COURT" (6th S. vi. 365).—The following is the form in the court rolls of the manor for holding the court:—

"King's Hill in Rockford, S.S.

Curia de domno rege  
Dietia sine lege,  
Tenta est ibidem  
Per ejusdem consuetudinem,  
Anno octavo solis  
Luceat nisi solis,  
Nisi scribit nisi solis.  
Toties voluerit,  
Gallus ut contaverit.  
Per cuius adum sonitum  
Curia est summonita,  
Clamat clam pro rege  
In curia sine lege,  
Et nisi cito venerint,  
Citius punierint;  
Et nisi clam accedant,  
Curia non attendat;  
Qui venerit Cum lumine,  
Errat in regimine,  
Et dum sunt sine lumine,  
Capti sunt in erimine,  
Curia sine cura.  
Jurati de iuraria.

Tenta ibidem die Mercurii (ante diem) proximo post festum sancti Michaelis Archangeli, anno regni regis, &c."—*New and Complete History of Essex*, vol. v. p. 172, Chelmsford, 1772.

The punctuation does not seem to be correct.

ED. MARSHALL.

This custom is described in Bailey's *Dictionary*, edition of 1736:—

"Lawless Court. (so called because held at an unlawful hour), a court held at King's Hall at Rockford in Essex, on the Wednesday next after every Michaelmas Day, at the cock crowing, by the lord of the manor of Raleigh. The steward and suitors whisper to each other, and have no candles, or any pen and ink, but supply that office with a coal. And he that owes suit and service to this court, and appears not, forfeits to the lord double his rent, every hour he is absent."

A similar account of this court, printed by Hearne from the Dodsworth MSS. in the Bodleian, vol. cxvii., is given in Wright and Bartlett's *History of Essex*.

EDWARD H. MARSHALL, M.A.

[See also "N. & Q.," 6th S. vi. 409, 455.]

THE EXTINCTION OF PICTISH (6th S. vi. 241, 316).—I would recommend MESSRS. JONES and PARRY to examine the new work entitled *Celtic Britain*, by Prof. Rhys, a perfectly ingenious, learned, and suggestive little volume; it bears very closely on the above subject, but I do not accept the author's conclusions. The theory is

that Britain as a name is from a primitive root *brat*, a rag, clout, or cloth (see Bailey's *Dictionary*); so the Britons were a clothed people, apparently from the earliest times. This enthusiastic Celt defines three races:—

1. Neolithic, non-Celtic, called Ivernians, and substantially primitive Basques; unclothed, save in skins.

2. Goidels, an early Celtic invasion by people using *c* or *ch* for *q*, *q*=*p* or *b*.

3. Brythons, a later Celtic invasion of cloth-clad people, using *p* or *b*=*c*, *ch*, *qu*, *ge*.

At p. 208 it is clearly defined that these Brythons represent the third layer of population, being cloth clad, and it is assumed that they thus contrasted with the unclothed, non-Celtic, Iberian Neoliths; but at p. 213 we find that these Neoliths have been already superseded by Goidels at the date of the later invasion, so on this Goidelic population is superimposed the third layer of Brythons; but if the Goidels were already cloth clad they would also be Brythons, so how could the distinction of name arise? If the distinction of name is sound it follows that the Goidelic Celts were still naked.

For the immediate question of Pictish as a language the author's conclusion is that the Picts were largely non-Celtic, i. e., Iberians, and that the language is irrecoverable; but he gathers from Bede and others that the words quoted were only adopted by Picts, and not of Pictish origin. Pict, he further states, means painted, i. e., tattooed, and he thinks that all three races did tattoo at one time, even the cloth-clad Brythons; so the true Picts are of all three nationalities. Pictish, then, should be called Iberian, for, where non-Iberian, it would be Goidelic or Brythonic. It seems to me that the whole theory collapses at p. 270, where it is assumed that the pre-Roman Brythonic was exactly the same as the Romanized Cymric of Wales. Now, assuming that the Brythons arrived somewhere about 200 B.C. and that Cymric was refined in Wales by Cunedda and his Christianized household, circa 410 A.D., we have an interval for mutation of 600 years. Consider the difference we find between the English of Langland, Gower, and Chaucer, and that of Macaulay, Dickens, and Trollope. I do not doubt that Prof. Rhys would recognize, compare, and comprehend: but how about Bede? It does not follow that the latter, knowing something of Welsh or British circa 655, as reformed by Cunedda two hundred years previously, could recognize it as substantially what he called Pictish, viz., as I conclude, the unrefined Brythonic speech of Pictland in North Britain. A. H.

LIGURIA (6th S. vi. 86, 215, 256, 473).—To some of the points raised at the last reference I would reply as follows. That *comb* is applied to eminences

and declivities as well as depressions may be seen on reference to Jamieson under "Coomb," and there is, I think, other evidence of a double sense, the reason being, as it seems, that the ideas are correlative. But whether the primary meaning be that of high or low, the antithesis which I pointed out still remains. The frequent recurrence of the word in names of places in what may be called the most Celtic parts of England may be due to the fact that there the occasion for its use is mostly to be found. I am, however, glad of the opportunity of modifying what I stated so far as to say that the word may have been common to the Celtic and Teutonic languages. It is certainly found in all the latter as meaning a height, and were it foreign to the former it may be observed that it is not unusual that peoples and places should be called by names given them from without, as witness the Greeks and, it is said, *Ætna* (fire), so called by Phœnician navigators. The full word *Cymry* occurs in substance in the islands of Cumbrae, a fact which, in my opinion, tells against its being composite. If it meant fellows, how, it may be asked, was its use restricted to highlands and absent from other Welsh territory? I may add that the question whether it be connected with the *Cimbri* and the *Cimbric Chersonese* has often been asked, and I am inclined to think that there may be such a connexion, in the sense of a land stretching out into the sea. In any case I am glad that *Lloegr* is regarded as *Aryan*, and the illustrative instances given of the use of *combe* are a valuable contribution towards the study of the word. J. PARRY.

With reference to the derivation of *Cymry*, it may be useful to have a confirmation of the fact that *combe* means a valley, and not a hill. *Combe* is the usual word for a lateral valley in the high mountains of Dauphiné in South-East France, and also occurs in certain parts of Switzerland (e.g., *Combe d'Arolla*), and, I am informed, in the English Lake district and the Isle of Wight. In Dauphiné I have always taken it to be a Celtic word of which *cwm* is the Welsh form.

W. A. B. COOLIDGE.

Megdalen College, Oxford.

MUM (6th S. iii. 347, 496; iv. 37, 376).—This beverage was the subject of some inquiry a while ago. The following is the receipt for it, copied from the archives of Brunswick in 1681, and printed in Houghton's collections on Agriculture and Trade:—

For a hogshend of sixty-three gallons.—7 bushels of wheat malt, 1 bushel oat malt, 1 bushel ground beans, made as ordinary beer. While fermenting add 3 lb. of the inner rind of the fir tree, 1 lb. tops of fir and birch, 3 handfuls of *Carduus Benedictus*, 1 handful of *Rosa solis*, 1½ handful of barmet, betony, marjoram, avena, pennyroyal, elderflowers, wild thyme, 3 oz. cardamoms, 1 oz. bruised

barberries. When the working is over, put in ten new-laid eggs in the shell. Drink at the end of two years.

The readers of "N. & Q." can now try *mum* if they like. JAMES E. THOROLD ROGERS.  
Oxford.

NEWFANGLED EXPRESSIONS (6th S. v. 365, 392; vi. 131, 176, 297, 497).—The word I quoted was not "fribbled," which I never met and do not understand, but "frivole," a word of recent introduction, which deserves encouragement, as it is compendious, implying, in one word, that the time was spent in a frivolous manner. R. H. BUSK.

A DISTAFF (6th S. vi. 149, 277, 458).—It does not need to go so far as Hindostan to see the picturesque distaff in use. It still survives over the whole of Southern Europe. Within the last fifteen years thrifty women might be seen twirling thread from it, as they rocked their children or merely walked along the way, in every street in Rome. When I was collecting *The Folk-lore of Rome*, one of my contributors twirled as she narrated. Even within a year I have seen it in use on the Aventine and in Trastevere, and in country parts they twirl as they mind the sheep and cattle. It is, however, adopted always for linen thread in Italy, and not for cotton, except maybe somewhere south of Naples, where cotton grows.

There is one important incident of the process omitted from the minute account quoted from Hone's *Year Book*. To stick the hairy fibres together in their place and keep a continuous strand the operator is obliged to be constantly moistening her fingers at her lips as she twirls, leading to a curious speculation as to how much saliva enters into the composition of every piece of cloth.

R. H. BUSK.

"QUAESTIO'S MARSILII." &c.: INGHEN SIVE INQUEM (6th S. vi. 148, 233).—There is a full account of this writer on the "Sentences" in the latest French *Biogr. Gén.*, tom. xxxiii., Par., 1860, from which the following extract will explain the volume which Miss BURTON mentions:—

"Jean de Tritenheim lui attribue une Dialectique et des Commentaires sur Aristote et sur P. Lombard. Fabricius ajoute que ses Commentaires sur les quatre des Sentences ont été publiés à Strasbourg en 1501 in fol. Nous connaissons en outre un volume publié à la Haye, 1497, in fol., où se trouvent les deux premiers livres des Sentences avec la glose de Marsile d'Inghen."

This is the volume which Miss BURTON notices. There is a copy in the Bodleian of this work, but not of the commentary on the four books, of which there appears to be a copy in the British Museum. ED. MARSHALL.

ANYWHEN (6th S. iv. 367, 542; v. 56, 78, 139; vi. 136, 257, 438, 476).—At the last of these re-

ferences it is stated that the word *anyehen* was "used by old people" in Surrey some fifty years ago. Be it known, therefore, that the words *anyehen* and *somachen* are still in daily use among Surrey folk of all ages. Instances in proof of this have been given by others and by me; and with the aid of "N. & Q." these useful words ought now to take their place in common English.

A. J. M.

THE LEGEND ON THE IRIS (6th S. vi. 48, 98, 318).—Since my reply to ARHBA's query I have met with a passage in Prof. de Gubernatis's recently published work, *La Mythologie des Plantes*, vol. ii. p. 293, under the article "Pin," which may throw a little light on the subject. He says:—

"Au Japon, le pin semble être devenu un symbole de constance et de fidélité conjugales; M. Savio, dans son livre *Il Giappone* (Milan, 1875), nous décrit ainsi certains usages nuptiaux: 'Les époux boivent, chacun à son tour, trois fois, trois petites tasses de saké, devant un arbrisseau de pin, l'image d'une grue, une tortue, et un groupe qui représente un vieux et une vieille devenus célèbres à travers les siècles, à cause du bonheur conjugal dont ils avaient joui pendant leur vie, nommés Taka-sago-no-gigibabâ. Le pin signifie la perpétuité du genre humain et la constance dans l'amour conjugal, puisqu'il se conserve toujours vert, même sous la neige; la grue représente le bonheur; la tortue est le symbole d'une longue vie, puisque l'on croit que cet animal peut atteindre l'âge de dix mille ans.'"

This passage explains to a certain extent the symbolism of the stork (or ibis) and the tortoise, but it throws no light on what is meant by the serpent, unless eternity, of which this reptile is sometimes the emblem, and the perpetuity of the human race, symbolized by the pine, can be considered synonymous.

E. McC—

OGRESS (6th S. vi. 247, 290, 436; vii. 18).—I owe an apology to Mr. WOODWARD as well as to the Editor and to the readers of "N. & Q." for my strange forgetfulness in again drawing attention to a circumstance I had already written about, nearly twenty years ago (3rd S. vii. 417), in a note to which Mr. WOODWARD replied (3rd S. vii. 483).

J. DIXON.

HOOKE'S "AMANDA," 1653 (6th S. vii. 7).—The true collation of Hooke's *Amanda* seems to be pp. [26] (p. 1 "Amanda," 2 and 3 blank, 4 frontispiece, 5 title, 6 blank, 7-15 epistle dedicatory, 16 blank, 17-26 complimentary verses, on p. 26 also errata) + 191 (89-90 blank, 91 new title-page, "Miscellaneous Poetica.....," 92 blank, 97 has only "H" on it, 98 blank, 99 misprinted 299; 102, 103, 106, 107, 110, 111 misprinted 202, 203, 206, 207, 210, 211) + [1] (blank). The total number of leaves is therefore 109; the signatures A in 8, a in 4, B-N in 8's.

Every one is therefore wrong, including probably myself. Bohn's *Lovendes* is wrong in not recognizing the existence of the half-title; Hazlitt in

giving 109 leaves, whereas if there be an extra leaf of errata it would not be "included" in the 109, but would form a 110th; and COL. PRIDEAUX (may be not be offended!) in saying that his copy has 107 leaves instead of, on his own showing, 108. I hope that some other of your correspondents will prove me wrong by testifying to the existence of a separate leaf of errata. So, in the dark ways of bibliography,

"Scindat se nubes et in æthera purget apertam!"

FAMA.

Oxford.

CUMELING (6th S. vii. 7).—"Dydo that founded Cartago was a *comelynye* and come fro Fencia" (*Polyconicon*, 1527, f. 18, col. 2).

R. R.

Boston, Lincolnshire.

DOUGLAS FAMILY (6th S. vi. 388).—HERMEN-TRUDE asks about a niece of James, Earl of Douglas, who is supposed to have married a Percy, and is mentioned in a Patent Roll of 1485. There were two Earls of Douglas of the name of James. The second earl, who was killed at Otterburn (1388), had one (half) brother, the first Earl of Angus, who had only one daughter, married in Scotland. The ninth earl (d. 1488) had five brothers, but none of them appears to have had daughters. In Douglas's *Pecrage of Scotland* no lady of the house of Douglas is mentioned as having married a Percy. There may be some information in Godscroft. But I remember looking in vain in Godscroft for the Lady Joane, daughter of James, Earl of Douglas, who is said to have married William, Lord Dacre (d. 1403). I shall be glad if any information can be given about either of these Douglas ladies.

SIGMA.

RUBENS AND TITLE-PAGES (6th S. vi. 513; vii. 13).—If I mistake not, your correspondent will find several of them in the works printed by the Plantins of Antwerp. When visiting that city three years ago I was greatly interested in spending a few hours in going round their old printing office, now purchased by the city authorities and open to all comers. There may be seen original sketches for titles, the copper-plates from which they were printed, and even autograph letters, I believe, of Rubens himself relating to them.

GEORGE UNWIN.

Chilworth, Surrey.

WAS A KING EVER DROWNED? (6th S. v. 487; vi. 34, 156, 296, 496).—

"The legende of hys lyfe [Edward the Confessor] telleth, that he beyng at masse in the chyrche of westmyster vppon a whytsondaye, in the tyme of the leaucyon of the sacrament he laught. wherof the lordes beyng aboute hym meruayled greatly, and after frayed of hym the cause. wher'u he answered and sayde, that the Danys wythe the Norwayes of one assente were purposed to haue comen into thys lande, and here haue

taken prayes. But as the kynge of Dany's shuld haue entred hys shyp, he fyll into the see and was drowned, so that I truste in my days they shall not, nor none other straungers make any warre in this lande."—*Fabyan's Chronicle*, 1533, f. 131, col. 1.

R. R.

Boston, Lincolnshire.

Louis II., King of Hungary, was drowned, A.D. 1526, after the battle of Mohács, where the Hungarians were defeated by the Turks under Soliman the Magnificent. L. L. K.

North Ferriby, East Yorkshire.

PRONUNCIATION OF FORBES (6th S. v. 269, 316, 397, 417, 498; vi. 35, 157, 437, 476).—*Cl.*—

"Signoreggia Forbese il forte Armano,  
Che di bianco e di nero à la bandiera."

*Orlando Furioso*, x. 83.

I do not quote from the original text, but from a foot-note in Sir Archibald Alison's *Autobiography*, 1883, vol. i. p. 233.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

VIGNETTE CARDS (6th S. vi. 106, 178, 277).—Among some cards, &c., of the last century along with family relics, I have one beautifully engraved visiting card of Richard Twiss, the travel writer, who was a great friend of my father, though a much older man. It measures 2½ in. by 1½ in. It has an outline border with à la Grecque corners, beyond which at the two top corners are two strong-looking rings, from which depends a wreath of flowers and grapes intertwined with a strip of drapery, in the folds of which is engraved "Mr. Twiss"; both drapery and garland throwing a telling shadow. What is most remarkable about it (considering the present state of art in Spain) is that it is signed "Carmona sculp. Madrid, 1793."

R. H. BUSK.

SAMUEL JACKSON PRATT, 1783 (6th S. vi. 149, 212).—If the author of *The Pursuits of Literature* may be trusted, the author of *Gleanings*, &c., originally called himself Courtney Melmoth. In a note appended to the lines,

"Witness yon Jack of all trades, Pratt yclept,  
Who oft has ranted where he just has swept,"

in *The Grove*, a Satire, printed without date (about 1790), it is stated that Mr. Pratt

"lived many years with Mrs. Melmoth, whose talents as an actress were of such respectability as to procure a comfortable subsistence for herself and friend. But their extravagance rendered it necessary for the lady to quit a regular company, and they travelled together in various characters through England and Wales. Sometimes she told fortunes and Melmoth took the money; at others they had public lectures; and at Swansea they performed a tragedy, and actually got twenty pounds, without any other actor, stage-sweeper, scene-shifter, or candle-snuffer but themselves; Pratt being at all of these, except the first, an amazing adept."

*The Grove* is not a common work, it is not men-

tioned in the list of T. J. Mathias's works given in Lowndes; but the *Bib. Man.*, s.v. "Melmoth, Courtney," refers us to "Pratt, S. J." who is not even mentioned in the proper place for his name.

ALFRED WALLIS.

83, Friargate, Derby.

HAIR TURNING SUDDENLY WHITE (6th S. vi. 86, 134, 329).—I do not think that the instance cited at the first reference of Marie Antoinette's hair having turned white in a single night can be adduced as a case in point. It is a well-known fact that her hair was originally light coloured, and her complexion fair, but as for a number of years before her death it had been saturated with powder and pomatum, it must have changed its original colour considerably. There is a fine folio engraving of her in existence representing a handsome woman in the prime of life, full length, wearing a "hoop of monstrous size," having her hair raised to a great height by means of a cushion underneath. In Thiers's *History of the French Revolution*, translated by Frederic Shoberl, vol. i. facing p. 84, is a portrait of her, giving the bust of a beautiful woman apparently thirty-five years of age. In this the hair is merely turned back from the forehead, is decked with pearls, and powdered. Madame Le Brun, who painted the picture of Marie Antoinette in 1779, says that "the most remarkable thing about her face was the brilliancy of her complexion." This was at the age of twenty-four. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

As Mr. Morley has mentioned the circumstance in his *Life of Cobden*, there will be no impropriety in recording a remarkable instance of this phenomenon. When Mr. Cobden's much-loved boy died in 1856, it is well known how deeply his mother felt her loss; and Mr. Morley says (vol. ii. p. 181), "Her hair blanched with the hours." EDWARD H. MARSHALL, M.A.

Salvin and Brodric (Falconry in the *British Isles*) say, in speaking of young peregrines, "The colour of the cere and eyelids is at first blue, which generally changes by degrees to a yellow tint, and by the end of the first year becomes bright yellow." Then they add a foot-note, "We knew an instance of it changing to yellow in one night." ALPHONSE ESTOCLET.

ST. JOHN THE EVANGELIST, WATLING STREET (6th S. vi. 163, 333).—This church was the only one in the City of London dedicated to St. John the Evangelist. St. John's in Walbrook and St. John's in Maiden Lane, Aldersgate, were dedicated to St. John the Baptist; the latter being known as the church of St. John Zachary (i.e., the son of Zacharias). All three churches were burnt in 1666, and were not rebuilt. W. R. TATE.

Walpole Vicarage, Halesworth.

A "LEIGER" AMBASSADOR (6th S. vi. 369).—*A leiger* is an ambassador. See *Hudibras*, part ii. canto iii. l. 139, where Ralph, with an eye to Hopkins the witch-finder, asks:—

"Has not this present Parliament  
A *Leiger* to the Devil sent,  
Fully empower'd to treat about  
Finding revolted witches out!"

Fuller, in the *Holy State*, p. 306, distinguishes between an ambassador extraordinary and a *leiger*. He says: "He (the Embassador) is either Extraordinary for some one Affair with time limited; or Ordinary for general matters, during his Princes pleasure, commonly called a *Legier*." In his *Church History* (book iii., I have not the exact reference) he says: "By the way, a Nuncio differed from a Legate, almost as a *Lieger* from an extraordinary Ambassadors." He uses the word metaphorically in the *Holy State*, p. 339: "How merciful is He to such who not out of *leiger* malice, but sudden passion," &c. JOHNSON BAILY.  
Fallow Vicarage.

A *leiger* or *ledger* (Dut. *legger*) is an ambassador who lies (A.-S. *licgan*) or resides in a foreign country to guard the interests of his own sovereign. It was sometimes corruptly written *lauger*; see my *Folk-Etymology*, p. 211, where I quote the following:—

"Rural shades are the sweet sense  
Of piety and innocence;  
They are the neck's calm region, where  
Angels descend and rule the sphere;  
Where Heaven lies *leaguer*, and the Dore  
Duelly as dew comes from above."

H. Vaughan, *Sacred Poems*, 1650, p. 225  
(Repr. 1858).

"Sir Henry Wotton's jest is explanatory, 'An Ambassador is an honest man sent to *lie* abroad for the Commonwealth' (*Reliquie Wottonianae*, 1672). So a *ledger* (book) is one that *lies* really at hand on the desk (cf. O. Eng. *a cweðer*), and *leiger*-*ledger* is one that lies at rest or fixed (Lz. Walton, *Complete Angler*, p. 68, Repr. Murray).

"News of my morning Works.....That sleeps is deaths *leiger*-ambassador."—Sir T. Overbury, *News*, p. 159 (ed. Kimbault).

Walton (*loc. cit.*) gives this definition, "You are to note that I call that a *ledger* which is fixed, or made to rest in one certain place when you shall be absent."

A. SMITH PALMER.

Leacroft, Saluses.

"In St. Catherine Cree Church, Leadenhall Street, there is a monument the inscription on which says: 'Here lieth the body of Sir Nicolas Throckmorton, Knight.....Ambassador-*Leiger* to the Queen's Majesty Queen Elizabeth. And after his return into England, he was sent ambassador again into France, and twice into Scotland.'—*New View of London*, 1708, l. 123. The monument is still in the church.

R. F. S.

The definition of *leger* as given in Nichols's edition of *Hudibras*, however correct as to part ii.

canto iii. l. 139, would in the majority of instances be misleading. It is stated to mean "a witch-finder." F. W. J.

This word is also spelt *lieger*, *leidger*, *ledger*, &c. It is used by Shakespeare in *Cymbeline*, l. v. 80. Cf. Notes for further examples of the use of the word. F. C. BIRKBECK TERRY.  
Cardiff.

"*Leger* ambassadors were such as remained for some time at a foreign court; see *leiger* in Shak. *Meas.* III. i. 59."—Skeat, *Etym. Dict.*, v. "Ledger."  
WALTER W. SKEAT.

A *leiger* ambassador is a resident ambassador as distinguished from an extraordinary one appointed on a special mission. SAMUEL R. GARDISER.

VOICING (6th S. vi. 185, 299).—MR. HOLLAND is not quite correct about voicing. To voice a pipe is a technical expression, and has been long in use among organ builders. The pipe is voiced first and then tuned. By voicing is meant giving the pipe its tone; by tuning, giving the pitch.

H. A. W.

"FROM PILLAR TO POST" (5th S. iv. 169, 358; 6th S. vi. 337).—There can be little doubt that this phrase was in common use throughout the sixteenth century. I have frequently met it as a proverbial expression in the later black-letter literature. It occurs, e.g., in a little book called *A Treatise for all such as are Troubled in Mynde or Bodie*, by Andrew Kingesmyl, 1585.

C. M. I.

Athenum Club.

The following is an early use of this proverbial expression:—

"They that sell away their rentes and landes,  
And bestoweth it for to be merchandises,  
And senteth forth their house all best,  
And turneth away from poster in post."  
*The Hye Way to the Spygall House*, c. 1531 (?)  
(Hazlitt, *Pop. Poetry*, iv. 56).

In J. Heywood's *Proverbs* (1546) the phrase is reversed:—

"And from post to piller, wife, I have been tost."  
P. 94, reprint 1874.

F. C. BIRKBECK TERRY.

Πάλτα χαλκὰ τὰ καλὰ (6th S. vi. 470).—Dr. Butney quotes the proverb inaccurately by prefixing πάντα. In the common form it is of frequent occurrence. The origin of the saying in connexion with the wise men of Greece, to which Mr. JULIAN MARSHALL refers, is thus stated:—

Χαλκὰ τὰ καλὰ: Παροιμία, ὅς μιν ἔχοντες καὶ Πλάτων· Ἐλέγθη δὲ ἐπὶ τούτων· Περὶ τούτων τὸν Κορινθίον κατ' ἀρχὰς μὴ εἶναι δημοτικούς, ἑστέρον δὲ τὴν προμήθειαν μεταβαλεῖν, καὶ τριαντικὸν ἀπὸ δημοτικῆς γένεσθαι καὶ ταῦτα Ἑλλήτων πεποιημένων τὸν Μιναῖον, καὶ

δείσαντα περί τῆς αὐτῆς γνώμης, φυγὴν τότε τυραννοῦντα Μιτυληναίων. Ἀλλὰ πυνθανόντων δὲ τὴν αἰτίαν ἀφίστατο τῆς ἐξουσίας, εἰπεὶν τὸν Πιπτακὸν, ὅς ἄρα χαλεπὸν ἐσθλὸν ἔμμεναι νομίσαντα διὰ τὰ συμβαίναντα τῷ Περικλέῳ διανοχίστατον εἶναι τῆς αἰτίας τὴν ἐναντίου γνώμην. Σόλων δὲ ταῦτα πυνθανόμενον εἰπὼν, Χαλεπὰ τὰ καλὰ καὶ ἐντέθεν εἰς παροιμίαν ἔλθειν. Ἄλλοι δὲ τὸ Χαλεπὸν ἀκούουσιν ἐπὶ τοῦ ἀδυνάτου. Ἀδυνάτων οὖν εἶναι ἐφ' ἅπαντα ἀγαθόν.—Gaisf., *Paroem. Græc.*, Prov. Zenob., vi. 38, p. 388, Oxon., 1836.

Plato, as is mentioned above, uses the proverb frequently, e. g., near the beginning of the *Cratylus*; at the end of the *Hippias Major*; in the fourth book of the *Republic* (p. 435C, fol. Steph.), where Davies and Vaughan have the translation, "But perhaps, Socrates, the common saying is true, that the beautiful is difficult" (p. 138, Camb., 1868); and in the sixth book (p. 497D), where the translation is, "According to the proverb, beautiful things are indeed hard of attainment" (p. 215). Plutarch also uses the same proverb (*De Liberis Educ.*, p. 6C, fol.). The Latin is, "Difficilia quæ pulchra" (Erasmus, *Adag.*). ED. MARSHALL.

### Miscellaneæ.

#### NOTES ON BOOKS, &c.

*The Life of Jonathan Swift.* By Henry Craik, M.A. (Murray.)

MR. CRAIK is to be congratulated upon his moderation. He has given us in one volume what most people, twenty or even ten years ago, would have given us in two or three. It is true that his book, like Goldsmith's pawnbroker's widow, is "a little in flesh"; but even a too indulgent obesity is a trifling matter compared with the convenience resulting from a compact treatment. Of the biography itself we may say generally that, without erring in the direction of over minuteness, it gives a fairly copious and interesting and well-proportioned account of the great Dean in a style that is always fluent, sometimes animated, and, especially in the picture of the closing years, graphic and vigorous on occasion. Nor is it entirely without freshness. Mr. Craik, besides having access to the material collected by the late Mr. Forster, now at South Kensington, has been lucky enough to happen upon some new letters from Swift to Lord Orrery, some of Lord Orrery's memoranda, some letters from Deane Swift, some letters from Swift to Major Stopford, and other documents. To present any detailed account of his labours in these columns would be impossible; and we can only touch upon the treatment of two of the riddles of Swift's career, his vertigo and his alleged marriage. With regard to the former, Mr. Craik, like Mr. Leslie Stephen, adopts the entirely satisfactory theory enunciated by Dr. Bucknill in *Brain* for January, 1882, viz., that Swift's lifelong affliction was due not to growing insanity, but to a particular disease in the region of the ear, to which modern medical science gives the name of *Labyrinthine vertigo*. With the approach of old age this produced paralysis, and to paralysis succeeded the dementia which characterized Swift's latter days. As to the alleged marriage with Stella, Mr. Craik holds that it took place—indeed,

assumes it to have done so, and argues therefrom. But we doubt whether either his careful array of arguments will carry conviction to those whose sympathies incline to the other side of the disputed question. With them what the two persons most concerned said will always have more weight than anything said by others on hearsay or otherwise. Swift writes to Stella in 1720, for instance, four years after the supposed marriage:—

"With friendship and esteem possess

I ne'er admitted Love a guest."

a most wanton and needless couplet to address to one who was secretly his wife; and of whom, moreover, in a sketch of her character written immediately after her death, for no eye but his own, he uses no word to suggest that relationship. Then Stella again, in her will, dated 1727, bequeathing "her soul to the infinite mercy of God," does not scruple (according to the marriage theorists) to lyingly declare herself "a spinster." If to this it be added that Rebecca Dingley, who knew both Swift and Esther Johnson and did not speak on hearsay, laughed at the idea of any concealed union, it would seem that nothing short of a mountain of proof could establish the reverse.

*The Ancient Liturgy of the Church of England according to the Use of Sarum, York, Hereford, and Bangor, and the Roman Liturgy, arranged in Parallel Columns.* With Preface and Notes by William Maskell, M.A. Third Edition. (Oxford, Clarendon Press.)

THE first edition of this important work was issued in 1844; it was quickly followed by a second in 1846, beautifully printed by Pickering. The third edition, lately issued, like its predecessors, leaves nothing to be desired in the way of paper or of press work; is, perhaps, even superior in some respects, as the notes are printed in a much larger type. During the interval which has elapsed between the second and the third editions the author has become a Roman Catholic, and the effects of his change of religion are observable throughout the work. Comparing the later editions, it will be seen that chapters v., vi., and vii., and great part of chapter viii. of the Introduction to the second edition find no place in the third; whilst every passage which could be taken as censuring modern Roman usage has been carefully removed. This will be considered an advantage or a disadvantage as the reader may be a member of the Anglican or of the Roman communion. But there can be no doubt that the value of the work has been very greatly augmented by the minute and careful revision to which the notes have been subjected throughout. A large mass of new and important matter has been added. We would especially direct attention to a few of the most interesting additions. At p. 23 is a reference to a curious account in the *Concilia* of a royal charter being sealed and confirmed in the presence of King Henry II. during the Introit of the Mass; at p. 50 the custom of sitting to hear the Epistle read is shown to be very ancient by an extract from a writing of Abbot Rupert in the eleventh century; at p. 134 is a notice of a peculiar rite, the elevation of the host before consecration, observed at Sarum, Bangor, and York; at p. 167 is an interesting note on the corporal oath, in which it is observed that when, in 1390, peace was made between Edward III. and Charles V. of France, Charles touched the paten on which lay the consecrated host. A mediæval translation of the Confiteor and Misereatur at p. 16, and notes on the history of the canon of the mass at p. 111, on the sacred bell at p. 138, on the interpolation in the Agnus Dei at p. 166, are particularly instructive. Shakespearean students will find a note which will be worth their reading at p. 170. Mr. Maskell cites the passage from *Henry V.*, III. v.:—



"Fortane is Bardolph's foe, and frowns on him,  
 For he hath sto'n a' pax, and hanged must a' be,"  
 and decides that the reading "pax," adopted by Mr.  
 Dyce (iv. 400) and others, is to be preferred to the "pax" of  
 some earlier editions. The extended and more numerous  
 quotations from the *Lay Folks Mass Book*, issued by  
 the Early English Text Society, and the reprint of  
*The Order of the Communion*, 1548, are welcome addi-  
 tions to the volume. Mr. Nasckell is resolved that the  
 reproach as to the want of learning of the medieval  
 priest shall not be allowed to pass without retaliation.  
 He prints the following example of Anglican ignorance,  
 "an example," he says, "within my own memory":  
 "The rector of a small and remote parish in Dorset,  
 neighbour of mine in the year 1838, reading the second  
 evening lesson, told his congregation that St. Paul be-  
 sought Philemon for his son, 'one Simus, whom he had  
 begotten in his bonds.' It is not every one who would  
 recognise Onesimus under this strange disguise. Cer-  
 tainly no liturgical student should be without this book."

*Old Yorkshire*. Edited by William Smith. With an  
 Introduction by William Whewer. (Longmans & Co.)  
 This is the third volume of a most useful series. York-  
 shire has no county history worthy of the name, though  
 some parts thereof have been illustrated in a manner  
 beyond our praise. Some time we may hope that the  
 whole of the shire will be described and have its early  
 history unravelled, so that any intelligent person who is not  
 an antiquary may be put in such a position that he may  
 be able with but little trouble to find out what he requires  
 concerning the more remarkable events that have affected  
 his own particular neighbourhood. *Old Yorkshire* is doing  
 very good work in this direction. The papers therein  
 are of various degrees of value. Some might be picked  
 out which do not seem worthy of their surroundings.  
 These are but few. The greater part of the volume  
 shows serious work, and a knowledge of the lines on  
 which local history ought to be constructed. We would  
 draw special attention to the list (continued from a  
 former volume) of the papers relating to Yorkshire in the  
*Archæologia*. That work is a mine of local information,  
 but complete sets are to be found in very few private  
 libraries, and the information contained therein is often  
 unknown to those to whom it would be of the most  
 value. The biographies of Yorkshire worthies which  
 are scattered through the volume will be found most  
 useful. We meet with some old friends there whose  
 names have not gone into biographical dictionaries, but  
 who did more for their fellow creatures than some of  
 those who have been honoured by much posthumous  
 laudation. The illustrations are of various degrees of  
 merit, but, taken as a whole, they are the worst part  
 of the book. Do the editors think that the portrait of  
 John Harrison or the view of Walton Hall can give  
 pleasure to any one? Scott's *Marmion* is misquoted on  
 p. 14. It seems to be a lesson very imperfectly learnt by  
 the great majority of the writing public that extracts  
 should always be verified.

*The Proceedings of the Academy of Natural Sciences of  
 Philadelphia*. Edited by Edward J. Nolan, M.D.,  
 (Philadelphia, Office of the Academy.)  
 With the commencement of last year these *Proceedings*  
 entered upon their fourth series. Issued under the  
 direction of a Publication Committee, the two parts for  
 January-April and May-October, 1882, contain much  
 matter of scientific value, especially for the geologists,  
 mineralogist, and botanist. Occasionally the subjects  
 discussed touch upon the field of history, as in the case  
 of the notes on *Arber river*, contributed to part ii,  
 for 1882 by Mr. Thomas Meahan, who advances good

grounds for its identification with *Thuya occidentalis*  
 instead of *Abies alba*. The story of the first knowledge  
 of the life-giving properties of the tree which the  
 Indians called "annedda," imparted to the dying com-  
 panions of Jacques Cartier, is full of pathos, and should  
 incite Mr. Meahan and his brethren in the Philadelphia  
 Academy to further attempts at a satisfactory solution  
 of the problem so interestingly raised in the pages of the  
*Proceedings*.

*The Folk-Lore Journal*. Vol. I. Part I., for January,  
 1883. (Stock.)

THIS first issue of what promises to be a valued fellow-  
 worker with "N. & Q." in the wide field so happily  
 named by Mr. Thoms, and so closely associated alike  
 with our own past and present, needs but to be named  
 to our readers for them to appreciate its usefulness. Mr.  
 Sibree on Madagascar folk-tales, Mr. Sayce on Baby-  
 lonian folk-lore, Mr. Coote on a building superstition,  
 and the Rev. Walter Gregor on stories of fairies from  
 Scotland, make part i. a number of singularly varied  
 interest, which should induce many of our readers to  
 give an early support to the *Folk-Lore Journal*.

THE Christmas number of *Our Continent* (Phila-  
 delphia), the illustrated weekly magazine lately edited by  
 Judge Tourgée, contains some charming stories both in  
 prose and verse. Amongst the former we must specify  
 name "How Katy opened the Door," by B. W. Ray-  
 mond; "A Christmas Eve in War-time," by E. P. Roe;  
 and "The Christmas of a Poor Old Soul," by Nathan  
 Kenna. Among the latter, "Lady Yearley's Guest,"  
 by Margaret J. Preston, seems to us to bear away the  
 palm, though, of course, in his special vein there is but  
 one "Uncle Remus," and he contributes a most char-  
 acteristic Negro song, entitled "A Spiritual," "Ain't  
 you year dem Lam's a cryin'!"

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We must call special attention to the following notices:

On all communications must be written the name and  
 address of the sender, not necessarily for publication, but  
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E. S. AND MANY OTHER CORRESPONDENTS ("Pouring  
 oil on the troubled waters").—See "N. & Q." 6th S. lii.  
 69, 522; iv. 174; vi. 577.

COL. PEIDREUX ("Hookes's *Amazons*").—Mr. Robert  
 Roberts, Boston, Lincolnshire, tells us that if you will  
 apply to him, he will write to you privately, giving full  
 information.

Z.—We must ask you to repeat, owing to the time that  
 elapsed before hearing from you. Name and address  
 should always be sent.

MCD. ("Vestige of Creation").—See "N. & Q." 1st S.  
 x. 496; 6th S. xii. 247, 254, 518; 6th S. i. 325, 355, 478;  
 vi. 114.

BREATHWAITE.—We do not understand the drift of  
 your query.

CORRIENNA.—P. i, col. 2, l. 42 from top, for "desire"  
 read *desired*; and p. 2, col. 2, l. 35 from top, for "tout"  
 read *tant*.

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## Notes.

## BURKE'S "PEERAGE AND BARONETAGE."

Although the present issue of Sir Bernard Burke's *Peerage and Baronetage* is marked as the "forty-fifth edition" the number fails to do complete justice to the real remoteness, and even antiquity, of its origin. It is now fifty-seven years since the work was first published by the late Mr. John Burke, the father of the Ulster King of Arms, who announced in his preface his motive for compiling it to be the "absolute want of any book of reference" of the kind "in which the slightest confidence as an authority could be reposed." It was remarkable as the earliest attempt to combine a peerage and a baronetage together, and also as the earliest attempt to comprise in a single volume a genealogical as well as a contemporary account of the peers and the baronets and their kindred. Until it appeared, indeed, not only were peerages and baronetages distinct works, but the peerages and the baronetages of Scotland and Ireland were likewise dealt with separately from

the peerage and the baronetage of England, Great Britain, and the United Kingdom. Moreover, the past history and the present state of families and titles were the subjects of different orders of books, and were treated of by different orders of writers. It is true that the former always brought their information down to the time of publication, and that the latter frequently gave some leading particulars of the pedigrees of the persons whose existing names and distinctions, with their recent births and marriages, it was their business to record. But while the main purpose of the first was to supply works of permanent utility and value, the main purpose of the second was to furnish the public with books for every-day and immediate consultation. The one embodied the results of the patient labours of professed genealogists and antiquaries, when not in ponderous, then in numerous, and invariably in costly, tomes. The others, compiled for the most part under the patronage of some enterprising bookseller, were issued in a convenient shape and sold at a moderate price, but aspired to little more literary dignity than a court guide or a Blue-book in the present day. Dugdale's *Baronage*, published in three volumes folio—the second and third in one—in 1675 and 1676, has never reached a second edition, while the sixth and final edition of Collins's *Peerage of England* was published by Sir Egerton Brydges in nine octavo volumes in 1812. The second and last edition of Sir Robert Douglas's *Peerage of Scotland* was published in two folio volumes by Wood in 1813; and the second and last edition of John Lodge's *Peerage of Ireland* was published by Archdale in seven octavo volumes in 1789. The publication was concluded of Collins's *Baronetage* in five octavo volumes in 1741 and of Betham's *Baronetage* in five quarto volumes in 1805. Of the more ephemeral class of compilations which began to be issued about the commencement of the eighteenth century a very complete collection was made by the late Sir Charles Young, Garter King of Arms, and of them with other books of an allied character he prepared a catalogue when he was York Herald in 1820. In that year Mr. John Burke's *Genealogical and Heraldic Dictionary of the Peerage and Baronetage of the United Kingdom* was published, and the principal rivals with which it had to compete were Debrett's *Correct Peerage* and Sams's *Annual Peerage*, the first afterwards edited, as *Debrett's Genealogical Peerage*, by Mr. William Courthope, Somerset Herald, and the second afterwards put forth as *Lodge's Present Peerage and Lodge's Genealogical Peerage*, a yearly and an occasional volume, under the nominal protection of Mr. Edmund Lodge, Norroy King of Arms, and the actual supervision of the Misses Anne, Eliza, and Maria Innes. In 1833 and 1834 *Sharpe's Genealogical Peerage and Sharpe's Present Peerage* were published. But conspicuous as their merits

\* *A Genealogical and Heraldic Dictionary of the Peerage and Baronetage, together with Memoirs of the Privy Counsellors and Knights.* By Sir Bernard Burke, C.B., LL.D., Ulster King of Arms, &c. Forty-fifth Edition. London, Harrison. 1883.

were in several respects, there were good reasons why they could not come into successful opposition to Mr. John Burke's *Peerage and Baronage*, which rapidly gained its way in public estimation and commanded unparalleled and uninterrupted popularity until the advent of Mr. Joseph Foster's *Peerage and Baronage* three or four years ago. Between these two publications it is not our present intention to institute a comparison. But we may say that neither, in our opinion, is likely to supersede the other, and that the improvements which have annually appeared in each since they have been issued together afford only another example of the advantages of competition in so far as the world at large is concerned.

It is, of course, out of the question for us to enter upon anything like minute or detailed criticism of a work of such dimensions as the one before us. But there are a few points which have suggested themselves to us for comment in turning over the pages of the volume, to which we think the attention of Sir Bernard Burke ought to be directed. The *Ulster King of Arms*, for example, notices in his preface the accession of Sir Beauchamp Seymour and Sir Garret Wolesey to the peerage as Lord Alcester and Lord Wolesey, and takes the opportunity of quoting from another work of his own the remark that "the principal existing titles originating in military services are Shrewsbury, Lindsey, Marlborough, Wellington, Boyne, Amherst, Olive, Abercromby, Dorchester, Stratford, Anglesey, Hill, Combermere, Gough, Harris, Grey, Keane, Seaton, Vivian, Raglan, Napier of Magdala, Strathnairn, and Sandhurst"; while "the principal naval peerages now remaining are Howard of Effingham, Sandwich, Dartmouth, Aylmer, Torrington, Rodney, Hawke, Howe, Graves, Bridport, Camperdown, Hood, Nelson, Hotham, Exmouth, St. Vincent, Gardner, De Saumarez, and Lyons." With the second of these catalogues we do not see any ground to quarrel on the score of incompleteness. But in the first of them it appears to us that there are several omissions which are scarcely justified by the principles of selection by which Sir Bernard Burke has evidently been guided. If Shrewsbury and Lindsey are to be included among our ancient military peerages, why not Arundell of Wardour, Loven, and Byron? Again, why are Cadogan, Rosemore, Stanhope, Townshend, Clarina, Lorton, and Hardinge excluded from among the military peerages of the last and the current century? Something, too, might be said, we should imagine, in favour of the inclusion of Bantry and Craven in a list of military peerages, although the first Lord Bantry was not a soldier by profession, and the present Lord Craven is only the collateral representative (as in the cases of Amherst, Hill, Nelson, St. Vincent, and others) of the soldier of the Thirty Years' War. We see

that Sir Bernard Burke persists in describing Lady Elizabeth Percy, the heiress of Joceline, eleventh Earl of Northumberland, and wife of Charles, sixth Duke of Somerset—the lady nicknamed "Carrots," by Swift—as "Baroness Percy in her own right," notwithstanding that the only existing barony of Percy in fee is that which was created by the writ of summons of her son Algernon, seventh Duke of Somerset, to the House of Lords as Baron Percy after her death in 1722, and which has passed by female descent to the present Duke of Athole. We see, too, that the *Ulster King of Arms* also persists in printing the wholly irrelevant genealogy of the old Lyttons of Knebworth in his memoir of Lord Lytton, and says nothing of the Wiggettes and Robinsons, from whom his lordship is really derived. Why, again, does Sir Bernard Burke designate Lord Shrewsbury the "Premier Earl of England"? He is aware that the Duke of Norfolk, the Earl Marshal and chief of all the heralds, is not only the premier duke, but, as Earl of Arundel, the "premier earl," for he so describes him, and we presume he cannot mean to affirm that both of them are premier earls of England. Lord Carrington is described as "Joint Hereditary Lord Great Chamberlain in right of his mother, Augusta Annabella, Lady Carrington, younger of the two sisters and coheirs of Alberic, twentieth Lord Willoughby de Eresby." But in the memoir of Clementina Elizabeth Baroness Willoughby de Eresby, the elder sister and coheir, nothing is said to show that she has anything to do with the Hereditary Lord Great Chamberlainship, although in the memoir of her son, Lord Aveland, it is stated that he is Deputy Lord Great Chamberlain. One moiety of this ancient office belongs to Lord Cholmondeley, and the Willoughbys and Cholmondeleys have hitherto divided it by discharging its duties in alternate reigns. How is it to be distributed now that Lord Carrington makes a third participant in its honours? We desired to say something about one or two other matters which arrested our notice in looking through the *Ulster King of Arms's* elaborate work. But we have, perhaps, said enough to show that it would be none the worse for a little revision, although it is only right to add that, all things considered, Sir Bernard Burke may be fairly congratulated on the general accuracy, as well as on the completeness, of the vast mass of facts which he has brought together, and which are necessarily accumulating under his hands year by year.

#### THE EARLS OF HARRYMORE AND COUNT ROBERT OF PARIS.

(See "N. & Q.," 2nd S. vii. 273, 362; viii. 16.)

The articles above referred to are not, in some respects, so full or exact as the interest of the subject would seem to require. It is true (as

narrated on p. 273) that "the Barrys of Ireland are traceable from A.D. 1206, when Robert Fitz Stephen.....enfeoffed his nephew, Philip de Barry of Oleanth, with certain lands in Cork"; but the writer is clearly in error in ascribing to the family an exclusively English origin, and disclaiming their connexion with Scotland. Nor should he abandon to oblivion their still earlier history. In point of fact—as the sequel proposes to show—they were immediately of Wales, mediately both of England and Scotland, but originally of Normandy, where they are traceable for centuries before the Conquest.

These Irish earls were descendants of Count Robert of Paris (Scott's hero), a Norman companion of the Conqueror, settled in the North Riding of Yorkshire, who, as a Crusader, was killed in Palestine A.D. 1095. In the same year his kinsman, Gentonius de Paris, is mentioned by Roger of Wendover (ii. p. 62) among the noted leaders in the Crusades. They were a race of warriors. Nearly a century later Peter de Barris was admiral of the fleet of Cœur de Lion at the conquest of Cyprus (*Chron. Rich. I.*, Lond., 8vo., 1864, i. p. 205); and William de Paris saved the army after a rout in the Holy Land during the same crusade, thereby reconciling a discord which had arisen between Cœur de Lion and himself (*ib.*, i. p. 251).

Unhappily for the convenient elucidation of their genealogy, not only were the four northern counties of England excluded from the Domesday Book, but the local *res gesta* of that region were almost wholly lost to contemporary record. Nor without abundant reason, inasmuch as for a long period after the Conquest the Scottish frontier was truly debatable ground. *Uti possidetis* seemed to constitute the sole basis for the armed and fluctuating jurisdiction mutually asserted there by both nations. Duke (*Her. Dic.*, Lond., 8vo., 1863, p. 1173), speaking of one of this family, says: "They, at one time or other, possessed a greater portion of the North Riding than perhaps any other house of gentry ever located in the district." This is strong language when we find Thierry asserting (*Lond.*, 12mo, 1847, i. p. 230) "that Robert de Brus [a neighbouring contemporary] acquired by conquest two hundred manors." He also adds (ii. p. 292, and iii. p. 3): "Many Normans entered Scotland, were well received, and put in places of high trust." The De Parises, Wallaces, and Bruces were cases in point. One of the first-mentioned family (De Barry, or De Bar, as the name was frequently written), for services to the Scottish king, was requited with the title of earl and lands on the western frontier or marches. Here his castle was erected, which from its position on a dune, or seaside hill, was termed Dunbarry, which survives to this day under the name of Dunbar. This is authenticated by De Boece, who, after extolling at some length (p. 410) the glorious exploits of

Bar (as he calls him), proceeds to add the following:—

"The nobill chieftane that was callit Bar,  
The best weirman among them all by far  
He was that tyme, as my author did say:  
Thairfore the lands that by the Merchis\* lay  
He gaif to him, and thairfor made him lord.  
Also that time,—as I herd mak record,—  
Anc faire castell, standon on the sea-skar,  
Is callit now the Castell of Dunbar."

It is noticeable that, pursuant to the unlettered wont of the time, the patronymic of this family has already been transmuted into Parre, Barry, and Bar. In French pronunciation the *s* of the word Paris is silent, and it becomes virtually Parri. Then or later the name underwent transition into De La Bere, Diparry, Pers, Pirie, Pyrrhus, Perrers, Pirou, Parerius, Farerius, Parisiacensis, Parris, Parrish, and Parr. Nor should this be thought unusual or incredible, inasmuch as Dunn, the old Welsh historian, manages to spell the name of Sedman in six different ways on the same half page (*Nicholas, Wales*, i. p. 168). Indeed, the Latinizing, Gallicizing, Anglicizing struggles of British mediæval clerks to construct legible records are at once the amusement and the despair of archæologists. Scarcely a name in England extant at the Conquest has survived unscathed this protean wear and tear. Well may Thierry declare (iii. p. 3) that the blending of tongues in Scotland became "un composé bizarre de tudesque et de français, presque également mélangés." But in this connexion the Silurian ecographers cap the whole.

Hemingburgh tells us (*ed. Eng. Hist. Soc.*, ii. p. 35) that "Patrick de Dunbar, Comte de la Marche," was chosen (June 5, 1291) one of the arbitrators to whom Edward I., after the death of the Maid of Norway, referred the contest of Baliol and Brus for the Scottish crown. On p. 305 the same author makes allusion to Patrick, Earl of Dunbar, A.D. 1332, *temp.* Edw. III.

The immediate Anglo-Norman ancestor of the Irish Earls Barry was William de Paris of South Wales, owner and builder of Menorpyr [Manorbeer] Castle, and father of the noted Welsh historian Giraldus Cambrensis, who was born there. The original name of that castle was Manor Paris—or Pyrrhus, as the Welsh termed it. A little island on the same estate, sometimes called Caldý Island, was in like manner by the Welsh denominated Ynys Pyrrhus (*Nicholas, op. cit.*, 859). A larger island, three miles from the coast (also appurtenant to the manor), was named Parris' or Barry's Island, which cognomen it still retains. This William de Paris was a descendant or kinsman of the Robert de Paris who was active in the conquest of North Wales, A.D. 1110, and who, amongst other extensive possessions, owned the famous Paris's Mountain

\* Marches.



in Anglesea, afterwards celebrated for the unexampled richness of its copper mines (Nicholas, i. p. 263). A later Robert de Paris, of the same place, was Chamberlain to Henry IV.

A.D. 1114, after an ostensibly successful campaign in South Wales, Henry I. ordered castles to be built there as the only probable means of perpetuating the conquest (Nicholas, p. 24). Manorypr Castle seems to have been the offspring of that order; for it was so far completed anterior to 1146, when Giraldus was born, that he says it had then been his father's domicile for some years (ib. ii. p. 859).

According to Giraldus, his father (then a widower) had married Angharad, daughter of Sir Gerald de Windsor, of Carew Castle, Castellan of Pembroke. Sir Gerald's wife was Nesta, daughter of the Welsh prince Rhys ap Tewdor, who was killed in battle at Brechinog, A.D. 1091 (Gir. Cam., vi. 90). Previously to her marriage Nesta had had a son by Henry I. By Angharad (her daughter) William de Paris had three sons—Robert, Philip, and Sylvester the historian. Robert and Philip, together with their cousins, Walter, Gerald, and William de Paris (the first two nephews of Fitz Stephen), according to Harris's *Antiquities of Dublin*, pp. 230, 250, were all leading spirits in the conquest of Ireland.

In A.D. 1170 Richard de Clare, Earl of Strigul and Pembroke, initiated the conquest pursuant to a compact with Dermot McMurrough, the exiled King of Leinster, who had been driven a fugitive from his country, A.D. 1167. As the price of his reinstatement, he promised De Clare his daughter Eva in marriage and the inheritance of his crown. With the consent of Henry II., to whom Dermot had done homage, the attempt was made and accomplished (Knight, i. p. 297). From this time the De Paris (or De Barrys, as they were thenceforth denominated) appear to have altogether renounced their home in Wales, if not indeed their inheritance there, for although Manorypr Castle continued in the family for two hundred and fifty years later, it passed into the hands of their maternal relatives the De Windsores, as will presently be shown. This may have been partly the effect of Henry's proclamation (circa 1171) ordering the immediate return of all the invaders, on pain of forfeiture of their estates and perpetual banishment (Gir. Cam., 316). No notice, however, seems to have been taken of it. No one returned; but in the year ensuing the king followed them to Ireland with a large force and consolidated the conquest (Knight, p. 232). Upon the death of the King of Leinster in 1171, De Clare, who had married his daughter, inherited his crown. His loyalty was so much mistrusted by Henry that he was dispossessed, and returning to England, died there A.D. 1176 (Cobbe, *Norman Kings*, 1869, second table). The Barrys, however, remained in Ireland, and grew in

popularity and power. Henry III. wrote to Edward I. and De Barry, thanking them for their undeviating fealty, A.D. 1235 (*Cal. Dom. Ser.*, i. p. 340). To their patronym was added by the natives the Celtic cognomen of Mohr, signifying Great; so that Barrymore imports Barry the Great. The original Barrach Mohr, according to the *Annals of Loch Cé* (Rolls Series, i. p. 439), was killed in Ireland, A.D. 1261. In 1267 David de Barry was, by royal appointment, made Chief Justice of Ireland—the first on record (*Chron. of Ireland*, Dublin, 4to., 1809, p. 412).

A.D. 1370, Sir William de Windsor (a descendant of the Sir Gerald above mentioned) was appointed by Edward III. Lord Lieutenant of Ireland, possibly through the influence of his wife and kinswoman, Alice de Paris—or Alice Perrers, as she is generally called. She remained in England, attached to the Court, during her husband's absence in Ireland, having prior to her marriage been maid of honour to the late Queen Philippa (*Calendar, Anc. Char.*, Lond., 4to., 1772, p. 63 to 68). Over the king Alice, as it is well known, held an irresistible sway, denounced by Church and Parliament as sorcery. She not only possessed some forty or fifty manors scattered throughout England (*Inq. p.m.*, iii. p. 5, temp. Ric. II.), but prevailed on Richard II. after his father's death (circa A.D. 1383) to enfeoff her husband with all the manors held by her grandfather, David de Paris (*Inq. p.m.*, iii. p. 330). This irregular disposition of this estate was repeated A.D. 1399 by Henry IV. in favour of John de Windsor (Nicholas, ii. p. 859). Amongst these manors was not only Manorypr Castle, but also Cnoll, or Knoll, Manor, in Somerset, formerly the property of her father, William de Paris, or Parr, one of the ancestors of Queen Catherine (*Excerpta de Rot.*, ii. p. 317). Her husband was raised to the peerage A.D. 1381 (Beaumont, *Political Index*, Edin., 8vo., 1786, p. 33). It is surprising that the ancient lineage of this queen should have been so long neglected. Beyond Dugdale's superficial sketch it is quite obscure. He commences with Sir William Paris (or Parr, as he spells it), A.D. 1350, a Knight of the Garter high in favour with King Edward III. After that date it is well known.

A few fragmentary hints respecting the family of Count Robert of Paris may be appropriately added here, and may serve to evoke the curiosity, as well as the contributions, of some of the genealogical readers of "N. & Q."

A.D. 1069, Robert Barri was dispatched by William the Conqueror as ambassador to the Pope (Hemingburgh, ii. p. 336).

A.D. 1088, Richard Barri was ambassador of William II. to the Pope, to the Emperor of Germany, and to the Emperor of Constantinople (*Chron. Wig.*, p. 157).

A.D. 1176, Archdeacon de Paris of Rochester

was ambassador of Henry II. to King William of Sicily, touching the marriage of Henry's daughter to that monarch (Walter of Coventry, 1572, i. p. 263).

A D. 1212, Robert de Paris, whose castle and manor were on the south bank of the Thames at London, was obliged to fly to France to escape the vengeance of King John, who for some unexplained offence confiscated his estate and razed his castle to the ground (Leland, *Coll. Antiq.*, 1774, i. p. 323). An imperfect clue to the facts may be found in a letter of Henry III., wherein he remarks "Robertum de Bar, quimodo odiosus est Papæ, suspectum habeo" (*Royal Letters, Hen. III.*, Lond., 1666, i. p. 191). Members of this branch of the family were amongst the earliest sheriffs and Lord Mayors of London (*Munimenta Gildhallæ*, i., pt. ii. pp. 29, 32, 89, 244). Their demesnes afterwards constituted Bermondsey Abbey and old Paris Gardens, in which last Shakespeare erected his Globe Theatre, and where (as late as the reign of James II.) took place the Sunday afternoon bull and bear baitings of the olden time. The following quaint allusion to them is found in Machin's *Diary* (p. 198):—

"The French ambassadors had been brought in barges from the Bishop's Palace (A.D. 1559), for ther was boyth bare and bull baying; and the captain with a hundred of the gard, to keep rowme for them to see the baying."

A.D. 1259, Matthew Paris the historian, a member of this family, died.

A.D. 1260, Robert de Paris founded the Hospital of St. John at Bedford, where his mausoleum still remains (Dugdale, *Monast.*, iii. p. 723). In 1591, a commission was appointed to ascertain if this estate had been sold to the Crown, and if heirs of the founder still survived (*Cal. State Papers*, 1591-1594, p. 142).

A.D. 1315, Robertus de Pereris is Sheriff of Essex and Hertfordshire (*Cron. S. Albani*, 1866, p. 89).

A.D. 1325, and earlier, several members of the family were at various dates summoned to Parliament (*Parl. Writs*, ii., div. iii., p. 1259); and David de Paris (Lord Barry, *temp. Edw. III.*) sat in the House of Peers (Beaton, p. 31).

A.D. 1399, by the will of the renowned John of Gaunt, Duke of Lancaster, "Mons<sup>r</sup>. William Parr" was appointed his executor and a legate (*Test. Vetust.*, i. p. 143 *bis*).

A.D. 1400, William Parr went as English ambassador to Portugal (*Cron. Monast. S. Albani*, 1866, p. 320).

Any additional light which could be shed upon the life and lineage of Count Robert of Paris would prove of general interest, and especially to the present writer.

Philadelphia.

SPHINX.

SIR ORLANDO BRIDGEMAN.—F. G. has called attention (6th S. vi. 507) to the "shrines" of

Peg Woffington and Kitty Clive—shrines which are now being fast desecrated by the lust of bad bricks and untempered mortar. Opposite to Mrs. Woffington, and on the south side of the chancel of Teddington Church, lies a greater than she—the Lord Keeper, Sir Orlando Bridgeman, ancestor of the modern Earls of Bradford. In the year 1832 certain repairs (not "restorations") were being made in the chancel; the workmen accidentally struck into the Bridgeman vault, and a brick fell on Sir Orlando's coffin-lid, and broke it partly open. Dr. James Borland, a distinguished Inspector General of Army Hospitals, was then the owner of Bridgeman House, and was churchwarden of Teddington parish. He at once came to the church, and seeing, through the fracture, that the corpse had been embalmed, he had the coffin-lid reverently taken off, and sent a message to the then Lord Bradford (the father of the present earl), whom he knew. Lord Bradford drove straight down from London to Teddington, and looked upon the face of his ancestor, who had been dead a hundred and fifty-eight years, and who lay there in his habit as he lived, with pointed beard and flowing hair, and complexion as fresh, almost, as in life. Beside him lay his wife, Dame Dorothy; but she, poor thing, was a skeleton—for she was only a second wife, and she had not been embalmed. Then the coffin-lid was duly put on, again and repaired, the vault was bricked up, and I think it has not been since disturbed.

"N. & Q." always stindious of accuracy, may justly ask how I come to know all this. I knew Dr. Borland well; and two of his sons, Capt. Oswald Borland, R.N., and the Rev. Robert Spencer Borland, are very old friends of mine.

A. J. M.

THE EPISCOPAL CHURCH IN SCOTLAND.—MR. Ross, in his *Memoir of Alexander Ewing, D.C.L., Bishop of Argyll and the Isles*, 1877, says of the results of the tumult in St. Giles's Cathedral in July, 1637:—

"Read prayers ceased out of Scotland for many a long year. Even during the dark and troublous times of the Covenanters, the Episcopalian clergy, though the ministers of an Established Church, never used a book for prayer; and Sir Walter Scott was a trifle oblivious when, in his great novel of *Old Mortality*, he represents Harry Morton as reading out of the same prayer-book with Edith Bellenden. It was not until the beginning of the nineteenth century, with the exception of the short time during which the Princess Anne was on a visit to Edinburgh with her father, that book prayers were offered up in any church or chapel in Scotland."—*Pp. 164, 155.*

Mr. Ross is substantially correct, as may be seen from the passage in the recently published lectures of Dr. Spratt relative to this period. Dr. Spratt, however, in a foot-note, adds:—

"There is no rule, however, without an exception;

and in the parish of Salton, near Haddington, the English Liturgy was read from 1665 to 1669, when Gilbert Burnet, afterwards Bishop of Salisbury, was minister.—*The Worship and Offices of the Church of Scotland*, by Geo. W. Spratt, D.D., Minister of North Berwick, 1882, p. 5 (foot-note).

WILLIAM GEORGE BLACK.

Glasgow.

**A GHOST AT HAMPTON COURT.**—I enclose a cutting from the *Morning Post* of January 11, under the heading of "Hampton Court."

"There is one gallery called by the ominous name of 'The Shrieking Queen,' which all sentimental, romantic, and credulous persons should visit by pale moonlight. The legend says that poor Queen Catherine Howard's ghost is often seen here, and that her shrieks are not unfrequently heard in the dead of the night. It was here, at any rate, that she escaped from her own chamber when confined there before being sent to the Tower, and ran along to seek an interview with Henry VIII., who was bearing mass in the royal closet of the chapel. Just, however, as she reached the door, the guards seized her and carried her back, and her ruthless husband, in spite of her piercing screams, which were heard almost all over the palace, continued his devotions unmoved. It is said that a female form, of course dressed in white, has been seen coming towards the door of the royal pew, and just as she reaches it has been observed to hurry back with disordered garments and a ghastly look of despair, uttering at the same time shriek upon shriek till she passes away under the door at the end of the ancient gallery."

Investigators will be encouraged by the fact that the latter part of the narrative is given in the present tense. I hope that some of your correspondents will be able to give us further information on this interesting subject.

W. D. PARISH.

**POPE'S MONUMENT TO HIS PARENTS.**—The columns of "N. & Q." are, I think, a proper place for bringing to public notice a fact which will shock those who take interest in the memorials of the dead. The monument which Pope placed on the walls of Trinty Church to the memory of his parents is now almost entirely concealed by the recent alterations in the organ. A very simple remedy would be to remove the monument to some other part of the church. As there is nothing in the inscription which indicates either the position of the monument or of the remains of those to whom it is erected, this might certainly be carried out. The present churchwarden, Mr. Powell, whose father held the same office when the vaults under the church were finally fastened up, about twenty years ago, informs me that the vault which contains the coffins of Pope and of his mother\* is under the second pew from the chancel on the north side of the centre aisle.

F. G.

**A LETTER OF BURNS.**—In a book of autographs which came into my possession some years since

\* His father is buried at Chiswick.

I have found the following interesting letter of Robert Burns, the poet. It may be worth insertion in the pages of "N. & Q." :—

"MR DEAREST FRIEND,—Yours by Mr. Stoddart was the welcome letter I ever received. God grant that now when your health is re-established, you may take a little, little more care of a life so truly valuable to Society and so truly invaluable to your friends! As to your very excellent epistle from a certain Capital of a certain Empire, I shall answer it in its own way sometime next week; as also settle all matters as to little Miss. Your goodness there is just like your kindness in everything else. I am happy to inform you I have just got an appointment to the first or Port Division as it is called, which adds twenty pounds per annum more to my Salary. My excise Income is now Cash paid, Seventy pounds a year; and this I hold until I am appointed Supervisor. So much for my usual good luck. My Perquisites I hope to make worth 15 or 20*s* more. So Rejoice with them that do Rejoice.

"Apocryphos has little Mademoiselle been inoculated with the Small-pox yet? If not let it be done as soon as it is proper for her habit of body, teeth, &c.

"Once more let me congratulate you on your returning health. God grant that you may live at least while I live, for were I to know you it would leave a Vacuum in my enjoyments that nothing could fill up. Farewell [undecipherable word]." "ROB. BURNS."

There is no date or address or name of person to whom written. I. W. HARDMAN, LL.D.

**BYRON'S VERSION OF "TU MI CHAMAR."**—There are, so far as I know, two published versions of the original in Portuguese. I have lately found a third, written by Byron himself, in Lady Lansdowne's album at Bowood. As I think the third not inferior to those already published, I venture to offer it to the readers of "N. & Q." I may add that the album appears to have formed the repository for many good things, written impromptu by distinguished visitors at Bowood, and was always kept under lock and key by Lady Lansdowne. Byron, being on a visit to Bowood in 1815, was probably requested to adorn her ladyship's album; and, having no faculty for sudden inspiration at the call of his friends, adopted a course similar to that pursued by him on a previous occasion, and rewrote from memory (with judicious variations) lines composed at other times. In a particularly neat hand, amid all kinds of tomfoolery by others, appear the following lines :—

"In moments to delight devoted  
"My Life!" is still the name you give,  
Dear words! on which my heart had rested  
Had Man an endless term to live:  
But, ah! so swift the seasons roll  
That name must be repeated never,  
For 'Life' in future say, 'My Soul.'  
Which like my love exists for ever."

RICHARD EDGEMOND.

Winter Villa, Stonehouse, Devon.

**DE LA TOUCHE FAMILY.**—As only sufficient copies of the following work have been printed for

members of the family, the proper description and a few particulars may be worth recording :—

"Genealogy of the De la Touche Family, seated in Dunais, Biézois, Orléanais, France, prior to and continued after a branch of it had settled in Ireland, 1690-95. Edited by Gen. Sir Anthony B. Stransham, K.C.B." Twenty-two copies have been printed, for private circulation only, by Mitchell & Hughes, 1882, 4to. Title and preface 2 leaves, pp. 1-17, appendix 1 leaf, with four portraits.

The information is chiefly derived from a French MS., written in 1835 by M. Péan Petit, president of a court of law at Blois, and from documents in the possession of M. Charles Jean de la Touche at Tours. H. R. T.

A QUAINT INSCRIPTION.—On the tomb of John Greenway Mayor, in the parish church of Tiverton, in Devonshire, is :—

"Whilst we think well, and think t' amend,  
Time passeth away, and death's the end," 1517.

L. W. HARDMAN, LL.D.

"LEADING" TREES.—In the conditions of a sale of timber at Arlescote, in Warwickshire, in 1810, I find "That as little damage as possible shall be done by the purchasers in felling and leading away the trees, lop, top, and bark." In Scotland at the present day they always speak of leading corn, but I never before found leading used for carrying in the Midland Counties.

J. E. T. LOVEDAY.

DR. JOHNSON'S FUNERAL.—Those who are interested in Johnsoniana will find a curious account of Dr. Johnson's funeral in pp. 128-9 of *Recreations and Studies of a Country Clergyman of the Eighteenth Century*, 8vo., 1882. The mention of Johnson at Garrick's funeral in Cumberland's *Memoirs*, p. 210, vol. ii. (1807) is well known.

F. G.

THE FESTIVAL OF THE POPE'S CHAIR (JAN. 16).—Various miracles are recorded of St. Peter at Rome, and the actual chair on which his successors sat was formerly exhibited. Of course it was holy, and on Jan. 16 a festival was held in its honour, when it was exposed to the adoration of the people. This continued to the year 1662, when upon cleaning it the twelve labours of Hercules unluckily appeared engraved on it. Giacomo Bartolini, who was present, and relates it, says, "Our worship was not misplaced, since it was not to the wood we paid it, but to St. Peter." Another author observes, "The labours of Hercules were mystical, as emblems representing the future exploits of the Popes." When the French took possession of Rome (*Lady Morgan's Italy*), they did not fail to examine the celebrated chair, and, in addition to the labours of Hercules, they discovered engraved on it, in Arabic letters, the Mohammedan confession of faith.

WILLIAM PLATT.

# Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WHO WAS THE WIFE OF JUDGE LYTTELTON ? —Who was the wife of the great Judge Lyttelton and the ancestress of so many distinguished families ? Mr. Sydney Grazebrook, on pp. 93 and 240 of his *Heraldry of Worcestershire*, puts forth contradictory statements.

1. Under "Burley" she is called "Joan, daughter and coheiress of Wm. Burley, of Bromcroft, H.S. of Salop 1426, granddaughter of John Burley, H.S. 1409."

2. Under "Grey" she appears as the daughter of Sir John Burley, and granddaughter of Sir John and Alice Pembridge his wife.

3. In the *Herald and Genealogist*, vol. i. p. 437, to which Mr. Sydney Grazebrook refers, she is called "Joan, widow of Sir Philip Chetwynd, of Ingestre, daughter and coheir of William Burley, &c., by Ellen, daughter and heir of John Grendon, of Grendon, in Staffordshire ;" and her grandfather is called John Burley. Her mother, Miss Grendon, is similarly described by Mr. Grazebrook.

4. In Westcote's *View of Devonshire*, p. 621, she becomes "Joan, daughter and coheir of Sir John Burley, of Bromcroft, in Salop, Knt., and of his wife, daughter of Richard, Lord Grey of Wilton."

5. This last agrees with a MS. in Caius College library, Cambridge, Wigorn Pedigrees, mostly to 1569 :—

Sir John Burley, =Dau. of Rich. Lord  
Knt. Grey of Wilton.

Elizabeth, =Sir John Joane =Thos. Westcote, *als.* Lit-  
coheir. Trussell. tleton, justice of K.B.  
Anne =John, Earl  
of Oxford.

6. In the *Topographer and Genealogist*, vol. iii. p. 456, there is a pedigree, being notes by Joseph Morris on the Thynne, *alias* Botteville, pedigree :

Sir John Burley, of Bromcroft =Alice Pem-  
Castle, Knt., will dated 1415. bridge.

Sir John =Juliana, dau. of Reginald,  
Burley. Lord Grey of Rutlin.

1. 2. 3.  
Sir John =Eliz. =John Sir Phil. =Johanns =Sir Thos.  
Hofton, co. Trus- Chet- Lyttel-  
Knt. heir. sell. wynd. ton.

At the same time this Salop family is identified with that of the luckless Sir Simon Burley of Richard II.'s reign.

7. The falseness of this last theory is shown, I

think, by a pedigree at p. 18 of vol. vi. of *Collect. Topog. et Gen.* :—

2. Sir Rich. Arundel, = Alicia, *ob.* 1426, = Roger Burley, *ob.* 1419. Inq. p.m. ante 3 Hen. VI. 1.

John Burley, *ob.* 7 Hen. VI., *Esch.* = Margaret.

Wm. Burley, *et* fifteen 15 Hen. VI., *ob.* 1416, *s.p.*

8. Compare with this the pedigree in Beltz's *Memorial of the Garter* :—

Sir Simon Burley, K.G. Sir John, = Amicia Pembroke, K.G.

Isabella = Sir John Hopton. Roger = Lucy, dau. of Wm. Gifford.

Heirs of Wm. Wm., grandson, *ob.* s.p. 1445.

These last two pedigrees would seem to dispose of the connexion between the Burleys of Boreley, co. Hereford, and the family of our lady.

9. In Nash's *Hist. of Worcestershire*, Appendix, vol. ii. p. 1, is an analysis of certain deeds, and the resulting pedigree is again different from all the rest :—

Wm. Boerley, of Bromescroft and Arley, = Margery, co. Wigorn., *ob.* 37 Hen. VI.

Elizabeth = Thomas Trussell. Joan, *et* thirty = Thomas three 37 H. VI. Lyttelton.

William Trussell.

10. In Blakeway's *Sheriffs of Shropshire* the identification of the family of the Knights of the Garter and the Bromescroft branch is again complete. "John of Bromescroft, son and heir of Roger de Burley, who was cousin and heir of Simon de Burley, petitioned for restitution of lands forfeited by said Simon." William Burley is called his son, and his two granddaughters appear as Joan, wife of Sir Phil. Chetwynde and of Sir Thos. Lyttelton, and Elizabeth, wife of Thomas Trussell, of Billesley, co. Warwick.

11. Lastly, in Caius College library, MS. 533, Visitation of Worcestershire, 1569, transcribed by Wm. Smith, Rouge Dragon, 1613 :—

Thos. Westcote, *atq.* Littleton, = Joan, dau. and coheir of Sir John Burley. J. K. E. t. Edw. IV.

The armorial bearings ascribed to the Salop family are equally changeable, the last coat, known as "Myddo *als.* Burley," being discoverable in the Clofton blazon in Mr. Metcalfe's edition of the *Suffolk Visitation*. May I repeat my question, Who was the wife of Judge Lyttelton? W. S.

BIOGRAPHICAL DICTIONARIES.—Will any experienced reader of "N. & Q." give his judgment

on the general value of biographical dictionaries? My experience of them is not encouraging to those who count upon their accuracy. May I give an instance? In Anderson's *Scottish Nation* Dr. John Blair, Prebendary of Westminster, author of the *Chronology*, is described as a relative of the Rev. Robert Blair, author of *The Grave*. This is incorrect, as the latter was of the Ayrshire Blairs, and the former of the great Perthshire stock; both families being of equally great antiquity, but not allied by ties of kindred. Further, a pretty little story is told by Anderson to the effect that the above Dr. John was so affected by the news of the death of his brother Capt. William Blair, killed in Rodney's action, that his death was accelerated thereby, &c. This story is apparently borrowed from Chalmers; Chalmers has the same; but in reality Capt. William Blair was not a brother, but a cousin; moreover, his death took place three or four months before Dr. John fell ill. Which is the bell-wether followed by the flock of biographers? A. T. M.

JAMES II. AT PARIS.—In an unpublished diary kept by my grandfather, Richard, second Earl of Mount Edgemun, during a foreign tour in 1754, I find the following entry relating to Paris :—

"In the church of the English Benedictines, near to the abbey of Val de Grâce, is to be seen the body of King James II., whose coffin is kept above ground under a canopy. They have his face in wax, taken off after his death. He is never to be buried till he can receive funeral honours in Westminster Abbey. The little chapel where he lies is in a very shattered condition, and the ornaments falling to rags."

I should be glad to hear from any correspondent of "N. & Q." whether this circumstance has been publicly noticed by other travellers, and whether the church still stands. RICHARD EDMUNDS. Winter Villa, Stonehouse, Devon.

MR. YATES, CAMBRIDGE.—Can you give me any information as to a Mr. Yates, who was head of one of the colleges at Cambridge at the beginning of the present century? E. T. YATES.

"KRETSRET OF BREMEN."—What is the meaning of the above? It is apparently the name of some dish, as a captain of a vessel at Barbados was invited to partake of it. It occurs in a MS. of 1629. A BREAK.

Demerara.

SOUTHWAY FAIR.—When did this fair commence, and when was it discontinued? Can the spot on which it was held be identified? Have any bills of the exhibitions attending it been preserved? J. R. D.

THE "MERCURIUS CIVICUS, LONDON'S INTELLIGENCER."—I should like to know whether copies of this small weekly paper, *temp.* Charles I., are rare. I have some numbers uncut, "printed for

Tho. Bates at the Signe of the Maydenhead on Snow-hill, neare the Conduite, and I. W. F. in the Old Daily, 1645." Each number has a rough woodcut of the head of Charles I. on the first page.  
CONSTANCE RUSSELL.

Swallowfield Park, Reading.

NAME OF TOWN WANTED.—Under the title "A Quiet Corner of England," a charming "descriptive" article appeared in the *Daily News* of September 30, 1882. Mindful, I suppose, that Catlin's French retreat, Etretat, is said to have been spoilt through the publication to the world (in that journal) of a letter from one of its correspondents in France, the town's designation is carefully withheld. I share with a friend a laudable anxiety to learn from experience something more about the quaintnesses of the unnamed locality. Will any reader kindly help me "on a matter of identification"? If I am ever able to visit the town, I promise that there shall be none of the Philistine in my behaviour. Here are extracts from the article:—

"Cromwell came down the long hill the inhabitants call the High Street, and in the dead of night seized the Levellers in their lair, and put down with an iron hand their attempted rebellion."

"When we ascend the steps in the church tower and look over the aisle, on the roof of which Cromwell drew up the mutineers to see three of their number shot, as an example to the rest, in the churchyard below, we can see nothing save old men leaning, doing nothing, in the arched doorways of 1666[!]"

"On the old lead which lines the font is chipped by a dagger's point, 'Anthony Sedley, prisoner, 1649.'"

Many of the Silvester family are buried in the church. In the town is a decaying priory, where "once lived Stoddard, Speaker of the Long Parliament." A Monday fair is held in the "tollsey" (i.e., the market-place), and a second edition of the fair, known as a "runaway mop," occurs about the middle of October. Lastly, the place, wherever it may be (*si sic omnes*), is five miles from a railway.

WILFRED HARGRAVE.

14, Holford Square, W.C.

[See "Burford Priory," 6th S. vi. 367 and p. 64 *infra*.]

THE STERRY FAMILY.—Any one who can furnish any particulars of the above will greatly oblige by writing concerning the same direct to me.  
J. ASHBY-STERRY.

St. Martin's Chambers, Trafalgar Square, W.C.

DR. JOHN WAINWRIGHT.—Although this eminent musician has acquired a world-wide reputation as the composer of the good old Christmas tune "Stockport," set to Byrom's "Christians, awake," his life is, nevertheless, veiled in some little obscurity. Beyond the fact that he was organist at the Stockport parish church during the latter half of last century, little else is known about him here, even in musical circles. By some it is averred that when he left he went to Man-

chester, while others maintain that he went to Liverpool. Less is known respecting his earlier career. According to local music manuscript books his Christmas tune is known and called by the name of "Stockport," while in the *Bristol Tune Book* the same tune is named "Yorkshire"—a fact on which Yorkshiremen pride themselves not a little. The most popular music with which the name of Wainwright is associated are the tunes "Stockport" ("Yorkshire"), "Manchester," and "Liverpool," and the glee "Life's a bumper." By which name is the first-named most generally known; and what gave occasion for the change?

WARREN BULKELLY.

Stockport.

REV. W. BENNET; REV. T. FLEMING.—In 1802 Harvard College, in this State, conferred the honorary degree of D.D. upon the above. They were both "of Scotland," according to the Boston newspapers of the day. I presume that they were men of some distinction, or a college in a foreign land would not have honoured them in this manner. Can any reader of this query inform me where they resided, and when and where they died? If they were writers, I should like to have the titles of some of their books and any other particulars concerning them. JOHN WARD DEAN.

15, Somerset Street, Boston, Mass., U.S.

HERVEY DE VESCI.—Hervey (nephew of Ivo and grandson of Robert de Vesci) is mentioned by the Viscount of Westmoreland in the Pipe Roll 31 Hen. I. As his name does not again occur in that form in the records of the counties of Westmoreland or Cumberland, he (or his son Hervey) has been supposed to have assumed the name of one of his manors near Louth or Morland. What was the name of the manor; and was this Hervey a son of William de Vesey and Burgh his wife? The Vescies held lands within the Forest of Engelwood, Kirkland, Caldebeck, Warnell, &c., in the eleventh and twelfth centuries, and Hervey's stepson Henry Fitz Swein held Edenhall in 1139.  
H.

MIDDLE NAMES.—When was the practice adopted of giving middle names to children? Would not the use of middle names in a pedigree of the sixteenth century cast doubts upon its authenticity?  
AMT.

ST. LAUD.—Who was he? An old chronicler of Christ Church Cathedral, Dublin, according to some authorities, mentions that there were three chapels at the east end of the cathedral, dedicated respectively to St. Edmund K. and M., St. Mary-the-White, and St. Laud. Christ Church was almost exclusively connected with the colonists in Ireland, being founded by the Danes, rebuilt by Anglo-Normans, and afterwards in the hands of English

settlers and citizens, so that it is not likely that an Irish or Celtic saint is meant.

I. W. HARDMAN, LL.D.

**YAPPED.**—What is the precise meaning and origin of this word? It is quite new to me, and is not given in Webster's *Dict.* or any other dictionary that I have consulted; it is probably, however, a well-known term among bookbinders. I have just met with the word in *The Publishers' Circular*, p. 163,—“Bagster's Bibles. In sheep gapped, with elastic Band.”

F. C. BIRKBECK TERRY.

Cardiff.

“**PSALMI DAVIDIS : PROVERBIA SALOMONIS,**” &c.—I have an old volume of David's *Psalms*, &c. It gives the original Hebrew text, with an interlinear Latin translation, and marginal notes (printed) in Latin, with various Hebrew readings. The title-page runs thus:—First, the Hebrew title, then

“*Psalmi Davidis | Proverbia Salomonis | Ecclesiastes | et | Canticum Canticorum | Hebraice | cum Interlinear versione Sancti Pagnini | Benedicli Arie Montani & aliorum collato studio | ad Hebraicam dictionem diligen | tissime expensa.*”

Here there follows an allegorical design or emblem of two storks in mid air, one feeding the other, surrounded by a ribbon, on which is printed “*Honora patrem Tuum et matrem tuam ut sis longevus super terram, Exo. 20.*” (This is remarkably like the emblem described on pp. 28, 29 of Green's *Shakspeare and the Emblem Writers*.) Under this picture is printed, “*Parisiis | Sumptibus Sebastiani Cramoisy, viâ | Jacobea anb Ciconijs. | M.DC.XXXII. | cum privilegio Regis.*” Then follows on the next page the dedication, “*Armando Joanni Eminentissimo, S.R.E. Cardinali De Richelieu.*” The volume contains pp. xiv+416. Can any of your readers give me any information about this old book? What is its present value?

HARRY MACAULAY FITZGERDON.

49, Merrion Square, Dublin.

**A NEW YEAR'S GREETING.**—A friend of mine who resided for many years in South Pembroke-shire tells me that it is a custom in that county to sprinkle with water—when that fluid is within reach—the person who is wished “a happy new year.” What light can be thrown upon this curious custom? S. H.

32, Alinger Road, N.W.

**THE LITANY.**—When were the words “from plague, pestilence and famine..... Good Lord deliver us,” first introduced into the Litany? There was a special form of prayer issued in 1721, when the plague was supposed to be approaching England from the Continent. Where can I see this?

CORNELIUS WALFORD.

Belaise Park Gardens, N.W.

**FRICATORY.**—In Tom Moore's journal (vol. ii. of *Works*, &c., edited by Lord John Russell, p. 288) occurs the following passage relating to my father, Hans Busk:—

“Received a new work by the author of *The Banquet*, called *The Desert*, accompanied by one of those fricatory letters with which we sages of literature delight to rub each other. Must rub him, of course, in return.”

I should be glad to know if this word *fricatory* was coined for the occasion, or if it occurs in other writers.

R. H. BUSK.

“**THE WHALEBONE.**”—In the *Ann. Register* for 1790, p. 197, there is an account of a man tearing down the colours in the courtyard of St. James's Palace. “He made his escape to the whalebone, where he was seized.” At p. 194, another man is mentioned, who “wrote a libel against his Majesty, and stuck it on the whalebone in the courtyard.” What was the “whalebone”? In the neighbourhood of Whitty one often meets with the jaw-bone of a whale set up as an entrance-arch to a field or farmyard. These bones are relics of the Greenland fishery of former days. They are, indeed, the bones of a whale, but not whalebone. Was there such a jawbone at St. James's? JAYDEE.

**THE NAIL OF THE LITTLE FINGER LEFT TO GROW.**—Is this a common practice abroad, and where? Molière, in *Misanthrope*, writes:—

“Est ce par l'ongle long qu'il porte au petit doigt,

Qu'il s'est acquis chez vous l'honneur où l'on le voit !”

I have seen it abroad, and remember particularly that a German baron of one of the oldest families in the *Almanach de Gotha*, though young, and rather a swell, allowed one (or both nails) to grow nearly an inch long, and kept it very sharp and pointed. I was told at the time that it is a mark of distinction between the gentleman and the workman. The latter would find such an ornament (?) a rather inconvenient appendage.

K. H. B.

**AUTHORS OF QUOTATIONS WANTED.**—

“What is my offence, my lord!—The worst of all offences, thou hast outlived my liking.”

A. CALVERT JONES.

#### Reprints.

THE COURTENAY SHIELDS IN WOLBOROUGH AND ASHWATER CHURCHES, DEVON.

(6th S. vi. 484.)

I have read with considerable interest Mr. E. M. BOYLE's remarks on the Wolborough shields and conjunctively those at Ashwater. Relative to Wolborough he alludes to the drawings before him, but of Ashwater evidently reasons on such information as he found in my work. I much wish he could have read it in the light of the personal acquaintance with that church which I believe I

posess, as he would have escaped much confusion and misapprehension, and doubtless left some of his strictures unaid. MR. BOYLE will acquit me of discourtesy if I abstain from answering all he has advanced *seriatim*; I now wish to content myself with giving a rather more extended detail of the views and circumstances contained in my book as a contribution towards the investigation of this interesting subject.

In Ashwater Church are six shields, three on a tomb and three in a window. On the tomb recline two effigies, a knight and a lady. Over the figures is a canopy, and the front of the canopy is formed by an arch, from which extend two curved projections called "cusps." At the points or ends of the cusps are bosses, each formed of an angel holding a shield. The position of these shields is peculiar. Instead of being displayed perpendicularly, as is usual, the angels hold them so that they incline horizontally inward, or almost upward, towards the cavity of the canopy. From being thus comparatively sheltered the bearings on them have been better preserved.

Assuming the spectator to be standing facing the tomb, the feet of the figures would be opposite his left hand and their heads opposite his right. 1. On the boss of the cusp of the arch over the feet of the figures is a shield thus charged:—Baron, Carminow with label of three, impaling Femme, blank. 2. On the boss of the cusp of the arch over the heads of the figures is a shield charged thus:—Baron, Carminow with a label of three, impaling Femme, Courtenay with a label of three. 3. Issuant from the helmet supporting the head of the knight is a shield charged wholly (all the field) with Carminow with a label of three. The relative position of this shield would be immediately below shield No. 2.

The shields on the cusps are somewhat mutilated, and have been covered with repeated layers of whitewash, and although this was carefully removed and examined no distinct traces of colour were distinguishable beneath, except a ruddy foundation as a preparation apparently for gilding. But a sure testimony is left by other means. The bearings are incised perfectly in outline on both shields, but no trace of lines is found on the blank impalement to indicate that any charge ever existed thereon. The shield issuant from the helmet has its charge sculptured in relief, and traces of the proper tinctures are still perfectly discernible.

The tomb occupies a position nearly half way down in the wall of the south aisle. In the east window of this aisle are three other shields, one over two, in painted glass. 1. That in the apex of the window contains simply a large capital Lombardic letter M. 2. Below on the dexter side is:—Baron, Carew, impaling Femme, Carminow. 3. On the sinister side:—Baron, blank, impaling Femme, Courtenay and De Redvers, quarterly. The blank is a plain piece of glass, and has the

appearance of a modern insertion for the ancient impalement that had been destroyed, probably by accident. I hope the foregoing will make the state of things at Ashwater tolerably clear.

I will now proceed to Wolborough Church, where there are three shields in painted glass in a window:—1. Quarterly of four, 1 and 4, De Vere; 2 and 3, Arcedekne. 2. Parted per pale, Baron, Carminow with label of three; Femme, Courtenay with label of three differenced. 3. Parted per pale, Baron, Beaumont of Sherwill; Femme, Courtenay, labelled and differenced as before.

I am glad to have the opportunity of correcting the error in my book as to quarters 1 and 4 in shield No. 1, buying mistaken De Vere for Fitzwarren, a similarly emblazoned coat, as Elizabeth Cogan, Sir Hugh Courtenay's first wife, was widow of Fulk Fitzwarren. At the time of my notes the glass was dim and discoloured, and had not been cleaned and restored as it now appears. The discovery came too late for correction.

Thomas Carminow, who died 21 Henry VI., 1443 (Pole), left two daughters coheiresses, Margaret and Joan. Sir Hugh Courtenay, of Hacombe (by right of his second wife), was younger brother of Edward, Earl of Devon. He married thrice: 1. Elizabeth Cogan, widow of Fulk Fitzwarren; 2. Philippa, daughter and coheiress of Warin Arcedekne; 3. Maud, daughter of Sir John Beaumont, of Sherwill. By his second wife Philippa he had one daughter, Joan, who married first Nicholas (Baron) Carew, of Ottery-Mobur, and head of that house, and her eldest son Nicholas married Joan Carminow, of Ashwater, the younger of the two coheiresses; secondly she married Sir Robert Vere. By his third wife, Maud Beaumont, Sir Hugh had a son Hugh, who married Margaret Carminow, the elder of the coheiresses. This was a curious relationship, as Nicholas Carew, who married Joan Carminow, was the son of the half-sister of Hugh Courtenay, who married Margaret Carminow. It is therefore seen that in one case only a Carew married a Courtenay as a wife; in the other three, Courtenays married Arcedekne, Beaumont, and Carminow as their wives.

On the Ashwater tomb we find: 1. Carminow, impaling blank; 2. Carminow impaling Courtenay. If these be the effigies of Thomas Carminow and his wife Joan Hill, the blank impalement would have been occupied presumably with the chevron and water-bougets of her family; if the shields were designed to represent the matches of his daughters, then the vacancy should have shown the lions of Carew, Margaret Carminow was the elder of the coheiresses, head of her family; her husband Hugh was the representative of a younger branch of the Courtenays only, although the coronet was restored to his son. At Wolborough the marshalling of the arms follows that of the shield on the



tomb at Ashwater, and I fancy it may be considered a fair presumption that the vacant dexter impalement of the shield in the window at Ashwater whose sinister is Courtenay was, as on the tomb below, originally filled by Carminow. The large M in the shield above it has peculiar significance here.

Should it be asked, If Margaret, presumably as head of the house, assumed the husband's position on the shields on the tomb and at Wolborough, and also, presumably for argument's sake, in the window at Ashwater, why does her shield in the window there take the sinister position, and Carew and her younger sister take the dexter or place of precedence, and why also should not Carminow impale Carew, as on the other presumed shield? To this it may be replied, to Joan was given the Ashwater estate, and her husband was head of his house. Presumably both were then alive; his arms occupy their proper position on the shield, and the shield itself, as representing the ownership of the estate there, has the place of precedence. To Margaret and her husband was given Bococonoc, and if, as I have surmised, she erected the tomb to her husband, as a widow and senior representative of her house, she asserted her position thereon as such, but in the window took her proper relative place, although still preserving the assumption, as found on the tomb, and also among the family escutcheons at Wolborough. If the tomb was erected by Margaret to the memory of her father, as the shield issuant from the helmet would seem to imply, this would not disturb the emphasis of distinction asserted for Carminow on the shield that displays her alliance immediately above his head.

Again, it may be said, of course, in the absence of proof to the contrary, that the vacant impalement in the window may have been filled by Carew, and so the two descents be shown; but if so, would not Carew in alliance with Courtenay have come first? But against this we have the large M immediately above, and on the granite capital of a pillar of the aisle arcade opposite the monument is some rude carving that has strong resemblance to that letter.

The shields at Wolborough deserve careful scrutiny. Here we observe (1) a lady, the daughter of a Courtenay and wife of a Carew—lineages presumably of higher rank than her mother's—on her second marriage with De Vere, passing by both, and quartering with her new husband's arms those she considered peculiarly her own as heiress of her mother, who was a coheiress of Arcoedekne, similarly to Margaret Carminow. In 2 we find another coheiress, Margaret Carminow (presumably a widow), impaling her husband's arms, a replica of Ashwater; and (3) Beaumont impaling also her husband's arms, daughter-in-law and mother-in-law respectively. Maud Beaumont survived her husband, Sir Hugh Courtenay, many years, but died in 1407, four

years previously to her son, who perished at Tewkesbury in 1471. I am not in possession of the date of the decease of Joan de Vere. All these ladies, who were closely connected, appear to have been widows within a short space of each other, and the three shields, by whomsoever set up, were designed to give unmistakable precedence to the families the ladies represented rather than their husbands', especially so in two examples, and an equal importance, in a sense, in the third.

Joan Carew, afterwards De Vere, was a "strong-minded" personage. "Her mother," says Cleveland,

"being an heiress, she had great possessions descended to her, and she did, from some great displeasure taken against him, disinherit her eldest son, Sir Thomas Carew, of Nohuns-Autrey, of all her lands, being seventeen manours, and bestowed them upon her younger sons. Thomas repaired this loss in part by matching with one of Carmino's daughters and heirs."

Character has much to do with an apparent purpose or sentiment, such as is presumably displayed in the subject now under investigation. In the foregoing I have sought to give an intelligible description of these interesting shields, and my surmises concerning their meaning.

In endeavouring to elucidate matters such as these, where usually recognized customs appear reversed, I think our best plan is at once to take into account all surrounding circumstances, and, having well investigated and balanced them, read what is before us by their light as the best available means of getting at the intention, and not try to square the matter with "received laws." This I have done to the best of my ability, such as it is, and I cordially invite Mr. BOYLE, now all the information I can glean is before him—I hope clearly—to give us further remarks thereon, and, in the interest of truth, if not of gallantry, to divest these ladies of the heridically masculine style which to me they appear for the nonce to have assumed, or which those succeeding assumed for them.

W. H. HAMILTON ROGERS.

Calyton, Devon.

MISS KELLY, THE ACTRESS (6th S. vi. 466, 493, 513; vii. 31).—Mr. FLATT will be glad to have some erroneous impressions corrected with reference to Frances Maria Kelly, whose death at an advanced age occurred at the close of last year. If he will read the *Fra* newspaper, dated December 16, 1882, the full particulars of Fanny Kelly's career, given in a biographical record of which I take the responsibility, will show that he has blended the professional history of two totally distinct performers. Miss F. H. Kelly, who appeared at Covent Garden, Nov. 14, 1822, as Juliet to the Romeo of Mr. Charles Kemble, and was announced in the bills

as "from the Theatre Royal, Dublin," was a cousin of Miss F. M. Kelly, the great melodramatic actress who has so recently expired. Her retirement from the stage took place about 1826. Lydia Kelly, Fanny Kelly's sister, born on June 2, 1795, appeared on the Glasgow stage at the age of thirteen, and finally went to America, where her personal attractions were accepted as compensation for the absence of marked histrionic ability, and her carefully saved earnings enabled her to retire with a small fortune, leaving a legacy to be bequeathed to Fanny Kelly. There was a fourth actress of the same name, who was on the Drury Lane stage at the commencement of the century. This was Miss H. Kelly, in no degree related to Miss Fanny Kelly, but who played singing parts with John Banister at the Haymarket with great success. Her name disappeared from the playbills about 1810. There was also Miss Kate Kelly, a lively actress, who played small parts at the Adelphi Theatre some twenty-five years ago, and who was erroneously supposed to be a member of Fanny Kelly's family. A confusion of names is one of the most frequent causes of errors in history and biography. E. L. BLANCHARD.

At the last of the above references Mr. PLATT, in purporting to give an account of the late Miss Kelly, has, strangely enough, interwoven circumstances in the lives of two persons who, except in name and profession, were in no way connected. Mr. PLATT begins by referring to the late "accomplished melodramatic actress," and proceeds to credit her with the performance of such parts as Juliet and Belvidera, without, apparently, seeing any incongruity in the statement or having any misgiving as to whether he had his subject clearly in hand. The last paragraphs, from the mention of the engagement at the English opera-house to the end, are all that apply to the subject of his notice. Mr. PLATT is aware that there were two Misses Kelly, Lydia and Frances (Harriet), but he does not seem to be aware that there were three, the third—or rather the first, both chronologically and in reputation—being Frances Maria Kelly, so recently deceased. No doubt the initials F. M. and F. H. have a sufficient resemblance to render mistakes possible, but one which, on the other hand, should put inquirers on their guard. It is curious, too, that each is stated to have been the daughter of an officer in the army. In speaking of Miss Kelly now it is needless to say that Frances Maria—"the child of nature" as she was called in her day—is the person referred to. She was born in Brighton on Dec. 15, 1790, and articulated at a very early age to her uncle, Michael Kelly, the musician and composer,—so early that she sang in the chorus at Drury Lane in the year 1800. Her success dates from her engagement with Arnold, but it is unnecessary to follow her career further.

Frances Harriet Kelly was born in 1803, or, according to another notice of her, in 1805; she was for some time in Paris, and had the advantage of receiving instruction from Talma. This was the lady who, after some years in the provinces, made her first appearance at Covent Garden on Nov. 14, 1822, and whose various performances are recorded in the earlier portion of Mr. PLATT's notice. Lydia Kelly was Frances Harriet's sister. Miss Kelly is admitted to have been unsurpassed in domestic drama, and her name must always find a place in the annals of the stage; it is well, therefore, to put on record who she was, and, as there seems so much doubt about it, who she was not. CHARLES WYLLIE.

3, Earl's Terrace, Kensington, W.

As there seems to be some confusion on the subject, it will be as well to record in the pages of "N. & Q." that the name of the gifted actress who died last month was Frances Maria Kelly. That she was the daughter of an officer in the army and a niece of Michael Kelly there is no reason to doubt. In an account of her given in the *Georgian Era* (1834) it is stated that she studied music and singing under her uncle. The writer goes on to say:—

"Being destined for the stage, she made her appearance in 1800, as one of the chorus singers at Drury Lane, and also played there a few parts suited to her age. From that time till 1807, she studied her profession with great assiduity, and in the latter year made her debut at Glasgow.....In 1808 she formed part of Mr. Colman's company at the Haymarket."

Many of the readers of "N. & Q." will remember the sonnet which Charles Lamb wrote in her praise, beginning,—

"You are not, Kelly, of the common strain."

G. FISHER.

THE BECKFORD LIBRARY SALE (6th S. vii. 6).—MR. HARDINGHAM may not be sorry to hear that the practice of buying books by the yard to fill the shelves of country gentlemen's studies, "with so many yards of folio, so many yards of quarto," &c., which "pay" (the booksellers') "as well as anything," is by no means peculiar to English country gentlemen. The other day a seller of second-hand books, whose stock may measure a mile or two at least, assured me that he has not a few orders for so many yards of volumes to go to the United States, "where they prefer," said my laughing companion, "the big, old, and utterly unreadable works, and devote the books to crack shelves with the weight of learning." After all, may not this queer practice be but the exaggerated form of an affliction which few book-men escape? Who, among the readers of "N. & Q.," can lay his hand upon his heart and say that he never bought a useless and unreadable book? Not Mr. HARDINGHAM's obedient servant O.

THE EPIPHANY AGAPE OF THE CHURCH OF OSIMO (6th S. vii. 3).—Is it not very probable that the ceremonies to which my friend Mr. CARMICHAEL refers are connected with the miracle at the marriage feast of Cana, one of the three manifestations alluded to, more than once, in the office of the Epiphany (vide Roman Breviary, Ant. ad Magn. ex ii. Vesp. in Epiph.): "Tribus miraculis ornatum diem sanctum colimus: hodie stella Magos duxit ad præsepium: hodie vinum ex aqua factum est ad nuptias: hodie in Jordane a Joanne Christus baptizari voluit, ut salvaret nos, alleluia!" The Epiphany is still called in many countries the "King's Feast," and it is doubtless in allusion to this same mystery that we retain the old custom of having our twelfth cake and choosing a king, not mere imitations, as some have supposed, of the ancient pagan saturnalia.

The custom of blessing the water on the vigil of this feast, in allusion to our Lord's baptism, is still retained in some parts of the West, and the Eastern Church has always religiously observed it. At Rome the ceremony takes place in the Church of S. Andrea della Valle, and in that of the Stimmate.

HARTWELL D. GRISSSELL.

Braenose College, Oxford.

BURFORD PRIORY, OXFORDSHIRE (6th S. vi. 367).—There is within the church rails of Burford Church a stone with this inscription:—

"Here lyeth the body of John Pryor, Gent., who was murdered and found hidden in the Priory Garden, in this parish, the 31 day of April, Anno Domini, 1697, and was buried the 6th day of the same month in 67th year of his age."

The Earl of Aberdeen, who married the widow of Speaker Lenthall's grandson, was tried for the murder and acquitted at the Oxford assizes July 20-22, 1697. Prior was one of the trustees under the will of Speaker Lenthall, whose servant he had been. Extracts from contemporary newspapers are given in *North Oxon. Arch. Soc. Report* for 1870.

ED. MARSHALL.

A CONFEDERACY OF WITNESSES (6th S. vi. 449).—The late Sir William Erle, Chief Judge of the Common Pleas, told me of such a conspiracy of thieves on the Western Circuit. When one of the gang was arrested and tried, the rest, say five in number, acted an *alibi*. One of the five was to represent the prisoner. They walked out together, went to a public-house together, had a quarrel, made it up, drank beer, &c. All this each swore to, and each was confident that it was on the evening when the robbery took place, and when each of the four swore the prisoner was with them. Their evidence was suspected, and they were examined separately, but the more each was cross-examined the more consistent and true seemed the story, for all was true except the date and the identity of the fifth man. It could only have been

confuted by producing the landlord of the ale-house, who, not suspecting such a matter, was, of course, not in court. The man was acquitted; but though the gang tried the same villainy again it was not successful. I cannot give the date or the assize town, but it was while Sir Wm. Erle was at the Bar.

J. CARRICK MOORE.

NELL GWYNNE'S HOUSE (6th S. vi. 488).—

"The new street from Piccadilly to Bloomsbury wall, in traversing Soho, pass over the site of the house which is probably the last in London that can, with any certainty, be pointed out as a home of Nell Gwynne. Standing then in Hodge Lane by the Military Garden, it is now No. 53, Wardour Street (until recently No. 38, Princes Street), at the south-eastern corner of Richmond Street. It would seem that Nell Gwynne lived here at some time within the interval 1667-1670, for in 1667 she was, as Pepys records, lodging in Drury Lane; and in 1670 inhabited a house on the north side of Pall Mall, next to Lady Mary Howard's. In 1671 she obtained, under Act of Parliament, a free conveyance of a house and site on the south side of that street, which she occupied until her death in her thirty-eighth year, in 1687. This last-named house, adjoining the Countess of Portland's, was purchased by the Waldegrave family; its site is at present occupied by the more modern premises of the Eagle Insurance Company."—From *The Court Journal*.

CELER ET AUDAX.

Nothing can be more absurd than the attempt of the writer in *Land* to place Nell Gwynne's house in Wardour Street. When I was writing *Old and New London* I thoroughly examined the subject, and consider that her house stood in Pall Mall, on the north side, as nearly as possible where the Army and Navy Club now stands. It is a perfectly gratuitous and unproved (and, I believe, an unprovable) assertion that St. James's Park then extended to the bottom of Richmond Street.

E. WALFORD, M.A.

Hampstead, N.W.

LANGTON: O'CONNELL (6th S. vi. 238).—I regret that I can give L. no information about Catherine, daughter of Sir Edward Langton and wife of Col. Maurice O'Connell. L. has followed the Chevalier O'Gorman in stating that Col. O'Connell was second cousin of the Liberator's grandfather. This is incorrect.—Col. O'Connell was first cousin of Daniel Fitz-Jeffrey O'Connell, of Darrinane and Aghort, who was grandfather of Daniel O'Connell of Darrinane, the Liberator's grandfather.

ROSS O'CONNELL.

62, Upper Mount Street, Dublin.

THE HEIRSHIP OF THE PERCIES: EARLS OF NORTHUMBERLAND (6th S. v. 343, 431; vii. 28).—If F. D. will consult the *Herald and Genealogist*, vol. iii. pp. 270-1, he will see that the Paver pedigree quoted from Banks is one of the most impudent genealogical forgeries ever perpetrated. Wills purporting to be those of Maximilian Woodruffe, 1652 (whose very existence is doubtful), and

of his representative John Paver, 1760, were forged and placed in the registry at York. The latter extended over 188 years and proved eight generations! These forgeries were discovered and exposed by William Downing Bruce, F.S.A., in 1854. Hunter, in his *South Yorkshire*, has the following passage, vol. ii. p. 387:—

"In Hopkinson, and in a better authority, Harl. MS., 6070, f. 123, it is shown that Richard Woodruff had issue by the coheir of the Earl of Northumberland, who was beheaded at York, a son named Joshua, or Joseph, who married Magdalene, daughter and heir of Roger Billings, Esq., of Martharage, near Denbigh, in Wales, by whom Charles, Joseph, Francis, Foljambe, and Mary."

So the heirs of Lady Elizabeth Percy have yet to be traced. EDMUND M. BOYLE.

[MR. H. SYDNEY GRAZEBROOK has written to the same effect.]

F. D. is quite right in stating that the heirship of the earlier Percies is vested in the representatives of the seventh earl; but this does not affect the point I raised, viz., that the present Dukes of Northumberland have no part or lot in the heirship of the Percies. What I meant by my expression was that the Duke of Athole was sole heir of the Percies, *Dukes of Northumberland*, of whom the present (Smithson) line of dukes are, as I explained, "neither heirs male nor heirs general." I hope that by the addition of this proviso my critic's scruples may be satisfied.

J. H. ROUND.

Brighton.

THE SHRINES OF PEG WOFFINGTON AND KITTY CLIVE (6th S. vi. 507; vii. 30).—Since writing the notice which appeared at the former of the above references, I have learnt that the verses to Mrs. Clive were written by her friend Miss Pope, the actress. I may perhaps add, with reference to Peg Woffington, that during her residence at Teddington the minister of the parish was Dr. Stephen Hale, one of the witnesses of Pope's will and the "plain parson Hale" of the *Moral Essays* (Ess. ii. l. 109). Though fond of science, Dr. Hale's opinions on church matters were of the old school; and the present vicar informs me that there are several entries in the parish register of persons who were compelled by him to do public penance. Dr. Hale survived his celebrated parishioner and (I hope) friend only a short time. He was buried under the quaint little tower of the parish church. F. G.

BISHOP BURNET'S CIVIL WAR COLLECTIONS (6th S. vii. 21).—The MSS. of Bishop Burnet are mentioned in the will of John King, D.D., master of the Charter House, which was proved at the P.C.C. in December, 1738, as being in his possession. He bequeathed them to his university (Oxford, I believe). I should feel obliged if any

of your readers could give me the parentage of this John King, which I have been long seeking. He was a landowner near Tewkesbury, and had a brother, a "Major" King, who was ancestor to Sir John Dashwood King, Bart. He appears to have had Irish connexions in the Burkes, of Carrantula, co. Galway. W. L. KING.  
Watlington, Norfolk.

BRYLYS (6th S. vi. 369).—One would like, were it possible, more textual reference, but wanting this I would conjecture that it is the *breil* or *brolium* of Du Cange. He says it was "nemus, silva aut saltus in quo ferarum venatio exercetur; maxime vero silva muris aut sepibus cincta unde nominis etymon, quod a Græco περιβόλιον efficitur," &c. Among his instances he gives, "In brolio episcopi extra civitatem fere omnes castrametati fuerunt"; and another of a synod held in the church of St. Mary, "atque in tertia [die] in prato quod dicitur brolium (ubi Mercatorius recte monet legendum *Brolium*)." Possibly the writer meant a part of the churchyard so enclosed.

BR. NICHOLSON.

*Brylys* is probably an alternative form of *burial*, *birid*, or *beriel* (see Halliwell), meaning a tomb.

"Among the seyntes burials lotynge."

Chaucer.

It would then be derived from the A.-S. *byrgel*. We have ample analogy of the metathesis of the *r*, for the same has happened with the words *grass*, *bright*, *wright*, &c., in their transition from Saxon, and an opposite change is observable in the words *bird*, *burn*, *thorp*, &c., as compared with earlier forms of the same. *Byrgel* is itself a diminutive of *byrig*, and is therefore akin to *beorgan*, to defend. Hence *byrgel* meant a place of safety and then a tomb. Horne Tooke assigns to the Latin *sepelire* the same origin of defence, connecting it with the root of *sepes*, a hedge.

J. W. CROMBIE.

Balgownie, Aberdeen.

Is not this word a perverted form of *grytlys*== a grille or screen of open metal work?

F. SYDNEY WADDINGTON.

Obviously this is a clerical error for *grytlys*, i.e. grille.

A. HARTSHORNE.

Should not this be *brytlys*=brattice, a partition?

XIT.

WARDROBE (6th S. vi. 388).—I regret that I am unable to give further examples of this use of the word, but I may perhaps mention that a similar stone to that fixed in the wall of Chertsey churchyard may be seen in the wall of Chiswick churchyard. The inscription, so far as my memory serves me, is the same, word for word, but at Chiswick *prophanation* is spelt "prophanation." T. W.

The comparison of the grave to a wardrobe, where the body is laid aside like a garment when

not in wear, can be illustrated out of many writers. Bp. Pearson says the primitive Christians "thought them [our bodies] no ways to be neglected after death, but carefully to be laid up in the wardrobes of the grave" (*Exposition of the Creed*, art. iv., *sub fin.*). Bp. Wordsworth, commenting on "Thy raiment waxed not old upon thee" (Deut. viii. 4), says:—

"Ambrose, *De Fide*, ii. 2, sees here a figure of the preservation of the vesture of the human body in the *wardrobe of the grave*, and so Bede, Qu. 2 in Deut. If God could thus preserve the vesture of bodies, cannot He restore the bodies themselves?"

Swedenborg says, "A man at death escapes from his material body as from a rent or worn-out vesture"; and so Geo. Mac Donald:—

"We should teach our children to think no more of their bodies when dead than they do of their hair when it is cut off, or of their old clothes when they have done with them."—*Annals of a Quiet Neighbourhood*, p. 451.

Compare:—

"Take them, O Grave I and let them lie  
Folded upon thy narrow shelves,  
As garments by the soul laid by,  
And precious only to ourselves!"

Longfellow, *Suspense*.

"Why am I not more desirous to be unclothed of this life!.....What is this but my closest garment, which when it is once put off, my soul is at liberty and ease."—Bp. Hall, 1634, *Works*, xi. 76 (Oxford ed.).

This idea has received a feeling expression in the following pretty verses by the Duchess of Newcastle:—

"Great Nature she doth cloathe the soul within  
A Fleeshy Garment which the Fates do spin;  
And when these Garments are grown old and bare,  
With sickness torn, Death takes them off with care,  
And folds them up in Peace and quiet Rest;  
So lays them safe within an Earthly Chest,  
Then secures them and makes them sweet and clean,  
Fit for the soul to wear those cloths again."

Poems, p. 135.

Compare these lines from Herrick's *Epitaph on Sir Ed. Gile*:—

"But here's the sunset of a tedious day.  
These two asleep are; I'll but be undrest,  
And so to bed. Pray wish us all good rest."

If G. F. R. B. desires further illustrations he will find some in my *Leaves from a Word-Hunter's Note-Book*, p. 22, *seq.*

A. SMYTHE PALMER, Clk.

Leacroft, Staines.

Another example of the use of this word will be found in Chaucer's *Canterbury Tales* ("The Prioresses Tale"):—

"This false Jewe him bent, and huld ful faste,  
And kut his throte, and in a pute him caste.  
I say in a *wardrobe* thay him threwe,  
Wher as the Jewes purgen her entrails."

EVERARD HOME COLEMAN.

71, Brecknock Road.

The following is an early instance of the use of this word:—

"And the yonger [daughter] was so cherished, that she dede what she wolde; and as sone as she had herde a litelle masse, and made il or ill pater noster, she come into the *wardrobe* to ete brocces or sume other mete, and till she had broken her fast she aside her heule oke [head shed], but hit was but euel of custumance."—*The Book of the Knight of La Tour-Landry*, 1483, ch. vi. p. 8.

E. F. B.

"HE CARRIES BANGOR" (6th S. vi. 369).—Bangor is a river-port town in Maine, U.S., and has a large timber trade, in which more than two thousand vessels are employed. Mr. Emerson's expression seems to mean no more than that the old woodman has so studied the "art of travel" that his "resources" are equal to knocking up a shanty, a makeshift Bangor, wherever he may be.

E. H. M.

Hastings.

Bangor in North Wales is famous for its roofing slates, hence "the forester who can always find shelter" carries Bangor with him. G. H. T. Altwick.

ALDINES AND ELZEVIUS (6th S. vi. 368).—BIBLIOPHILOS will find all the information he desires with respect to Aldine and Elzevir editions in the two following bibliographies—Renouard (A. A.), *Annales de l'Imprimerie des Aldes*, third edit., Paris, 1834, 8vo., and Willems (Alph.), *Les Elzevier, Histoire et Annales Typographiques*, Gand, 1890, 8vo.—both of which are indispensable to a collector of Aldines and Elzevirs.

J. C. HUDSON.

Thornton, Horncastle.

VINEYARDS (6th S. vi. 389).—This idea as to vineyards appears to be a popular error. In Brand's *Popular Antiquities* (Bohn's ed., vol. iii. p. 389), quoting from Barrington's *Observations on our Ancient Statutes*, it is remarked:—

"Other vulgar errors are that the old statutes have prohibited the planting of vineyards, or the use of sawing mills, relating to which I cannot find any statute; they are, however, established in Scotland, to the very great advantage both of the proprietor and the country."

"They" refers, I suppose, only to the sawing-mills.

E. H. M.

Hastings.

LARRY WARD'S PIG (6th S. vi. 388).—Full particulars of the life and death of an interesting animal, identical, I believe, with Larry Ward's pig, may be found in Sir J. Barrington's *Personal Memoirs*, under the title of "The Ennisorthy Boar."

ROSS O'CONNELL.

62, Upper Mount Street, Dublin.

REMARKABLE COMET IN THE TENTH CENTURY (6th S. vi. 534).—F. S. wishes to know whether there is any other record of a comet seen by the

Benedictine monks of St. Gall in the tenth century besides a reference to it which he quotes from J. V. Scheffel's *Elkhard*. That work is a romance, and gives, I believe, no date for the real or supposed cometary appearance. I cannot find the volume of *Annales Gallenses* mentioned by F. S.; and a comet "in the tenth century" is so vague a reference, that although the quotation in *Elkhard* appears to allude to March as the month of its appearance, I should be glad if he would quote, if possible, the passage from the *Annales Gallenses* in full, or, at least, so as to give the year in which the comet was seen by the monks. If substantiated, the account would be interesting, as having been previously overlooked. There is, I believe, no reference to any such comet in Pigné's *Cometographie* which, although published now (exactly—its date is 1783) a century ago, is still almost an exhaustive authority concerning early comets seen in Europe. Many more have, indeed, been found since in the early Chinese records; but the one in question, if really seen in St. Gall, should have been included in Pigné's list. W. T. LYNN.

Blackheath.

The *Saxon Chronicle* records two comets in this century, viz., "A.D. 905. This year a comet appeared on the thirteenth before the Kalends of November." "995. In this year appeared 'cometa' the star." FREDERICK E. SAWYER.

Brighton.

CUMELING (6th S. vii. 7, 36).—Additional instances of the occurrences of this word are cited, *sub.*, "A cumlynge, Aduena," in the *Catholicorum Anglicum* (E.E.T.S.):—

"Hampole, *Pricks of Conscience*, 1384, gives:

'Be nocht stille, Loved, says he,  
For I am a cumelyng towards þe,  
And pilgrym, als alle my faders was,'

as the translation of 'Ne stans quantum advena ego sum apud te et peregrinus, cum tuus pater me.' In the *Cursor Mundi*, p. 392, l. 6785, we are told:—

'To cumlynges do yee right na suite  
For quillum war yee seuen slike.'

See also Wyclif, *Isaiah*, iii. 4, where it is used as a translation of the Vulgate *coloma*, as also in Harrison's *Description of England*, 1587, p. 6, col. 2, where we read that when the Saxons came to England "within a while these new comelings began to molest the homeings." "Acola, a comelyng" (*Medulla*)."

In the *Promptorium Parvulorum* (Camden Society) the entries "Cumlinge" and "Comelynge" are illustrated by the notes:—

"Sir Ywayne, when he had long time left the lady whom he had espoused in a foreign land, is called by her messenger 'an unkind cumyng' (*Ywayne and Gaurin*, 1027). *Comelyng* occurs in Rob. of Gloucester; *comlyng*, R. Brunne."

"In the Wicliffite version the following passages occur: 'A comelynghe which is a pilgrim at þou' (Levit. xviii. 26); 'Most dere I bisceþe you as comelinge and pilgrims' (1 Pet. ii. 11). The following expression occurs in Trevisa's translation of Higden's

*Polychronicon* in reference to the use of the French language in Britain: 'The langage of Normandie is a comlyng of another lande,' in the original *adventitia*."

Commeline is still a surname, and is, I suppose, synonymous with Newcome, L'Estrange, Guest, and the like. In Scotland a *cumlin* is a cat or other animal that takes up its abode at a place to which it does not really belong. ST. SWITHIN.

*Eawt-comer* and *eawt-cumlin* in the E.D.S. *Lancashire Glossary*, where the meaning is given as "one from another district, a stranger. From A.S. *cuman*, to come; cf. O.H.G. *chöneling*, a new comer, a stranger." *Eawt* is the Lancashire pronunciation of *out*, so far as it can be represented in ordinary spelling. The *Glossary* adds seven quotations in which the word is used in some form or other, namely, from John of Trevisa, 1387; Hampole, 1340; Wyclif (two), 1380; *Promptorium Parvulorum*, 1440; William Harrison's *Description of England*, 1587, New Shakespeare Society's ed., bk. ii. c. ix. p. 189; and John Schole's *Jawnt to Kie the Queen*, the last being an illustration in the Lancashire dialect. J. H. NODAL.

THE LAST EARL OF CROMARTY (6th S. vi. 540, 542).—Please to correct an error in the date of the inscription on the gravestone of the youngest daughter of George, last Earl of Cromartie. It should be "Ob. 20 January 1809, Ætat. 62."

JAMES GIBSON.

PENNY A CATHOLIC (6th S. vi. 264; vii. 32).—The word "accusation" hardly applies: a man may fancy he sees reason to change his religious profession without incurring a criminal charge.\* We have to thank Mr. MARSHALL, however, for looking out the passage which narrates Tillotson's investigation; but he will see it is not a new light thrown on the matter (as the form of his note rather seems to imply), because I had already alluded to it. Neither does it touch the significance of the other two facts. R. H. BUSK.

SALISBURY CATHEDRAL (6th S. vi. 306, 520).—On looking again at the note written on a blank space of *A Concordance of Years*, I find that E. L. G.'s suggestion that "East flammum" should be East Harnham (or rather East Harnum), is correct. The writing of the note is as bad as the spelling, and renders it presumptuous to say for certain what the word given as "doors" really is; but it is evidently not "hoves," and is more like "doors," or rather "doores," than anything else. The mistake of supposing the number of weeks in a year to be represented by the doors of the cathedral may have been that of the writer of the note. The supposed anachronism discovered by Mr. HOLLAND disappears in face of the fact that the note which mentions the date 1662 is written (as

\* "Accusation, the act of charging with a crime or offense.....of any wrong or injustice."—Webster.

stated at the former reference) on a blank space of the book dated 1612. J. ALFRED GOTCH.  
Kettering.

MEMORABLE RESIDENTS IN ISLINGTON, BARNBURY, AND PENTONVILLE (6th S. vi. 121, 374, 413).—*A Walk from London to Fulham*, by the late Thomas Crofton Croker, F.S.A., M.R.I.A., revised and edited by his son T. F. Dillon Croker, F.S.A., F.R.G.S., published by William Tegg, London, 1860, p. 71:—

"Mrs. Davenport, a clever actress and admirable representative of old women, died at No. 22, Michael's Place, Brompton, on the 8th May, 1843, aged 81. On the 25th May, 1830, she retired from the stage, after an uninterrupted service of thirty-six years at Covent Garden Theatre, where she took her first, last, and only benefit, performing the Nurse in *Romeo and Juliet*."

*Old and New London*, vol. ii. p. 263, by Walter Thornbury (Cassell & Co.):—

"*Islington Celebrities*.—John Quick, a celebrated comedian, resided in Hornsey Row. He was the son of a Whitechapel brewer, and was the original Tony Lumpkin, Bob Acres, and Isaac Mendoza: he was one of the last of the Garrick school, and was a great favourite of George III. He retired in 1798, after thirty-six years on the boards, with 10,000*l.*, and died in 1831, aged eighty-three, another proof of the longevity of successful actors. Up to the last of his life Quick frequented a club at the King's Head, opposite the old church, and officiated as president. Mrs. Davenport was Quick's daughter."

For memoir of John Quick see the *Dramatic Mirror*, by Thomas Gilliland, vol. ii. p. 920, 1808, London, printed for C. Chapple, Pall Mall, by B. McMillan, Bow Street, Covent Garden.

From J. W. Anson's *Dramatic and Musical Almanac* for 1869, p. 38: "Islington Church (Holloway Road), J. Quick and wife buried here."

EDWARD SPENCER.

THE OSSULSTONE (6th S. vi. 125, 317).—The eldest son of the Earl of Tankerville is styled Lord Ossulston. Is there any connexion between the name of the street in Somers Town and the family as proprietors? Further, why should Lord Ossulston have that name? G. H. T.

[The second title of the Earl of Tankerville is Baron Ossulston, of Ossulston, co. Middlesex.]

WHILE=UNTIL (6th S. iv. 489; vi. 55, 177, 319).—This use of *while* has formed the subject of a judicial dictum. A woman whose home was at Bawtry said in her evidence that she remained at Beverley "whilst November." Thereupon Lord Tenterden remarked, "*Whilst* means *until* in that part of Yorkshire." To which Mr. Serjeant Wilde replied, "Yes, I took the liberty of translating it in that way" (*Trial of T. B. Hodgson and others. King's Bench, London, December, 1831, 8vo. London, 1831, p. 134*). W. C. B.

TUMBLEDOWN DICK (6th S. vi. 168, 316).—Of course, the same queries will recur. But then,

without disparaging the repetition, "N. & Q." may have the reference which is fairly owing to a previous full consideration of the subject. This was given to a question as to "The Tumbledown Dick" from L. E. (1st S. vi. 391) by F. S. Q. and B. B. WOODWARD (*ib.* p. 469), and G. H. KINGSLEY (*ib.* p. 591). ED. MARSHALL.

"ALL UPON THE MERRY PIN" (6th S. iv. 513; v. 94, 137, 237, 377; vi. 16).—

"Mr. Rhodes bought, at Yarmouth, a wooden tankard with brass pins which he presented to Dr. Pegge. It had on its side these subjects—Solomon enthroned, with the queen of Sheba before him; Abalom suspended on a tree from his horse, and Joab on horseback, thrusting a spear through his side; David above, playing a harp; Jacob's dream; Abraham's sacrifice; under the handle, God creating Eve; on the rim, over the figures, were inscriptions relating to them. On the lid was a representation of Abraham entertaining the angels.\* Some of these peg-tankards, or peg or pin cups, are yet to be found in the cabinets of antiquaries; and from their former use may be traced some common current terms. We say of a person who is much elated, he is in a 'merry pin,' which, no doubt, originally meant he had drunk to that 'pin,' or mark, which had rendered him less sedate than usual."†—Hone's *Year-Book*.

CELER ET AUDAX.

"PEACE WITH HONOUR" (6th S. v. 346, 496; vi. 136).—"I indulged the hope of being able to continue to my subjects the enjoyment of *peace with honour* and security" (*King's Speech on Opening Parliament*, Nov. 13, 1770). G. F. S. E.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 358, 479).—

"Two souls with one thought," &c.

The correct form of the lines referred to by Mr. BUTLER is:—

"Two souls with but a single thought,  
Two hearts that beat as one."

Bartlett's *Familiar Quotations*, eighth edition, p. 578, states that they occur in the second act of Maria Lovell's translation of *I-gomar the Barbarian*, by Von Münch Bellinghausen. J. R. THORNE.

### MISCELLANEOUS.

#### NOTES ON BOOKS, &c.

*The Principles of Gothic Ecclesiastical Architecture*. With an Explanation of Technical Terms and a Centenary of Ancient Terns. By Matthew Hoiboe Bloxam. 3 vols. Eleventh edition. (Bell & Sons.)

We may say, without much fear of contradiction, that every reader of "N. & Q." who knows anything of English ecclesiastical architecture took his first lessons from Mr. Bloxam's book. It is fifty-three years since the appearance of the first edition of that book, and twenty-three since that of the tenth; and it has long been hard to get even at a price much above that at which it was originally published. The eleventh has, therefore, not come before it was called for. The first edition, which by this time has become a curiosity, consisted of only seventy-nine pages, not very closely printed; but each

\* *Gentleman's Magazine*, lxx. 388.

† *Brady's Clavis Calendaria*.

successive issue has grown upon its predecessor until the book has now reached three volumes, making considerably over a thousand pages, each page being much fuller than any of the former ones. The last increase has been larger than any of the former, and the book contains now more than twice as much as it did in the tenth edition. The first volume, which contains the chapters treating of the history of English architecture, keeps its old form, with the addition only of a few paragraphs here and there. The subsidiary chapters have been much enlarged and some new ones added. Most of the second volume is taken up with a chapter on the arrangement and furniture of churches before the Reformation. Mr. Bloxam's view on some points is perhaps a little old-fashioned, but the great mass of miscellaneous evidence which he has brought together is of the highest interest and value. The next chapter is on monastic arrangement, and is the only one in the book which we cannot commend. Indeed, it seems to be most unaccountable that a man who has studied English ecclesiastical antiquities so long and so diligently as Mr. Bloxam has should in this respect be still in the outer darkness of the days before Prof. Willis wrote his description of the monastic buildings of Canterbury. The third volume begins with an account of the vestments in use in the Church of England before the time of Edward VI. It is not, and does not pretend to be, an exhaustive treatise on the vestments, but it gives a good deal of information, illustrated by an excellent series of woodcuts, chiefly of sepulchral effigies. We cannot, however, admit that there is any but the most accidental resemblance between the toga of the Roman citizen given on the first page and the eucharistic vestments of the Church. A moment's thought of the way the toga was put on, which is sufficiently well indicated in this figure, is enough to show that if there is any connexion at all between the two it must be very remote indeed. The next chapter carries on the history of the furniture of churches after the Reformation, and the next again does the like for the vestments. It cannot be expected that in these days of hot controversy all will agree with everything Mr. Bloxam says on these subjects, but all must acknowledge that he has written with fairness and moderation. The last chapter is on sepulchral monuments, and in it are described some of earlier than Christian times in this country. Prefixed to the first volume is a capital steel portrait of the author, which many of his friends and of those who are indebted to his book will, we are sure, be glad to possess.

*The Letters and Memorials of William Allen (1532-1594).* Edited by Fathers of the Congregation of the London Oratory. With an Historical Introduction by Thomas Francis Knox, D. D. (Sutt.)

This work, the second volume of the series of "Records of English Catholics," gives us for the first time an authentic and detailed account of the busy life of William Allen, who, as a student of Oriel College, proctor of his university, Principal of St. Mary Hall, Canon of York (according to Wood), founder and first president of the College at Doway, and afterwards Cardinal of the Roman Church and Archbishop of Mechlin, was in the front rank of those who, in the early years of the reign of Elizabeth, elected to retire from Oxford to the Continent rather than conform to the new order of things. The fact that we have here now printed for the first time no fewer than 725 documents which deal with some of the most intricate questions of the day, alone gives to this book historical value. Many of these letters and reports are communications between Allen and Pope Gregory XIII. and Sixtus V., Mary Queen of Scots, Philip II. of Spain, the Cardinal of Como, the General of

the Jesuits, Father Persons, Sir Francis Englefield, the Count de Olivares, &c.; and they possess additional value from the fact that they are, to a great extent, confidential in character, and are certainly not written with reference to the possible requirements of future historians. We cannot too highly commend either the patience and industry displayed by the editors in the laborious task of collection, or the impartiality with which they have placed the result of their labour at the service of the public. It is impossible, out of such a mass of material, to do more than give an instance of the use that may be made of these papers. We may take for that purpose the always interesting subject of the death of Mary Queen of Scots. In two of the despatches copied from the Vatican transcripts in the Record Office we have the first account that has ever been given of a plot on the part of the Dukes of Guise and Mayenne to kill Elizabeth in the year 1583. The Nuncio of France, writing to the Cardinal of Como, says: "The Duke of Guise and the Duke of Mayenne have told me that they have a plan for killing the Queen of England by the hand of a Catholic, though not one outwardly, who is near her person, and is ill affected towards her for having put to death some of her Catholic relatives. This man, it seems, sent word of this to the Queen of Scotland, but she refused to attend to it [*Havera costui mandado a la Regina di Scotia, ma lei non ha voluto attendervi*]." This throws a strong side light upon the nature of the evidence produced at Mary's trial, and is not credible that, if he would not listen to an agent of her own relations in 1583, she should have committed herself in writing to an attempt to kill Elizabeth only three years later, in 1586. At any rate, this newly discovered fact confirms the view now generally entertained that the passages in her letters upon which she was condemned are forgeries interpolated by Philipps or by some other agent of Elizabeth's council. In addition to the historical documents, we have interesting domestic papers relating to Allen's household in Rome, his debts, and Lancashire relations. The historical introduction by the late Dr. Knox, which by no means the least interesting portion of the book, gives a very clear and, notwithstanding its length, succinct account of the circumstances under which these letters were written and of the events with which they deal; and, considering the subject, it appears to be singularly free from polemical matter. We have both sides of Allen's character fairly put before us. He appears as a zealous missionary and as an irrepressible politician. The author expressly disclaims any intention of defending as an advocate all his political acts, but he rightly claims that they should be viewed through Elizabethan and not through Victorian spectacles, and with regard both to the conditions under which he lived and the modes of thought of his contemporaries. The volume before us cannot fail to be of use to those who are specially interested in Elizabethan history, and to every reader of the *State Papers*; but it possesses a more widely interesting in being the last contribution to English literature from the pen of Dr. Knox, who died, as we are told in the preface, whilst the last sheets of his introduction were passing through the press.

*James and Philip van Artevelde: Two Episodes in the History of the Fourteenth Century.* By James Hutton. (Murray.)

THE story of the vicissitudes of the Flemish communes is one of much interest to the historical reader, linked as their history is by the intrigues of Edward I. on the Continent. Full of stirring incidents, sanguinary struggles, and ceaseless plots, it is a subject which is calculated to attract even the attention of the careless



reader, who seeks only to amuse himself or to while away an hour or two of his leisure time. Far above all the rest of the Flemish leaders of the fourteenth century tower the names of James and Philip van Artevelde. They, too, like many other famous men of the historic past, have been misunderstood. Carte, D'Oudegherst, Mezeray, Dewez, Villani, Hume, and many others have blindly followed the lead of Jean le Bel and Froissart, and have painted the character of James van Artevelde in the blackest of colours. Mr. Longman, in his *History of the Life and Times of Edward III.*, alone of our historical writers has attempted to show that James van Artevelde was very far from being the unscrupulous, self-seeking demagogue he has been generally portrayed to us. As to the vexed question whether James van Artevelde was a brewer or not, Mr. Hutton declines to make any positive assertion either way. In those days the work of baking and brewing was chiefly done by women; and we are inclined to believe that the idea of his being a brewer by trade arose from his marrying a "brewster." It was probably on this account that James van Artevelde, who by descent belonged to the weavers' guild, became a member of the brewers' guild. Whatever the true character of the so-called "Brewer of Ghent" may have been, whether Mr. Hutton is right or wrong in his estimation of his hero, there can be no doubt of the fact that during the period of Artevelde's rule, which lasted more than seven years, the people of Flanders enjoyed unexampled prosperity. With the name of Philip van Artevelde English readers are more familiar, in consequence of Sir Henry Taylor's well-known dramatic poem, of which Philip is the central figure. By a strange fatality both father and son met with violent deaths. James was slain in a riot at Ghent on July 24, 1345, though at whose hands he received the fatal blow it is not quite clear. Philip, the son, was found dead under a heap of the slain on the fatal field of Roosebeke, on November 27, 1382. From his concluding remarks it would appear that Mr. Hutton takes a most desponding view of the present as well as a most dismal forecast of the future. We are quite sure, however, that our readers, after a perusal of Mr. Hutton's volume, will be heartily thankful that their lot was not cast in those times which the author has so graphically described.

*Dr. Grimshawe's Secret: a Romance.* By Nathaniel Hawthorne. Edited by Julian Hawthorne. (Longmans & Co.)

We have received this book, concerning which, as our readers may remember, considerable discussion arose prior to its publication. The present fashion of printing every scrap of writing which an author leaves behind him is not one, in our opinion, to be commended. In many cases the only effect of it is to damage the reputation of the deceased, and in nine cases out of ten the author himself, had he been able, would have strongly disapproved of their publication. From the author's own notes appended to the volume it is perfectly clear that the manuscript of the romance was left in a most unfinished state. If further proof of this is required, it will be found in Mr. Julian Hawthorne's significant statement at the end of the book that "this and various other dusky points are partly elucidated in the notes hereafter to be appended to the volume."

We have received from Messrs. F. S. Nichols and Co., Borough High Street, Southwark, a re-mark impression of a capital etching by Mr. Percy Thomas, representing the "Old White Hart Inn," Southwark, a building of the utmost picturesque, and, from an archeological point of view, extraordinarily precious; but most of all attractive to Englishmen and Cockneys because it is the subject of more than one reference by Shakespeare, is alleged

to have been Jack Cade's headquarters in 1450, and, in happier days, to have beheld the elopement of Alfred Jingle, Esq., and Miss Rachel Wardle. Its crowning merit is in having been the place where Mr. Pickwick met Sam Weller. In this print the sunlight slopes from wall to wall, and illuminates a smoky vista, giving a glimpse under the gateway to the busier outer street. Alfred, Rachel, Pickwick, and Sam have joined Jack Cade and the greater number, but the galleries and their quaint railings and sloping roofs and ranks of doors, whence boots descended in showers to Sam whistling at his labour, are still there. Mr. Thomas's etching is not only correct, but very pretty. Uniform with this plate the same publications will shortly issue, we are told, etchings of the "George Inn," and the church of St. Saviour, Southwark.

MR. MURRAY announces as forthcoming *Memoir of the Life of Lord Lyndhurst*, by Sir Theodore Martin, K.C.B.; *Worship and Order*, by the Rt. Hon. A. J. B. Beresford Hope, M.P.; *Recollections of Arthur Penrhyn Stanley*, by Dean Bradley; *The Life and Achievements of Edward Henry Palmer*, by Walter Besant, M.A.; and *Dissertations on Early Law and Customs*, by Sir Henry S. Maine, K.C.S.I.

There will be issued shortly, under the direction of the Master of the Rolls, Vol. IX., 1655-1656, of *Calendar of State Papers, Domestic Series*, during the Commonwealth, edited by Mrs. Everett Green.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

A CORRESPONDENT asks whether the registers of Banbury Church are likely to be printed; and whether there is any chance of the wills and deeds, dating from 1650, or perhaps an earlier year, which are lying in the Colonial Secretary's office at Barbados, being copied and published, or at least examined and inventoried.

MR. G. R. FLETCHER, 14, Finsbury Square, E.C., writes:—"I am interested in the history of the Lordship of Denbigh and of the English families that have settled within it, and shall be glad to communicate with any of your readers who have a similar interest."

MR. J. TAYLOR, Northampton, writes:—"Will any of your correspondents give me the date of an article by Hazlitt, on Lord Bury, in the *New Monthly Magazine*?"

A. T. MICHELL.—We shall be glad to have the note on the monument in Westminster Abbey.

J. W.—It was the completion of the eighteenth century.

G. FRATER.—So long a time has elapsed that it would be impossible to carry out your wish.

J. M. (Woodview, Portlaw).—It will be necessary to send you a proof.

CH. EL. MA. ("Mr. Gladstone on Dante").—The letter has appeared in many of the London daily papers.

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LONDON, SATURDAY, JANUARY 27, 1883.

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## Notes.

## EXCERPTS FROM THE DIARY OF ANDREW HAY.

I am in possession of a MS. diary, commencing May 1, 1659, and ending January 31, 1660. From intrinsic evidence it appears to have been written by a brother of Hay of Haystoun, most probably Andrew Hay of Craigethan. Mr. Hay was a devoted adherent of the Covenant, and on terms of intimacy with the leaders of the Presbyterian party in Scotland. On the death of Thomas Hepburn of Humber he acted as factor for his widow, Elizabeth Johnston, a daughter of the celebrated Sir Archibald Johnston of Warriston, and as one of the guardians of his only child, an infant daughter, Helen Hepburn, who became the ancestor of the Lords Polwarth. Lady Humber, though the daughter of the great Covenanters, became the wife of General Drummond, the first viscount of Strathallan, who took a leading part, while commanding the king's forces, in repressing the principles for which her father had suffered death.

The diary gives a good idea of the daily life of a Scotch gentleman of the period. It is minute in its details to a fault. I believe it not only worthy of publication, but also of historical value.

The following is a specimen of the contents.

It relates to a journey of Lady Warriston to London, when her husband had been made President of the Council of State; alas! a short-lived and dangerous honour, pregnant with fearful retribution. Her daughter, Lady Humber, who was ill, apparently with rheumatism, was advised to accompany her mother on her way to try the benefit of the waters at Bath. There appears to have been considerable difficulty in financing the expedition and arranging for the charge of the estate and the care of the youthful heiress of Humber during her mother's absence. The diary shows that the confidence reposed in Mr. Hay was not misplaced.

1659. 10 June, Fryday, 5 a'clock.—This morning after I was readie Mr. Kirkton came down to me from Bigger and discoursed w<sup>th</sup> me a while, thereafter he and I took horse, he to Lanerick and I to Ed<sup>rd</sup> communion, we rode together to Carnwath Mylne; he told me Andrew Dunkinson was dead; that he had 3000 mks. to lend to the lady Humber, and knew not if her security was good. I told him I thought it good enough. Thereafter I parted w<sup>th</sup> him & went to Kerswall. After I had spoken a little w<sup>th</sup> Sir Jo<sup>h</sup> Mr. Ro<sup>d</sup> Lokert & Mr. W<sup>m</sup> Brown came ther, and we dynd together.

After dinner Sir Jo<sup>h</sup> and I came away to Redhall; by the way we discoursed of the lady Humber's business. We thot the comes wer to high rated in the inventaire to be confirmed in her husbands will. We thot also it was best to peraw Mr. Gredon Penman, not by a removing, but to intend a reduction against him for the Kersallers & the lamp laws, &c.

We came to Redhall about 8 a'clock at night & did read letters from London, shewing that my lord Warriston was made President of the Council of State, that Swintoun and some others much invyed him upon this account, that the lord Fleetwood his commission to be Lieut. Gen<sup>l</sup>, was read and voted till May 7, etc. Thereafter I supped in the lady's chamber. I was wet to the skin this day upon the way.

This was a roving day in much discourse.  
Fair befor & very foule after noone.

11, Saturday, 4 a'clock.—This morning being in Redhall, after I was ready I spok w<sup>th</sup> the lady a while, and thereafter Mr. W<sup>m</sup> Chiesly & I came into Ed<sup>rd</sup>. He advysed me to tak a Charter from the lady dutchess of the lands of Threipwood, & that it would not prejudice me; which I resolved to do, I came into Ed<sup>rd</sup> about 10 hours & went to my sisters house, and found a letter from my brother, who had sent his man to me this week w<sup>th</sup> my annual rent & 500 mks, but he wold not leav it w<sup>th</sup> my sister. Thereafter I went to Warristons house & dynd w<sup>th</sup> the lady and Sir Jo<sup>h</sup> Chiesly, about 1 a'clock I went to Mr. Stirlings kirk. I heard Mr. Jo<sup>h</sup> Livingston preach the preparation sermon on Revel. 2, 4, obs, that the good that any man does takes not away the Lord's displeasure against his ensuing falls, but increaseth it rather; obs 2 that almost it will lie in your power et, to call sin befor God, if you call it great it will evanish, if small it will be drawn out in battell aray; obs 3 that forsaking of the first love is a thing incident to Christians, and is incident to the God of Christians to mak it a lasting quarrell, ay till it be remedyed, 2 considerations upon it, 4 properties of god contraversion for our forsaking our first love, what the forsaking our first love, faith, etc.

After sermon I went to Mr. Jo<sup>h</sup> Nisbitt wyfe burial, & then retired myself to my preparation and wекlie search, and had a very comfortable allowance in some

meditations in reference to the morn's work, and found the Lords smile upon me, & put me in a prettie good frame, for which I blisse his name. So I supped & lay in Waristouns.

This was no ill day, I blisse the Lord for it.  
A gray day w<sup>t</sup> some rains.

13, Munday, 5 a'clock.—This morning being in Edinb. After I was readie I went up to my sisters to know qt. Mr. Levington preached, & finding he preached in Mr. Stirling's kirk I went thither & heard him, on Revel. 2, 5, we please christ best q<sup>r</sup> we love him most. In the text ther is ane exhortation & a threatening. obs 1, that a sanctified memorie is a great help for a holie & christian walking; obs. 2, that grace can mak use of all that nature had & sin has defaced; obs 3, that the reason of our not ryising after falling from our first love is ane oblivion of our former good condition. 2 means to help our memory in spirital things; obs 4, that q<sup>r</sup> love toward God decays so doeth love toward his people; obs. 5, that by the word (fallen) the lord calls all that know anything of God to remember the sweet communion you have had befor; obs. 6, that Christ proceeds orderly w<sup>t</sup> the backsliding christian, 1<sup>o</sup> to remember, 2<sup>o</sup> to repent, 3<sup>o</sup> to doe, etc.

After sermons I cam up to my sisters hous & breakfasted. Mr. Levington cam in and lay down w<sup>t</sup> a pain in his head, so I took my leav of him, thereafter I cam down to Waristouns hous & met w<sup>t</sup> Mr. Traill & Mr. Stirling & some others, but we found it not expedient to have any meeting, though Mr. Guthrie had desired it. Then I dynd with the Lady Waristoun at her hous.

Therafter dinner I spok w<sup>t</sup> Sir Ja. Stewart anent Mr. Ro<sup>t</sup> Broun, but no money till he hear from Alantoun. I found Sir Ja. in a decay of his health, and in great hazard if he recover not quicklie. I had appointed a meeting w<sup>t</sup> W<sup>m</sup> Thomsons, & waited long on, but he kepert not, so I retired at night. I supped none, but lay w<sup>t</sup> Sir Jo<sup>t</sup> in Waristoun's.

This was a day of some temptations.  
A prettie fair day.

14 June, Twysday, 4 a'clock.—This morning being in Waristouns hous in Ed<sup>b</sup>, after I was readie the lady Waristoun cam up to Sir Jo<sup>t</sup> & me & sat in our chamber from 4 till 8 a'clock. We did read my lords letters entreating her earnestly to come up, & after debating all circumstances we advysed her to settle her bussiness & go as quicklie as may be w<sup>t</sup> the returne of my lord Argyle's coach which is to be heer on twysday; my lord writes the peace betwixt France & Spaine is now concluded, and that the Grandes inclined to have sent Sir Jo. Ch. a plenipotentiary to the Zound, if he had been at London. About 8 a'clock I went up to my sisters & made me readie to go to Humber, being sent for, and then I spok w<sup>t</sup> Pat Murray, who warranded me to give down 100 lib. to the tennents of Deuchar & Kershope. I spok also to Mr. Ja. Calderwood, who told me Dalkeith bussiness was delayed till Thursday come 8 dayes, in hopes of agreement w<sup>t</sup> the lady Weemes.

At 12 a'clock W<sup>m</sup> Thomsons took me in & spok w<sup>t</sup> me anent Jo. Edgar. I left w<sup>t</sup> him to satisfy Sir Jo<sup>t</sup> Cleishlie, & thereafter acquaint me, & I should doe my best to agree him w<sup>t</sup> Jo<sup>t</sup> Edgar. Therafter I took my horse & went to Humber about 5 a'clock; I sat with the lady about ane hour, & told her all things I knew from her father, and other news. Immediate I fell so exceedingly sick, as I was able to doe nothing but go to my naked bed q<sup>r</sup> I lay in great paine till 10 at night, fearing death. The lady satt up all night weeping & faying my dis-temper to be lik that q<sup>r</sup> of her husband dyed.

This was a sad day at night, but els indifferent.  
A drying day w<sup>t</sup> some wind,

15, Wednesday, 8 a'clock.—This morning being in Humber, after I was readie, being still unwell, but much eased both of my fear & paine yesternight, I found myself much bound to blisse the lord. I made an account to the lady of that bussiness concerning Mr. Geddon Penman to persue him by ane reduction. I looked on the inventar of the household stuffe & mended some things w<sup>t</sup> were to dear rated. Therafter the lady & I fell into a debate concerning her going to the Bath, seeing now she finds herself certainly free of child, only she was puzzled what to doe with her child, which she thought she wold never leav but unwillingly; I told her that if she used not some means now it was lik she wold prove a creple all her dayes, & doubtless the more she trusted to God he wold be the more kynd and merciful to her, howsoever we left it till the Lady Waristoun cam out; only I wrote a letter to the lady Waristoun not to engadg any part of the coach till she speak w<sup>t</sup> her daughter, the lady Humber.

We dynd together in Humber, and thereafter looked out some papers in the study, & then came Sir Ja. Durhams & visited the lady. I discoursed w<sup>t</sup> them above ane hour, & so he went.

Toward night cam the lady Inglistoun & she & the lady & I discoursed anent the ladys condition, & so I went to my chamber & retired myself till supper tyme, and found myself a litle better nor I was.

This was a good day to my soule.

A fair drying day.

16 June, Thursday, 6 a'clock.—This morning being in Humber, after I was readie I went to the ladyes chamber & debated w<sup>t</sup> her, & the lady Inglistoun anent her journey to the Bath, I refused to give her positive counsell in that matter, but I thought she was called of god to use means for recoverie of her health, & I left so with her being very loath to let me go, that upon her advertisement I should come to Humber.

About 11 a'clock we dynd together, & did thereafter eat strawberries, and so I parted & cam home thro' the moores; by the way I did read upon a french book called *Revele matin contre la melancholie*. I cam home after 6 at night, & by the way I spok to Jamie Robisons at Skirling to have ane cair of my hors at the grasse ther.

After I cam home I found a letter from the Lady Humber inviting me to come to Humber, which had miscaryed till now. I found also a letter from W<sup>m</sup> Thomsons, making me ane account of Jo<sup>t</sup> Edgars bussiness at leneth. I found my wife & children in health for which I blisse the lord. I wrote that Mr. Ja. Kirkton had been at this hous upon Twysday all night waiting for me q<sup>r</sup> he cam from Lanerick communion. So after I had retired myself, being very wearie, I supped & went to dutie.

This was a tollerable good day to me.

A Windie day w<sup>t</sup> some rains.

A. G. REID, F.S.A. Scot.

(To be continued.)

#### JOHN GUMLEY.

I had hoped in the fourth volume of Pope's works, just published, to have seen, in reference to his verses on Mrs. Pulteney entitled *The Looking-Glass*, a note on the line,—

"But charming Gumley's lost in Pulteney's wife,"

and not merely the old tale that Miss Gumley was the daughter of "John Gumley, the proprietor of a china manufactory at Isleworth; who

had a shop in Norfolk Street." When I lived at Isleworth, some years since, I always understood that Gumley House was built by John Gumley, Esq., who made a large fortune by army contracts and South Sea speculation; but I never heard anything about a china factory. Nor is there any mention of one in Aungier's *History of Isleworth*.

It is said that John Gumley had two sons and a daughter, the latter, Miss Anna Maria Gumley, the "charming Gumley" of Pope's line, first printed, I believe, in the *Court Poems* in 1717. She is described by Cooke (*Life of Bolingbroke*, 1836, vol. i. p. 11) as "the most beautiful courtesan of her day," who presided at St. John's revels; but he does not render it at all clear at what period this was the case. The next statement is that of her marriage with W. Pulteney, jun. This is given in the *Historical Register*, Appendix, December, 1714, p. 30, under date December 18. "About this time William Pulteney, Esq., Secretary at War, was marry'd to Mrs. .... Gumley, daughter of John Gumley of Isleworth, in the county of Middlesex, Esq." At this time Mr. Pulteney sat for Heydon, in Yorkshire, and probably suggested to his wealthy father-in-law to enter Parliament, for John Gumley was returned for Steyning, in Sussex, in 1722. Two years later he was appointed, on the death of Mr. Huxley, Commissary and Muster Master General of the Army. This caused a new election, and though opposed by Mr. Harrison, he was re-elected for Steyning. At the general election, in 1727, his name does not appear as a candidate; but John Gumley, jun.—I presume his eldest son—was returned for Bramber, in Sussex. He seems to have been shortly after unseated on petition, the House, March 4, 1728, ordering his name to be replaced by that of James Hoste. In 1746 Col. Samuel Gumley was elected for his brother-in-law's old borough of Heydon, but was unseated on petition, and his name replaced by that of Luke Robinson, to the great disgust of Lord Bath and to the great delight of Horace Walpole (Cunningham's *Letters of Walpole*, vol. ii. p. 74). Of these two younger Gumleys the records seem to be very scanty. Probably the father died about 1730, and they, or at all events the colonel, came into large estates. The colonel tried to get into Parliament and failed; Walpole also mentions that he fought a duel with General Braddock (ii. 461).

John Gumley subscribed to Pope's *Odyssey* in 1725; he died, I presume, about 1730, and I believe his sons died s.p. Eventually his daughter became his sole heir, and it is around her that the chief interest centres in relation to Bolingbroke, Pulteney, and Pope. There is the scandalous story about her, generally known as the writing-desk legend (see "N. & Q." 3rd S. ii. 401), and the oft quoted statement that she was a

notorious courtesan; but if all that is said against her is true, Pope's line,—

"Far other carriage grac'd her virgin life,"

seems hardly applicable to her; the words are not appropriate to one who at that very time had forfeited all claim to be considered virtuous. Pope's lines do not seem fair if applied to a young woman of no character, who, having married a respectable man, tried to recover her social rank. I therefore venture to think that the "far other carriage" refers to an earlier period in Miss Gumley's life than the time when she "aided St. John," and when she still really was a beautiful virgin. One would prefer to think that Pope was contrasting the imperious pride of the married woman with the guileless innocence of a merry young virgin. Be this as it may, it does not appear that Pope acknowledged these lines as his own during his life-time, or even that they were published as his by Warburton.

It would be of interest to know a little more about the Gumley family. What was the early history of John Gumley? What was his business; if he had a factory where was it situated; and when did he die? Swift mentions him, I think, only once, as investing in South Sea stock with Alderman Barber (*Works*, by Scott, 1824, xviii. 534), but whilst he states that the alderman gained largely, he says nothing about Mr. Gumley. The widow, Mrs. Gumley, died Jan. 25, 1751, aged seventy-seven (*Gent. Mag.*, p. 42), and left considerable property to her only son, Col. Gumley. The daughter, "charming Gumley," died Countess of Bath, Sept. 14, 1758. EDWARD SOLLY.

#### MRS. ABINGTON'S BURIAL-PLACE.

It has hitherto, I believe, been unknown where Mrs. Abington was buried. She died on March 4, 1815, and the contemporary magazines record her death but say nothing of her funeral. Mr. Percy Fitzgerald, Dr. Dorn, and other writers on theatrical subjects are equally silent on this point. It was lately suggested that as Mrs. Abington was supposed to have died in Pall Mall, it was probable that she was buried in St. James's Church, Piccadilly. The clerk of the church vestry, St. James's, wrote to me a few days ago, in answer to my inquiries on the subject, that "Mrs. Frances Abington was buried on March 10, 1815, at St. James's, aged eighty-five years."

I think that it would not be difficult to raise a sufficient sum to place a simple tablet to her memory in St. James's Church. No actress was ever a greater favourite with the public than Mrs. Abington, and in private life her good nature and vivacity gained her numerous friends. Dr. Johnson was proud of her acquaintance, and was much flattered by invitations to her supper parties. When, as he himself confessed, he was too old to



see or to hear what was passing on the stage, he attended her benefit, and sat out a play of five acts, and a farce of two.\* Reynolds painted her portrait four or five times, and one of the gems in this year's exhibition of the Old Masters at Burlington House is a head (No. 265) by Sir Joshua of Mrs. Abington in a white satin cardinal.

The fastidious Walpole made an exception in her favour for permission to visit Strawberry Hill, usually accorded to a limited number, and wrote to her (June 11, 1780) to come when she liked and to bring as many of her friends as she pleased. Surely the last resting-place of so celebrated a person should be marked by some memorial. I shall be very happy to subscribe my quota if the Editor or any of the readers of "N. & Q." will consent to collect subscriptions for the purpose. F. G.

[We would suggest that the permission of the rector and churchwardens of St. James's to erect the memorial should first be obtained by F. G.; that being done, and notified in our columns, we shall be happy to receive and hand over to our correspondent any sums that may be entrusted to us for so worthy an object.]

#### ROBERT AINSWORTH, THE LEXICOGRAPHER.

*Gent. Mag.*, xiii. (1743), p. 274b: "May 2. The Learned Mr. Robert Ainsworth, 83 years old, Author of the celebrated *Latin Dictionary*." This is an error; Nichols and Kippis and Lempriere give as the date of death April 4, 1743. He was buried at Poplar (Lysons's *Environ.*, iii. 463). *Reliquie Hearniane*, second ed. Lond. 1869, ii. 157, April 6, 1723:—

"My friend Mr. Murray, the curious collector of books ..... tells me one Mr. Aynsworth (who will not take the oaths) understands our English coins, he believes, as well, if not better than any man in England; that he is a mighty modest man, an excellent scholar, and hath been about seven years about a *Dictionary*, in the nature of Littleton's. He was author of the *Catalogue* (which is printed) of Mr. Kemp's *Rarities*, a thick 8vo. But most of the said *Rarities* were a cheat. He is a married man, and lives at Hackney, near London."

*Ibid.*, iii. 13, 14, Nov. 28, 1728:—

"Mr. Ainsworth teaches a private school in London. He hath been a great many years about a *Latin Dictionary*, and (I am told) hath at last finished it, though 'tis not printed for want of encouragement. It seems he leaves out in it all proper names but such as are classical. I do not know of anything that he hath published, but the catalogue of Mr. Kemp's curiosities (a great number of which were counterfeits and cheats) and the catalogue of Dr. Woodward's books and curiosities. I am told he hath wrote a *Latin poem* to Mr. Edm. Chishull, and another to Mr. John Strype, but they are

not printed. He is a married man, of at least 70 years of age."

*Ibid.*, 15, 16, Feb. 28, 1728/9:—

"Mr. James Gibson being in town yesterday, he told me his *Grammatical Observations* (printed at Lichfield) is quite finished. It seems it is against the alterations that have been made in Lilly's grammar. He was told by one that was with me that Lilly's grammar is newly done at London, with the corrections of all the school-masters there, and that Mr. Aynsworth was one of those that had done it. This seemed to trouble Mr. Gibson, as if his own labour were now in vain."

*Ibid.*, 20, April 28, 1729:—

"Mr. Ainsworth, the compiler of the *Kempian* and *Woodwardian* catalogues, tells Mr. West, Mr. Dodwell had seen Mr. Downe's strictures upon Dr. Woodward's shield, and had wrote a sufficient confutation of them, the original of which he found among Dr. Woodward's papers, and intends to publish shortly."

*Ibid.*, 151, Aug. 30, 1734:—

"I was told yesterday, by a gentleman of Brazenose college, that Mr. Aynsworth hath finished and printed his *Dictionary*, but that 'tis not yet published. Mr. Aynsworth formerly kept a boarding school, and had a very flourishing school. His wife is dead, but he had no children. He is not in orders. He was born in Lancashire, in which county he is about making a settlement, being down there at present, for the poor for ever, having no relations but at a great distance. He hath been said to be a nonjuror. I think he is rather a Calvinist. Enquire whether he were ever of any university." He hath a very great collection of coins. A maid servant rob'd him of many gold and silver ones. Dr. Middleton Maser is well acquainted with him. He is well spoken of in Westminster school."

*Life of Charles Wesley*, by Thomas Jackson (Lond. 1841), i. 130:—

"Among those who visited Charles at this time (May, 1738) was the learned Mr. Ainsworth, author of the *Latin Dictionary* which bears his name. He was now venerable through age, and attended the Methodist meetings for prayer and spiritual converse, in the spirit of a little child."

Charles Wesley's journal, May 12, 1738 (cited *ibid.*):—

"I was much moved at the sight of Mr. Ainsworth, a man of great learning, above seventy, who, like old Simeon, was waiting to see the Lord's salvation, that he might depart in peace. His tears, and veneration, and childlike simplicity shewed him upon the entrance of the kingdom of heaven."

The same, May 24, 1738 (*ibid.* 145):—

"I was much pleased to-day at the sight of Mr. Ainsworth; a little child, full of grief, and fears, and love. At our repeating the line of the hymn,—

'Now descend and slake the earth,'

he fell down, as in an agony."

See also Moore's *Life of John Wesley*, i. 374, and Whitehead's, i. 158. Ainsworth has *Latin elegiacs*

\* The benefit took place March 27, 1775. The play was Bickerstaff's *Hypocrite*, founded on Cibber's *Nonjuror*. Mrs. Abington played Maria, which was her original part when the *Hypocrite* was first acted, Nov. 17, 1768. Maria was a favourite character with the actresses of that period. The original Maria in the *Nonjuror* was Mrs. Oldfield, and it was afterwards taken by Mrs. Woffington and Mrs. Pritchard.

\* Mr. Baker hath seen the *Monumenta Kempiana*, but knows nothing more of Mr. Aynsworth than that he is the publisher of that book; so that I suppose Mr. Aynsworth was of no university, at least of no English one. Oct. 15, 1734."

in praise of Stukeley's *Itinerarium Curiosum* (1724).

Numerous references to Ainsworth occur in the two indexes to Nichols, *Lit. Anecd.*, see especially v. 248-254; Sir E. Brydges, *Censura Lit.*, vii. 218; and the prefaces to Patrick's and Morell's editions of the Latin dictionary. There is a good article by G. L. Craik in the *Biog. Dict.*, S.D.U.K. The dictionary has a Latin dedication to Dr. Richard Mead, dated March, 1736. See notices of various editions in the *London Mag.*, v. 223, xv. 212, xx. 432 (of his tract on education, v. 463, and *Gent. Mag.* vi. 491). I have notes of editions (omitted by Watt) by Morell, 1796 and 1808, 2 vols. 4to., by John Carey, LL.D., second edit., Lond. 1823, 4to. Abridged edition by Morell and Jamieson, Lond. 1829, large 8vo. pp. 1210; by Morell and John Carey, tenth edit., Lond. 1817, 8vo. Beatson's edition is still in the market.

I send this article in order to call attention to the *Biographia Britannica* announced by Messrs. Smith & Elder. "N. & Q." may do much to strengthen the hands of the editor, Mr. Leslie Stephen. Let all who can afford it take in the work from the beginning, and let all who have biographical memoranda print them *pro bono publico*, beginning with the names which come early in the alphabet. JOHN E. B. MAYOR.

Cambridge.

P.S. One might naturally look for Ainsworth's name in Stukeley's *Diary*, but it does not appear there. The above was written before I saw Mr. Leslie Stephen's appeal in your columns.

#### WALTER SCOTT'S POEMS.

*Chambers's Edinburgh Journal*, first series, vol. i., p. 381:—

"The glorious Graham of deathless fame,  
Brought down his mountain band;  
The Southern race, in rout they chase,  
Claymore and targe in hand.  
The lowland prig, and canting whig,  
In headlong flight were roll'd."

Oh wondrous Graham! Herculean frame,  
And faith sustained by fear!  
Thou well couldst fire, to deeds of ire,  
The agile mountaineer.  
Though twice thy force opposed thy course,  
In deep and dark array,  
Yet swept thy sword the foreign lord,  
And stranger race away.

Of noble birth, and nobler worth,  
A Peer of old renown,  
His blade was true, DUNFERMLINE drew,  
And hew'd the traitors down.  
With heart of faith, and hand of death  
Old Scotland's Nestor gray,  
O'er helms of steel, through ranks that reel,  
PITCOCK led on the way.

For James's right, DUNFERMLINE's might  
The field with slaughter strewed;

Not he through fire, who bore his sire  
Such zealous duty shewed.  
The men of Skye, of metal high,  
They shared their chieftain's toils:  
Both sire and son, to fight rushed on,  
Macdonalds of the Isles.

MACLEAN the bold fought as of old,  
Amid his martial clan;  
From foeman such, the tardy Dutch,  
With speed unwonted ran,  
The stout LOCHIEL, with dirk of steel,  
And many a Cameron there,  
The Southern fell, dispatched to hell,  
And bore their spoils to Blair.

BARA, GLENCOE, KEPPOCH also,  
And HALLOCH and his brother,  
They fenced the claims of good King James,  
And would not brook another.  
And APPIN, too, his faulchion drew,  
With Stuarts brought from far;  
And CANNON sage, did guide their rage,  
And marshall'd all the war.

There, too was he from Hungary,  
Who for his Prince did come,  
And turned his dirk from faithless Turk  
'Gainst falter whigs at home.  
The TUTOR sage, to battle's rage,  
Clanroland's broadswords brought,  
And with his clan, in act a man,  
Their stripling Captain fought.

GLENMORRISTON from wood and glen  
A huntman warrior came:  
His carbine true, to earth he threw,  
And drew his sword of flame.  
He left the doe, and bounding roe,  
He left the stag at bay.  
The whiggish race, like deer to chase  
And course the false Mackay.

While Tummel's wave, by rock and cave,  
From Blair to Tay shall run,  
Claymore and targe, in Highland charge,  
Shall rout the pike and gun.  
And you, ye true, your blades who drew  
For Scotland's laws and King  
In storied lays, your deathless praise,  
Immortal bards shall sing.

This translation was made by Walter Scott, Esq., from the well-known modern Latin poem beginning, 'Gramus notabilis collegerat montanos,' for the late Alexander S. Hunter, Esq., of Blackness, a partner in the firm of Archibald Constable & Company, see p. 380 *Chambers's Edinburgh Journal*.

It does not, so far as I can make out, occur in any of the collected editions of Sir Walter Scott's poems. K. P. D. E.

THE DEATH OF CHARLES I.—The following passage, written by an eye-witness of this event, viz., Philip Henry, will be interesting to many:—

"1648-9. At the later end of the year 1648 I had leave given mee to goe to London to see my Father, & during my stay there at that time at Whitehall it was that I saw the beheading of King Charles the first; He went by our door on Foot each day that hee was carry'd by water to Westminster, for hee took Barge at Garden-stayres where wee liv'd, & once hee spake to my Father & said Art thou alive yet! On the day of his

execution, which was Tuesday Jan. 30, I stood amongst the crowd in the street before Whitehall gate, where the scaffold was erected, and saw what was done, but was not so near as to hear any thing. The Blow I saw given, & can truly say with a sad heart; at the instant whereof, I remember well, there was such a Grone by the Thousands then present, as I never heard before & desire I may never hear again. There was according to Order one Troop immediately marching *fromwards* charing-cross to Westminster & another *fromwards* Westminster to Charing-cross purposely to mask the people, & to disperse & scatter them, so that I had much ado amongst the rest to escape home without hurt."—*Diaries and Letters of Philip Henry*, London, 1882, p. 12. Philip Henry was then eighteen, a student of Christ Church, Oxford, having been elected from Westminster School in May, 1647.

In addition to its historical value, the passage contains two words which seldom occur, the verb to *mask*, and the preposition *fromwards*. Both of these in Latham's *Johnson* are marked *rare*.

W. E. BUCKLEY.

MRS. GRIFFITH.—This lady published in 1775 *The Morality of Shakespeare's Drama Illustrated* (dedicated to Garrick). If one may judge from the following panegyric addressed "To the Author," written on the fly-leaf of a copy of the work, she must have been a paragon. As the lines are curious, and I believe have never been printed, I transcribe them:—

"The various Minds of Critics long perplex  
With expositions on great Shakespeare's text;  
While learn'd Clerks\* remit their pastoral care,  
To note his beauties or his blots declare:  
Regarding him but as a classic writer,  
O'er passing merits, higher, richer, brighter:  
Enamour'd of his Ethics Frances came,  
And crown'd him with a nobler wreath of fame;  
Explored his moral, gave his precept praise,  
And shew'd his heart superior to his Lays.  
So different Geniuses their Labours suit,  
They call the flowers, while you collect ye fruit.  
Proceed, chaste scribe, pursue thy virtuous plan,  
Whose every page reproves some vice of man;  
Whose talents comprehend the fullest scope,  
Join taste to sense, and Doctrine to a trope,  
Nay, better, add the Example of thy Life,  
And prove the Wit inferior to the Wife.

R. GRIFFITH."

CH. ELKIN MATHEWS.

NOTES ON "SPECIMENS OF EARLY ENGLISH," PART I.—In reading Dr. Morris's *Specimens of Early English*, part i. (1882), I have noticed the following errors, which it may be, perhaps, as well to note:—

*Chartre*, Genesis and Exodus, 2043. This word is said to be an error for *chawtrte*, A.S. *cwætern*. It is really a genuine Romance word of Latin origin, and occurs as the term for Joseph's prison in the *Bible de Sapience*, a French twelfth century poem. See Bartsch, *Chrestomathie*, p. 99 (1880).

\* Dr. Warburton, Dodd, &c.

*Ouelete* (for *ovelete*), *Old English Homilies*. Said to be from A.S. *ofætan*, to leave, leave out. But surely the A.S. *ofete*, the sacramental bread, is a loan-word from the Lat. *oblata*, cp. Ger. *Oblate*, Fr. *oublie*. The form *oble* is recorded in Halliwell.

*Aisille*, in *The Wooing of Our Lord*, said to be derived from Gr. *oḡalis*, vinegar. This derivation is extremely improbable, as in Latin *oxalis* seems to be restricted to the sense of garden sorrel. Diez derives O.F. *aisil*, *aisil*, vinegar, from Lat. *acetum*, and compares the corrupt Romansch forms *aschaid*, *isheu*. What makes this etymology the more probable is that Ger. *Essig*, and A.S. *ecod*, are both derived from *acetum*. See Weigand's *Dict.*, and Bosworth (1882).

A. L. MAYHEW.

Oxford.

RACHEL, LADY KINGSTON.—While recently consulting Peter le Neve's *Memoranda in Heraldry*, as edited by Mr. J. G. Nichols (*Topog. and Gen.*, iii. 381), I noted the following passage under the year 1711:—

"Evelyn, Lord Marquis of Dorchester, his son Will' Pierpoint, esq., commonly called Lord Kingston, to marry [ ] dr. and heir of John Hall, esq., a private act of Parliament pass'd this Session to settle the Marquis' estate and John Hall's on William."

To this the editor appends a note, quoting, as against this statement, the marriage of Lord Kingston (d. July 1, 1713) with Rachel Baynton, as given in Collins's *Peerage*, and gravely adds:—

"This marriage must consequently have taken place very soon after the arrangement mentioned in the text had been set aside."

The "arrangement" however, never was "set aside," and the true explanation of the seeming discrepancy will be found in my note on this subject (*Foster's Colled. Gen.*, pt. i.) where it is shown that this "heiress" of John Hall, through whom the Pierreponts and their descendants inherited his extensive estates, was in truth his daughter, but by the wife of Thomas Baynton, his nephew by marriage. The two statements are thus reconcilable, the one referring to Lady Kingston's true, and the other to her putative, father. The curious history of the Private Act alluded to by Le Neve will also be found in the above note.

J. H. ROUND.

Brighton.

CITY ANTIQUITIES.—The following letter to the *Times*, Jan. 18, 1883, should be enshrined in "N. & Q.":—

"I have recently been engaged, in conjunction with the contractors for the Inner Circle Railway, in removing the bodies from the churchyard of St. Leonard, Eastcheap. The church was burnt at the fire of London, and not rebuilt, the parish being united with St. Benet Gracechurch. I have only lately been able to ascertain the site of the church, and the reason of the churchyard

being above the level of the streets in Fish Street Hill and Pudding Lane. Malcolin's *London* refers to the small burial-ground of St. Benet Gracechurch, and says, 'The site of the burnt church of St. Leonard, Eastcheap, is used for the same purpose.' The parish, therefore, seems to have had no churchyard before the fire, but afterwards the ruined foundations were covered over and the earth raised sufficiently to allow of interments. Having removed the bodies and earth to the level of the street we came upon old walls, stone, &c., apparently the foundations of the church.

"The house, No. 3, Eastcheap, lately vacated by the Post Office, appears so have been the site of the vestry of the church. Inserted in the wall of the basement is a stone 300 years old, with the following inscription:—

'Time out of minde this Vestry I stoode,  
Till crooked with adge my strength I lost,  
And in Novr., with full consent,  
Was built anew at ye Parrish cost,  
When Queene Elizabeth reigned had,  
To Englands peace 26 years.  
John Heard person at that time  
Richard Pountes, and Hary Baker churchwardens  
were. R. P.

'Anno Domini, 1581.'

"As the house will shortly be pulled down, I shall be happy to arrange for depositing the stone in the Guildhall Museum, if of sufficient interest and importance.

"J. GRAHAM CHURCHER, Churchwarden.

"2, Fish Street Hill, Jan. 16."

A. G. H.

#### QUERIES.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE MARSHALS OF NAPOLEON I.—Having recently had occasion to draw up a list of the principal titles granted by the first Napoleon (to appear in the new edition of Madame Junot's *Memoirs*, which will be published next month), it was found convenient to include also a list of the marshals of the Empire. Can any one assist me by stating if Arrighi (Duc de Padoue) and Clarke (Duc de Feltre) should be included in this list; and if so, the dates on which they received the *baton*? The lists which appeared in "N. & Q." (1st S. xi. 288, 314, 394) are somewhat misleading, as they include such names as Kléber and Pichegru. Eugène Beauharnais was also, I believe, not created a marshal of France. Also, can one of your readers oblige me with the Christian names and dates of birth and death of the Duke of Lodi (Melzi)? (He does not, of course, figure in the list of marshals.)

ENQUIRER.

New Burlington Street.

THE ARMS OF CARDINAL ALLEN.—Anthony à Wood says that Allen's arms are given in certain books that he had seen as Argent, three conies passant sable, but that the arms of the Staffordshire Allens, from whom he was descended, were Per chev. gules and ermine, in chief two lions'

heads erased or. This suggests the query, Where did these first-named arms come from, and are they correctly described? Substituting greyhounds for conies, they are very like the arms of Allen, co. York.

X. Y. Z.

LANSDOWNE MSS.—Has the diary of Thomas Godfrey, 1585 to 1655, from Lansdowne MS. No. 235, ever been published? He was the second son of Thomas Godfrey, of Lidd, in Kent, and an auditor of the chamberlain's accounts.

H. K. F. GATTY.

THE CROSS KEYS.—Which Pope first assumed the two keys as his badge?

H. M. S.

COLUMBUS: THE GIOVIAN MUSEUM.—In 1862 the city of Genoa completed a monument to Columbus, a portion of which was a statue of that great discoverer. That city, as early as 1846, invited communications from all quarters regarding the most authentic portraits of Columbus, for the guidance of the sculptor Roncalini. It was advised by the Historical Academy at Madrid that his models should be the Uffizi portrait, No. 397, the Basle woodcut of 1578, and the Roman engraving of Capriolo, published in 1596, all three of which were derived from the museum of Paolo Giovio on the Lake of Como. Who will answer these three questions? Was the Spanish advice followed; if not, what type of Columbian portraiture was adopted? Where is the best account of the Giovian museum, its rise, progress, and decay? The wonderful portrait of the conqueror of Constantinople, Mohammed II., by Gentile Bellini, now owned by Sir A. H. Layard, dating from 1480, is traced by Crowe and Cavalcaselle (*Hist. of Painting in North Italy*, vol. i. p. 125) to the collection of Giovio. What other remains of it can be now pointed out?

JAMES D. BUTLER.

Madison, Wisconsin.

STREET ARABS.—How long has this term been in use to designate the genus *gamin*? It is remarkable that we have no really familiar equivalent to *gamin*, for it can hardly be said that (as in the case of *gristle*) we have not the *animal*. Nationality taken into consideration, there is not much difference between the Parisian and the London street boy, save that, according to Littré, the term *gamin* is primarily applied to the young "helpers" of bricklayers, dustmen, &c. It is probable that the word *gamin* is akin to our *game*; but it seems hardly possible that it is actually derived from the English. HENRY ATTWELL, Barnes.

MILTON'S LIBRARY.—Is anything known of the contents and dispersion of Milton's library? Mr. Joy mentions (*ante*, p. 23) the recent discovery of a volume with the poet's autograph. I have a

volume, *Apologia pro Confessione*, 1629, with his initials, and many such must be in existence. One who has written such noble words of books (*Areopagitica*), describing a good book as "the pretious life-blood of a master spirit," must himself have been the possessor of many. This assumption is borne out by words in *Defensio Secunda*, where, after relating his travels and return home, he says, "Ipse, sicubi possem, tam rebus turbatis et fluctuantibus, locum consistendi circumspiciens, mihi librisque meis, sat amplam in urbe domum conduxi; ibi ad intermissa studia beatulus me recepi." WYNNE E. BAXTER.

Lewes.

"PIOUS ENGLISHWOMEN OF THE SEVENTEENTH CENTURY."—Can you give me information respecting the above book, now, I believe, out of print? It contains, I am informed, the biography, among others, of Miss Margaret Andrewes, daughter of Sir Henry Andrewes, Bart. She died in this parish, then the property of her father, in the year 1666, and her name and virtues are recorded on the marble pavement in the chancel of this church. I am anxious to make extracts from the biography, and should be grateful to any one who would either put me in the way of obtaining a copy of it, or who would kindly lend me the book for that purpose. I will promise that all care shall be taken of it.

F. C. M. BULL.

Lathbury Rectory, Newport Pagnell.

OLD AGE AT FIFTY.—Mr. Thorold Rogers, in his valuable work the *History of Prices*, vol. iv. p. 599, quotes an entry referring to the use of spectacles, and observes:—

"The invention of printing could have been of little avail, unless it had been followed by the discovery of means for giving artificial clearness of vision. Our ancestors were very short lived. They were old at fifty. But many must have been dim-sighted in early years," &c. I must confess that when I first read this I thought there must be a little exaggeration in the statement that our ancestors were old at fifty; but I have since lighted upon a passage in Richard de Hampole's *Prickes of Conscience* in *Specimens of Early English*, pt. ii. p. 113, l. 764, which fully corroborates the assertion. The poet, writing c. A.D. 1340, thus begins his terrible description of old age:—

"Foure men may now forty years pas,  
And foner fifty, als in somtym was."

I.e., few men may now forty years pass, and fewer fifty. I wish to know whether there could have been any peculiar cause existing about this time which would tend to an unusual shortening of the term of human life. Was the fearful pestilence—the Black Death—attended by any marked decrease in the average of man's days?

A. L. MATHEW.

Oxford.

THIEVES' VINEGAR.—Does any one know the origin of this name for a preventive against infection? I have an ancient receipt for the compounding of it.

A. T. M.

"TOM BONTRIN'S BUSH."—This is given in Lindley's *Treasury of Botany*, 1874, as the popular name of *Picramnia antidesma*, a West Indian shrub. Who was Tom Bontrin?

Sugar canes in the West Indies were formerly sent down from the hillsides to the mill in a shoot or groove formed of boards called by the French planters a "coulisie." The word was adopted by the English. In the present day bundles of canes are hung by means of a hook to a wire rope, along which they slide to the mill. This rope, which has superseded the wooden shoot, is called a *coulisse*, and affords an instance where a designation is retained although no longer strictly appropriate.

A BEAK.

Demerara.

TOMLINSON FAMILY.—I should be much obliged to any of your readers who have made the Commonwealth period their especial study for any particulars about Col. Tomlinson, the officer who attended King Charles I. at his execution. I wish to identify his family, and to ascertain, if possible, his subsequent history. I should also like to make a similar inquiry about Matthew Tomlinson, who sat as one of the Commissioners at the High Court of Justice, and was intended by Cromwell to have been one of his new peers.

G. W. T.

ETYMOLOGY OF SKEG.—Hearing some farmers or planters discussing the difference between damsons and skegs in a railway carriage the other day, I was led to inquire into the origin of the latter name (the former is, of course, well known to be simply an abbreviation of "damascene"). The only hint I can find is in Richardson's *Dictionary*, who suggests "shag, shagged" as the meaning. This does not seem very probable, and I should be glad to know whether any of the readers of "N. & Q." can furnish one better or for which there is more authority. Richardson quotes the word as used by Philemon Holland in his translation of Pliny (lib. xvii. c. 10), where he says, "That kind of peaches or abricots which be called tuberes, love better to be grafted either upon a *skeg* or wild plumb stocke, or quince." My interlocutors in the train, who said that the skeg grew abundantly in the hedgerows about Knockholt (Nockholt), in Kent, remarked that it grew more like a shrub than the damson, which may have suggested Richardson's derivation.

W. T. LYNN.

Blackheath.

TOWARD.—"Louis Buonaparte has reached France from London to see what is toward" (*Me-*

*memories of Old Friends, from the Journals of Caroline Fox, London, 1882, vol. ii. pp. 98, 99, sub Feb. 29, 1848).* Richardson, *s.v.*, quotes a similar use of the word: "If I speake vnto Christian folks, what need I to tell what a mischiefe is *toeward*, when straw and drie wood is cast into the fire" (Vives, *Instruction of a Christian Woman*, b. i. c. 5). About a dozen passages in Shakspeare show that this was a common use of the word in his day for "something in preparation and expectation; near at hand" (Schmidt, *Sh. Lex.*), one of which, viz, from *Hamlet*, is the only one quoted in Latham's *Johnson*. Was the word used in the intermediate period, or has Miss Fox revived it from finding it in Shakspeare?

W. E. BUCKLEY.

**TOPOGRAPHICAL PUZZLE.**—I have three recently purchased small quarto books, one lettered "Cox's Middlesex," another "Cox's Essex," and the third "Cox's London." The title-page (much more modern than the body of the book) is the same in each case, the blank not being supplied. It is as follows:—

"A Topographical, Ecclesiastical, and Natural History of ——— with Pedigrees of all the Noble Families and Gentry, both Ancient and Modern, Biographical Notices of Eminent and Learned Men to whom this County has given Birth; also an Alphabetical Table of the Towns, Villages, and Hamlets, with the several Hundreds and Deaneries in which they stand, together with the Value of the Churches in the King's Books, collected and composed according to the best relations extant. By the Rev. Thomas Cox." Colophon: "In the Savoy: Printed by Eliz. Nutt; and Sold by M. Nutt, in Exeter-Exchange in the Strand, and J. Morphew near Stationers-Hall. MDCC."

Each volume contains a map (undated) "by Robt Morden at the Atlas in Cornhill." The "Middlesex" contains sixty-seven pages consecutively numbered; the "Essex" begins with p. 649, ends with p. 751; the "London" with p. 69 (continuation of Middlesex), and ends with p. 250, "Norfolk" being the succeeding catchword. The print is in double columns. From what works are these made up?

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

**AN OLD CLOCK.**—I lately bought near Colchester a brass clock of the "button and pillar" type, and having inscribed on the lower edge of the pierced ornamental brass plate that fills up the space between the dial and the bell, "Thomas Rafe, 1661." Is this the name of the maker or of the owner of the clock?

ALBERT HARTSHORNE.

**RICHARD D'ESTONE AND ADAM DE ESTON.**—I shall be glad of any information about the above. The arms of the former (Azure, semée of cross-crosslets argent, a bend or, surmounted of another gules) are given in "Charles's Roll." The latter, a cardinal, died at Rome, August 15, 1398, and

was buried in the church of St. Cecilia. Of what county were they? It has already been asked whether the latter was Bishop of London.

G. C. EASTON.

Idyslegh, Winkleigh, North Devon.

**PEDIGREE OF GRANT.**—Can any one give the lineage of the following, or point out where it should be looked for?—1. Archdeacon Grant, of Barnstaple, 1731; married daughter of Dr. Weston, Bishop of Exeter; died 1744; buried in Exeter Cathedral. 2. Major Donald Grant, of Inverness; was present at Culloden; query, on which side?

W. D. H.

**PALEY FAMILY.**—Will any of your correspondents give me the history of the family of Archdeacon Paley previous to the sixteenth century? I am aware of what is stated in the Finchale Charters, published by the Surtees Society, and in Lord Clifford's *Household Book*.

ANGELTHEW.

**LAMBERT FAMILY.**—Where can I find an account of this family? What does the name mean? Were Lambert and Lambart originally the same name? It will be seen that the following surnames contain either the first or second syllable of the above name:—Joubert (M. Laroche, French Chamber of Deputies); Humbert (King of Italy); D'Albert; Herbert (family name of the Earl of Carnarvon); Lambton (family name of the Earl of Durham); Lambart (family name of the Earl of Cavan); Lambertini (name of Pope Benedict XIV., 1740).

HOMEROS.

**ERASMUS ON KISSING.**—It is said that he was in favour of kissing being in more general practice. Can any of your readers tell me whether this was the case, and supply the passage in his works which refers to the subject?

H. W. C.

**NUMISMATIC.**—I should feel obliged if any of the readers of "N. & Q." would give me any information concerning collectors of coins or numismatic writers previous to the year 1550.

J. J.

21, St. James Street, S.W.

**STERNE FAMILY.**—I observe that a work on the constitutional history of the United States has lately been written by "Simon Sterne, of the New York Bar." A Simon Sterne, one of the sons of the archbishop, was the grandfather of Lawrence Sterne, and it would be interesting to know whether the author of the history just mentioned is a descendant of the archbishop. I am not aware that the descendants, if any, of Madame de Médalle, Lawrence Sterne's child, are to be found stated in any pedigree of the Sternes. This, therefore, is a second question that I should like to ask.

A. J. M.

## AUTHORS OF QUOTATIONS WANTED.—

"A moment's halt, a momentary taste  
Of Being, from the fountain in the waste;  
And lo! the phantom caravan has reached  
The nothing it set out from. Oh! make haste."  
L. E. WILLIS.

## Replies.

## RUBENS AND TITLE-PAGES.

(6th S. vi. 513; vii. 13, 36.)

I venture to think that if Rubens had made many designs for engraved title-pages I should have been acquainted with some of them. As it is, I remember one only, which is that of:—

"Mathias Casimiri Sarbievii E Soc. Jesu Lyricorum Libri IV. Epodon Liber Unus. Alterq. Epigrammatum. Antverpiæ, ex officinâ Plantiniana Balthasaris Moreti, MDCXXXII. Cum Privilegiis Cæsareo et Regio." Small 4to. pp. 340.

The fine engraved title-page of this volume is inscribed, "Pet. Paul. Rubens pinxit, Corn. Galle sculpsit"; and is, as usual, of emblematic significance. In the centre of the composition is a lyre, which stands upon the top of an antique altar, on the front of which is engraved the title of the book. A male figure on the one side, holding this lyre in its place, is balanced by a female on the other, who watches over a cradle in which lies the infant poet, whose divine gift is indicated by the bees which hover over his mouth. The whole is surmounted by an escutcheon, crowned by the papal keys and mitre, and containing the three bees of Pope Urban VIII., to whom the volume is dedicated by the Jesuit body at Antwerp. At the end of the poems, pp. 287-336, is an "Epithetaria ad Libros Lyricorum, sive Eruditorum virorum ad Auctorem Poemata," among which is one from the pen of a brother Jesuit, Gulielmus Hesius, himself author of a beautiful little book well known to collectors (*Emblematia Sacra de Fide, Spe, Caritate*, Antverpiæ, M.DC.XXXVI. 12mo.), which may be considered illustrative of the title-page. It is headed, "In M. C. Sarbievii Lyram Novos in Cantus ab Urbani VIII. Pont. Max. Gentilitius Apibus Animatam Emblema. In tensis Lyre fidibus tres Apes. Apes Vitam Dant Animosq. Lyre."

There is a handsome volume, similar in character to the Commentary of Bonartius, mentioned by R. H., entitled:—

"Expositio Patrum Græcorum in Psalmos, à Balthasare Corderio Soc. Jesu.....Latinitate donata et Annotationibus illustrata. Antverpiæ. Ex Officinâ Plantiniana Balthasaris Moreti. M.DC.XLVI." 2 tom. Folio.

Here the very fine engraved title-page exhibits the Royal Psalmist, kneeling in the temple, before the inner sanctuary, playing upon his harp. On the veil before him is engraved the title of the book; and we catch a glimpse behind it of a priest swinging a thurible before the ark. The congrega-

tion of worshippers is kneeling at the back; child-angels adore in the clouds above; and the corner is filled up by figures, who stretch forth their hands in prayer from the midst of purgatorial flame and smoke. It has no name of either designer or engraver; but a former possessor has written "Rubens" in pencil beneath, and there is nothing in the drawing or composition to contraindicate the attribution. It will be observed that the one and the other book proceed from the Plantinian press.

There is yet another very charming title-page before me, which, though without name of designer and engraver, I am strongly disposed to attribute to the pencil of Rubens and the burin of Galle. This is found in:—

"Philomathi Muse Juveniles. Editio altera, priori auctor. Antverpiæ. Ex Officinâ Plantiniana Balthasaris Moreti. M.DC.LIV." Small 8vo.

These elegant poems were the juvenile productions of Fabio Chigi, afterwards Pope Alexander VII. The volume, as those which I have already mentioned, is beautifully printed by the grandson and successor of Plantin, Balthasar Moretus, to whom there is a prefatory letter by Ferdinand à Furstenberg, Canon of Hildesheim and Paderborn, in which are the complimentary expressions:—

"Tuum nunc erit, novam elegantissimo Operi lucem impertiri, et memoriam nominis, quam ingenio Philomathi sibi comparavit, Plantiniani Typis reddere immortalæ, non sine incremento gloriæ etiam tuæ, quam innumeris aliorum editis monumentis felicissime propagas."

In the engraved title-page we have Apollo with lyre, and Mercury with caduceus, in sitting posture, separated by the trunk of a laurel tree, among the foliage of which hangs an escutcheon, with the arms of the papal author quartered upon it.

It may be worthy of note that among the "Acclamations" at the end of the book is an elegant poem by an English physician, "Ode Jacobi Albani Gibbesii, Brit. Med. Doct."

I do not happen to possess the Plantin edition of Barberinus. My copy is:—

"Maphæi S. R. E. Card. Barberini postea Urbani P. P. VIII. Poemata. Præmissis quibusdam de Vitâ Auctoris et Annotationibus adjectis. Edidit Josephus Brown, A. M. Coll. Regiæ Oxon. Oxoniæ. E Typographico Clarendoniano. MDCXXVI." 8vo.

Prefixed is a portrait of the author by G. Vertue. The editor, who has taken the Plantin edition as his standard, says, in his preface, of certain adventitious poems which had been unadvisedly admitted into former impressions:—

"Eaque postremis Editionibus, Romana sc. ac Regia Parisiensis, insuper accesserunt carmina, que eundem forsitan, quem ætæra, vix asperant Auctorem. Nos, mediâ quasi Viam insistentes, ac tantum exhibuimus quæ in Plantiniano exemplari (aliis præstantioris notæ cum eodem collatis) reperiuntur: quod etiam exemplar Urbanus VIII. suo diplomate vulgandum sancivit."

As I replace my copy I am reminded by the inscription on the fly-leaf of the elegant scholar and amiable man to whom it formerly belonged, "The Rev. F. Kilvert, a small token of sincere regard. Heavitree, Exeter, May 13, 1848."

WILLIAM BATES, B.A.

Birmingham.

In the very interesting *Musée Plantin Moretus* at Antwerp the account is duly entered by Balthasar Moretus of the moneys paid by him to Rubens from 1629 to 1636 for frontispieces, vignettes, and devices. The ledger can be shown to any one who applies for permission to consult it. Rubens received 1,103 florins, of which 387 was for frontispieces—thirteen at twenty florins each, eight at twelve, two at eight, and three at five. Joannes Meursius (Jean van Meurs) was the associate of Balthasar Plantin from 1618 till 1629; but previous to 1629 Jean Moretus II., brother of Balthasar, had paid to Rubens for the frontispiece of his great breviary and illustrations to the same 132 florins, besides payments for vignettes and designs for different books to the value of about 200 florins. The catalogue of the museum contains the complete list of the illustrated works. In glass cases round one of the rooms and in the centre may be seen Rubens's receipts for money received and copies of all his designs. I recommend any one who is interested in the history of engraving and printing to visit this museum. Plantin and his descendants, the Moretus family, had the monopoly of printing all missals and religious books for the court of Spain from the year 1570. There are some very fine portraits by Rubens of the family. Thus,

the wife of Sir Hugh Smithson, who, under a fresh creation with a special limitation, succeeded as Earl of Northumberland, and was afterwards created Duke of Northumberland, and he is the common ancestor of the present Duke of Northumberland and the present Duke of Athole. At the next of the above references Mr. ROUND repeated the assertion that "the Duke of Athole is now the sole heir general" of "the great house of Percy," and stated that, "as such" he is at any rate co-heir to certain other baronies (not Percy titles) which it is needless to enumerate. At the last of the above references Mr. ROUND says that what he meant is that "the Duke of Athole was sole heir of the Percies, Dukes of Northumberland, of whom the present (Smithson) line of dukes are, as I explained, 'neither heirs male nor heirs general.'" As a matter of fact, there never have been any Percies Dukes of Northumberland, except the present (Smithson) line of dukes, who are Percies by female descent through Seymour. The dukedom of Northumberland has been thrice, and only thrice, created. John Dudley, Earl of Warwick, was made Duke of Northumberland in 1551; George Fitz-Roy, Earl of Northumberland, was made Duke of Northumberland in 1683; and Hugh Smithson, Earl of Northumberland, was made Duke of Northumberland in 1766. The Duke of Athole is the heir-general of Hugh, second Duke of Northumberland of the last creation, through his daughter; the Duke of Northumberland is the heir male of Hugh the first duke, and of Hugh the second duke, through the second son of the former, who was younger brother of the latter. If, therefore, the Duke of Northumberland is not the heir male of the daughter and heiress of the seventh Duke of Somerset, who was the son and heir of the daughter and heiress of the eleventh Earl of Northumberland, the Duke of Athole cannot be her heir general. If, indeed, the Duke of Athole is to be described as the heir general of a family, instead of more correctly of a person, he should be described as the heir general of the Smithsons rather than of the Percies.

I am obliged to Mr. BOYLE for his reference to the *Herald and Genealogist*, vol. iii. pp. 270-1, with which, however, I was acquainted when I sent you the Percy-Woodroffe-Paver pedigree from Banks's *Baronia Anglia Concentrata*. I am not in any way called upon to establish the Percy-Woodroffe-Paver genealogy, which may or may not be genuine. But Mr. William Downing Bruce's pamphlet did not dispose of it, and the Harleian MS. 6070, fol. 123, does not support the Rev. Joseph Hunter's statements in his *South Yorkshire*, vol. ii. p. 387. In the Harleian MS., which is a copy of Flower's (Norroy King of Arms) Visitation of Yorkshire of 1584-5, it is recorded that "Josua Woodroff, son and heire of Richard" and

THE HEIRSHIP OF THE PERCIES: EARLS OF NORTHUMBRLAND (6th S. v. 343, 431; vii. 28, 54).—My "scruples," as Mr. ROUND terms them, are not in the least satisfied by what he calls his "proviso" in your last number. At the first of the above references he affirmed that "the Duke of Athole is undoubtedly the (sole) heir general of the great house of Percy, and as such the possessor of those Percy titles which were descendible to heirs general." On this you showed, first, that the Duke of Athole's descent from the Percies, in so far as the question at issue is involved, at all events, is through the Smithsons; and, secondly, that there are no Percy titles, properly speaking, descendible to heirs general now in existence. The barony of Percy which the Duke of Athole inherits is a barony created by writ under a well-known misapprehension on the summons to the House of Lords of Algerson, subsequently seventh Duke of Somerset, in 1722, after the death of his mother, the daughter and heiress of Josceline, eleventh Earl of Northumberland. The Duke of Somerset's daughter and heiress was



Lady Elizabeth Percy, married "Magdalen, dr. & heire of Roger Bellings, of Denbigh." But "Charles Woodroff" is the only child of theirs entered in the pedigree, and there is not a word about "Joseph, Francis, Foljambe, and Mary," who are named by Hunter. Nor is there a word about them in Hopkinson's Pedigrees of the West Riding of Yorkshire (British Museum Additional MS. 26,739), and the same reticence is to be remarked on consulting Harleian MS. 4630, which is, indeed, a duplicate or transcript of Hopkinson's MS. But any of your readers who may be desirous of pursuing the subject further may consult William Paver's Genealogical and other Collections (British Museum Additional MSS. 29,644-29,703), where, in sixty manuscript volumes, they may discover what he has to say for himself. These MSS. were purchased by the Trustees of the British Museum from "Percy Woodroffe Paver, Esq., June, 1874."

F. D.

Will you kindly allow me to supply some words which I see I must have omitted in my reply as sent to you, namely, "said to be represented by the" before "Dukes of Northumberland"? This alludes to the original assertion which I questioned, viz., that the Duke of Northumberland was "undoubtedly the heir general of the great house of Percy" (6th S. v. 219). It might seem from my reply, as printed, that I supposed the Percies to have been *Dukes* of Northumberland—which, of course, they never were.

J. H. ROUND.

Brighton.

"AS CLEAN AS A PINK" (6th S. vi. 409).—As a native of the Pytchley country and well acquainted with the appearance of foxhunters' pink, I may perhaps venture to differ from CUTHBERT BEDE as to the origin of the expression "as clean as a pink." As a matter of fact, the generality of hunting men did not wear pink, but green, less than a hundred years ago; indeed I have heard old-fashioned sportsmen declare that pink covered more cowards in the hunting field than any other colour. The expression surely has a much earlier origin; for we have "as red as a rose," coming at least from mediæval times, "as pure as a lily," and other similes taken from flowers. Moreover, save in the very limited period of its newness and freshness, a pink coat, with its successive stains of mud and rain, is anything but an emblem of cleanness. Besides, a man who hunts in pink would probably be somewhat startled to hear himself spoken of as "a pink." Now the pink is certainly as clean and fresh a looking flower as can well be met with. That Oriental nations, notably the Persians, thought highly of its purity is sufficiently evidenced by its constant employment in their decorations. Let foxhunters, then, have the transient freshness of their mud-stained

and rain-bedraggled coats and any aphorism which so fleeting a brightness may properly suggest, but let not the world be deprived of the agreeable sentiment which a sweet and humble flower has hitherto conveyed to our minds.

ALBERT HARTSHORNE.

This question is put as if the writer were not familiar with the very common expression "the pink of perfection," which, however, I only set down as a variant, not as an attempt at a derivation. But the mention of the word leads me to speak of a curious error (?) in Webster's *Dictionary*. He has, "To pink, to work in eyelet-holes, to pierce with small holes." Now, in daily use "to pink" simply means to stamp the edge of a stuff with a zigzag pattern, like the flower pink, and Brockhaus gives the German and French equivalents as *aushacken* and *découper* respectively, without a word about making holes. On the other hand, I have always understood traditionally that the word "eyelet-hole" was derived from *œillet*, which is certainly its equivalent in French, and is also the French word for the flower pink. Where is the connexion? I have also heard it asserted that the word *water*, denoting the lustre of a jewel, was originally the "eye of a jewel," and that we adopted *water* by retranslation, the French having appropriated our word *eye*, and turned it into *eau*. This would seem fanciful, but that I actually have an old German dictionary in which *wasser*, in this sense, is translated by "the eye of a jewel."

R. H. BUCK.

May I venture to suggest a possible explanation of this saying? To pink = to pierce in little, or eyelet holes. Each of them, when pierced with a sharp instrument, as a stiletto or a pin, is perfectly round and not at all jagged. Hence "as clean as a pink" = as clean as a hole is pierced.

ALPHA.

I suggest that pink is the old fencing term. To pink a man, the readers of Scott will remember, is to run him through the body; and such a clean thrust might, I think, give rise to the proverbial phrase.

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

THE FESTIVAL OF THE POPE'S CHAIR (JAN. 16) (6th S. vii. 47).—There is no festival of this name on January 16, or on any other day in the Roman Calendar. "St. Peter's Chair in Rome" is commemorated on January 18. The chair was not made away with, as Mr. PLATT seems to imply, on occasion of the alleged "unlucky discovery" of the subject of the sculpture decorating it, but is preserved with the greatest veneration within the massive bronze shrine erected by Bernini under Alexander VII., at a cost of 50,000*l*.

The "Cattedra di S. Pietro" is not supposed to be a piece of ecclesiastical work. The tradition concerning it is that it was a chair in the house of

the Senator Pudens, given for St. Peter's use when he was living an honoured guest there. There could be no reason, therefore, why it might not be decorated with the labours of Hercules or any other subject in vogue at the time. It is well known to students of the Catacombs that the early Christians frequently adapted actual pagan decorations to Christian subjects. But in this case there was no question even of adaptation. The Senator is supposed simply to have put a handsome piece of furniture at his guest's disposal. The very ornament supported the tradition. Had the decoration been of an ecclesiastical character, the chair could not have been what it professed to be. Clearly, therefore, there was nothing "unlucky," and nothing to conceal.

On occasion of the celebration of the centenary of St. Peter in 1867, this remarkable relic was taken down from its shrine and exposed to public view and veneration on the altar of the Madonna del Soccorso for a fortnight—the Zouaves keeping up a guard of honour before it day and night.

During that time, by order of Mgr. Giraud (Vicegerent of Rome, I think, at the time), it was photographed, and I have a very distinct copy, which I should be willing to show to any one interested in the matter. There are eighteen square medallions, the subjects of which may mostly be made out with a strong magnifier. There are also some rich scroll borders on the mouldings, but no Arabic characters on any part of it.

While on this subject it is worth while to quote an opinion passed upon the handsome but terribly barocco shrine—the design of which has been described in every guide-book, and need not be repeated here—in a curious little old record I have of a visit to Rome, called *Roma Illustrata*, published in 1709, as the writer probably saw it within forty years of its completion, while its lustre would have been still fresh:—

"This Work is one of those whose Beauty is so bright as to make the whole World render the Justice due to its Author. We cannot look at it without admiring the Richness of that Genius whose Invention could make, if I may say it, out of Nothing a Thing so grand and magnificent. To make a Chair and to make it one of the greatest Ornaments of the most beautiful Church in the World!....."

And so he runs on through a whole page, not at all in harmony with a more chastened taste, but it shows that the style gave pleasure at a time when the principles of art which guided the designer of the work were the prevailing rule of taste. I remember that the late Cardinal Wiseman published a most exhaustive historical account of this chair some years ago, and at the same time an amusing *exposé* of the fable about the Arabic inscription. It will be found in vol. iii. of his *Essays on Various Subjects*.

R. H. BUSK.

TENNIS (6th S. iii. 495; iv. 90, 214; v. 56, 73; vi. 373, 410, 430, 470, 519, 543; vii. 15).—I am obliged to J. D. for his correction of my statement "that only a stout cord was used to divide the players at tennis," but I cannot accept it without some sort of proof. What I really wrote was, "Tennis has never been played over a *string* or a *streak*, but over a stout rope"; and, as far as I know, that statement is accurate, and is borne out by all representations of old tennis-courts and all descriptions of the game with which I have ever met. To this rope was afterwards added a fringe, which developed later on into the net which we now have, to stop those balls which otherwise would pass under the rope. That tennis-players technically called, and do still call, that rope the *line*, does not affect the question of the rope's thickness. I cannot, however, enter here upon a discussion of the game, which would very soon, if permitted, fill these columns, to no good purpose. The only point of interest to readers of "N. & Q." seems to me to lie in the derivation of the name of the game. J. D. has not, I think, shown that "the word, in one form or other, was used here before the game was invented." Perhaps he will tell me when the game was invented. The derivation of *tenis* from *tence* or *tenon* is not satisfactory; nor was the game at first called "tennis" in England, but "the pame" (*paume*). I do not think it is proved that "the word was understood in its old sense of beating to and fro." That is just what I should like to see not merely stated, but also proved. I was aware of Spenser's figurative use of the term, and have quoted it elsewhere; but I believe it to be unique in the works of classical authors; at least, I have never yet found a parallel passage, and should be much obliged for a reference to any other author who has so used it. But Spenser is a comparatively late writer to quote in such a case.

If J. D. wishes to know something more about the history of this game, and (I hope I may say, without being suspected of egotism) something more accurate than the information which he seems to have obtained from one of the most inaccurate books in the language, *Strutt's Sports*, &c., I venture to ask him to look into my *Annals of Tennis*, 1878, where he will see that I prove, or attempt to prove, such statements as I have made.

JULIAN MARSHALL.

THE STAR OF THE MAGI (6th S. vii. 4).—It is impossible to harmonize St. Matthew and St. Luke on the subject of the events of our Lord's infant life if we suppose that the visit of the magi took place in the same year as the presentation in the Temple. But if we suppose that the Holy Family returned after the presentation to Bethlehem, and intended to live there permanently, and that the visit of the magi took

place in the following year, all difficulty vanishes; and this is strongly supported by the narrative of St. Matthew when carefully considered. 1. That Joseph intended to live at Bethlehem is probable from Matt. ii. 21, 22. He meant to go and live at Bethlehem, but, fearing Archelous, changed his plans, and went to Nazareth. 2. That it is probable that the visit of the magi took place a year after is confirmed by examining St. Matt. ii. 7. Herod "learned of them carefully" (Rev. Ver.), *ἡκριβωστε*, what time the star appeared. The star, then, had been seen for some time by the magi. Then, when Herod determined to kill the children at Bethlehem, he "slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men" (Rev. Ver.). If by careful inquiry he ascertained that the star had appeared the year before, i.e., at the time of our Lord's birth, he would naturally put to death those "from two years old and under," in order to ensure our Lord's death. Had it been the same year, he would most probably have ordered those of one year and under, which would have fully answered his purpose. Besides this, supposing that the magi came from Babylon, which was not only the home of the magi but is directly east of Palestine, they could scarcely accomplish the journey, with all its previous preparations, in twelve days. Travelling is slow in the East. The case, then, stands thus: the star appeared at the time of the birth of our Lord; its continual presence in the heavens induced inquiry among the magi of Babylon. They would probably possess some of the books of the Hebrew prophets, especially the writings of Daniel, for Daniel was made the chief of the magicians and astrologers; there was also, as we learn from heathen writers, a "vetus et constans opinio" that Judea would about that time obtain the dominion of the world. Naturally they would turn their steps to Jerusalem; and then, as soon as they set out, the star, which had before been stationary, began to move, and they followed its guidance. A whole year is not too long for these events to have taken place.

E. LEATON BLENKINSOPP.

TERENCE (6th S. vi. 367).—The edition referred to is of no critical value, being simply a reprint, as stated on the title, of Zenonius's text. It has the merit of typographical beauty, and, so far as I know, of accuracy. It was designed to be a companion volume to the editions of Horace and Virgil issued by the same publishers in 1824, with titles and frontispieces engraved by William Finden after Westall and Corbould, and the three volumes, in uniform bindings or in the original condition, are an acquisition not easily made, but full of delight to the tasteful classical scholar. These volumes

have one drawback in not having the lines numbered. They are highly commended by Dibdin in his *Introduction to the Classics*, fourth edition, 1827, vol. ii. pp. 123, 481, 564, as "models for accuracy of text and beauty of paper and press-work." As to the second part of your correspondent's query, he will find most ample information as to Aldine editions in Renouard's *Annales de l'Imprimerie des Aldes*, Paris, 1825, or other editions; and as to the Elzevirs in the *Annales de l'Imprimerie Elsevirienne*, par Charles Pieters, Gand, 1851, 8vo., and in *Les Elzevier, Histoire et Annales Typographiques*, par Alphonse Willems, Bruxelles, 1880, 8vo. The more rare and valuable editions from these presses are noticed in Brunet's *Manuel*, in which work will be found records of the prices which these choice editions have brought at the sales of well-known libraries both in England and on the Continent. As BIBLIOPHILOS seems to be entering on his career as an amateur of beautiful editions, I may perhaps venture on the suggestion that a good deal of study and minute examination of copies known to be fine will be required before he can attain to the discrimination which will enable him to judge of the comparative value of different copies of the same book. He will find it a pleasant study, and one that must be continuous; and should he aim at collecting also, he must have a full purse and be prepared to encounter many rivals in the same field.

W. E. BUCKLEY.

The following is the account of the edition of 1825 given by Bohn in his edition of Lowndes's *Manual*, vol. v. p. 2606:—

"*Tarentii Comædiæ*, ex Editione Zenonii. Lond. Harding, Triphook & Lepard, 1825. 12mo. portrait and vignette after Stothard by Finden. 5s."

From the original edition of Lowndes (vol. iv. p. 1786), it would appear that a copy of the above fetched half-a-crown at the Drury sale.

G. FISHER.

COGGESHALL JOKES (6th S. vi. 368).—Fuller has:—

"'Jeering Coxhall (*alias* Coghall).'<sup>1</sup> How much truth herein I am as unable to tell as Ioth to believe. Sure I am that no town in England of its bigness afforded more martyrs in the reign of Queen Mary, who did not jeer or jest with the fire, but seriously suffered themselves to be sacrificed, for the testimony of a good conscience. If since they have acquired a jeering quality, it is time to leave it, seeing it is better to stand in pain, till our legs be weary, than sit at ease in the chair of the scornors."<sup>2</sup>—*Worthes*, "Essex," p. 321, 1662.

ED. MARSHALL.

GEORGE DANCE, ARTIST (6th S. vi. 407).—George Dance, sen., was originally a shipwright, but afterwards turned his attention to architecture. He became clerk of the works and surveyor to the City of London, was the architect of the Mansion House, and died in 1768. His son, George Dance,

jan., who was born in 1740, succeeded his father in the office of surveyor to the City, and was the architect of Newgate; he was also one of the original members of the Royal Academy, and was appointed Professor of Architecture, though he never delivered any lectures to the students. The collection of seventy-two portraits, which were engraved from his sketches by William Daniel, R.A., was originally brought out in twelve numbers (1802-14), at the price of a guinea each number. Mr. Quaritch, in his catalogue for 1880, offered a copy for sale for two guineas. In 1854, according to Bohn, this work was reissued with additional portraits and biographies. G. F. R. B.

George Dance (or the son) exhibited views of the Mansion House and St. Leonard's, Shoreditch, at the Society of Artists in 1762, having in 1761 sent a design for Blackfriars Bridge. George Dance, R.A., the son, exhibited at the Royal Academy (1770-1800) five architectural drawings and nineteen crayon portraits, the latter being the originals of the likenesses, published from 1808 to 1814, of eminent men drawn from the life.

ALGERNON GRAVES.

Notices of both father and son will be found in *A Dictionary of Artists of the English School*, by Samuel Redgrave, 8vo., London, 1878.

"Dance, G. Collection of portraits sketched from life, royal folio, 143 plates, hf. morocco neat, gilt edges, 2l. 12s. 6d. These portraits were sketched between 1794 and 1810. They comprise all the scientific, literary, and other celebrities of that period. The plates are engraved by G. Daniell."—Art. 511, p. 69. Bernard Quaritch's *General Catalogue of Books*, the Supplement, 1875-77, thick 8vo., London, 1877.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

A SPOUTER (6th S. vi. 389).—A spouter evidently means a whaler, i.e., a whaling ship. "There she spouts!" is the usual cry from the look-out in the crow's nest when a whale is sighted. On the other hand, in old Stonyhurst parlance—and my son tells me that the term is still used—a *spouter* means a fellow who has to deliver a speech, &c., on any of the academy days. The Stonyhurst vocabulary is a very rich one; and, I will add, very dear to old Stonyhurst men of the right sort, who constantly use it in familiar intercourse among themselves.

EDMUND WATERTON.

Deeping Waterton Hall.

I find from Admiral Smyth's *Sailor's Word-Book* that *spouter* is "a whaling term for a South Sea whale"; I think, therefore, that *spouter* in the passage quoted means a whaling vessel.

EDWARD PEACOCK.

WALDRON, OF CHARLEY, CO. LEICESTER (6th S. vi. 389).—Pedigree at p. 496 of vol. i. of *St. James's Magazine and Heraldic and Historical*

*Register*, edited by J. Bernard Burke, Esq., 2 vols. 8vo. London, 1850. FRANK REDE FOWKE.  
24, Victoria Grove, Chelsea.

THE PLAY OF "NOBODY AND SOMEBODY" (6th S. vi. 369).—

"Chloe. Are you a gentleman born?

"Cris. That I am, lady; you shall see mine arms [&c.]

"Chloe. No, your legs do sufficiently shew you are a gentleman born, sir; for a man borne upon little legs, is always a gentleman born."—B. Jonson, *The Poetaster*, II. i.

That the joke was a known one is shown by three references to it in Dekker's *Satiromastix*, of which this is the first:—

"Dicke. Nay, nothing but wishes you were married to that small limber'd gallant."

But while well aware, from my own reading, that such allusions were then "frequent," or at least not unfrequent, I have not noted them, and my memory is of the slipperiest. BR. NICHOLSON.

"Little legs" were considered a mark of gentility; witness, among others, the following, from Ben Jonson, *Every Man out of his Humour*, III. i.

"A young, straight, and upright gentleman, of the age of five or six and twenty at the most; who can serve in the nature of a gentleman usher, and bath little legs of purpose, and a black satin suit of his own to go before her in." The old joke is on the opposition of legs and body; such a fashionable figure, if it had little legs, had at least some body. The woodcuts in the old play are mere caricatures. JAMES MORISON.

FRANCIS CROW (6th S. vi. 388).—In the list of "Ejected or Silenced Ministers," at the end of the *Life of Baxter*, by Calamy, vol. ii. p. 647, Lond., 1713, it is stated that he was "born in Scotland, but educated under the famous Du Moulin in France"; that "not being able to live quietly at his home he went to Jamaica in '83, where he remained till '87, when he returned to England"; also that he died "in the year '93"; and further, that to his "posthumous piece, called *Mensalia Sacra*, a brief account of his life is prefixed, where such as desire to know more of him may be satisfied." ED. MARSHALL.

Born in Scotland; of the family of Hughhead, within six miles of Berwick-upon-Tweed. His *Mensalia Sacra*, which was a posthumous publication, has a brief account of his life prefixed. Cf. Calamy's *Account*, 1713, p. 647; *Continuation*, 1727, pp. 790-796; Rev. John Browne's *History of Congregationalism in Norfolk and Suffolk*, 1877, p. 507. J. INGLE DREDGE.

He became Vicar of Hundon, Suffolk, from which living he was ejected in 1662; afterwards he continued preaching to large congregations at Clare, Bury, Jamaica, and other places.

WILLIAM PLATT.

TRANSLATIONS OF JUVENAL (6th S. vi. 388).—I cannot help F. W. C. to an answer to his query, but I venture to send the following notes of translations of Juvenal in my own collection:—

1. Apparently the first appearance of the great Roman satirists *Juvenal* and *Persius*, by Barten Holyday, in large folio, with curious engravings and very excellent and learned notes. 1616.—A line for line version, good and correct in sense, but wretched as poetry.

2. *Mores Hominum: the Manners of Men, described in Sixteen Satyrs by Juvenal*, translated, with large Comments out of the Laws and Customs of the Romans, by Sir Rob. Stapylton, Knt., folio, portrait by Lombard, and seventeen plates by Hollar. 1660.

3. A translation printed at Oxford, very curious. 1673. Dedicated to the Canons of Christ Church.

4. The version by many hands, under the supervision of Dryden. Of varying merit, folio. 1693, and often after.

5. The translation by W. Gifford. 1802.

6. A version expurgated for the use of schools, Owen. 1805.

7. Francis Hodgson, of Eton fame, made a good translation, large paper copies of which, with list of subscribers, are beautiful books. Printed by Bensley, 1807, 4to.

8. A poetical version by Badham, 18mo., Valpy. 1831.

There are many literal prose versions, as Evans, Smart, Giles, and commentary and notes, besides adaptations of single satires without number. The peculiar character of much of Juvenal's *Satires* deters modern translators; but Messrs. Kegan Paul & Co. have just published a poetical version by Mr. W. F. Shaw, M.A., barrister-at-law.

ADIN WILLIAMS.

Dennis, in his *Miscellany Poems*, made translations of Juvenal, 1697. Then the Rev. William Heath Marsh, 1804, translated Juvenal in verse. There was a complete verse translation of an expurgated text issued in 1786 by E. Owen; also a Juvenal in verse by W. Rhodes in 1801; also by Francis Hodgson in 1807. Of course F. W. C. means Badham when he says Bodham. There was a new translation attempted in 1812, see vol. viii. of the *Quarterly Review*. Whether any of these contain the lines cited I am unable to say.

C. A. WARD.

Mayfair.

HOPS GROWN IN ESSEX (6th S. vi. 389).—In the *New and Complete History of Essex*, vol. i. p. 92, Chelmsford, 1770:—

"Here are several plantations of hops by the roadside, which in summer time have a pleasing appearance, and frequently turn out to the considerable advantage of the planters."

ED. MARSHALL.

CAREW'S "SURVEY OF CORNWALL" (6th S. vii. 27).—The following quotation from Mr. Davies's *Supplementary English Glossary* will explain the phrase "Darbye's bonds":—

"*Darbies*, handcuffs (slang). In the first extract the reference is to a man involved in difficulties by users, &c. 'They tie the poore soule in such *Darbies* bands.'—Greene, *Quip for an Upstart Courtier*, 1592 (Harl. Misc., v. 405)."

Is not "whitsull" written for *whiffal*? See Bailey's *Dictionary* (1755) under the latter word.

G. FISHER.

"Darbye's bonds" are handcuffs. "The phrase 'fatter *Derbies* bands' for handcuffs occurs in Gascoigne's *Steel Glas*, 1576. The origin is unknown" (Annandale's *Ogilvie*, s.v. "Darby").

J. R. THORNE.

BOGIE (6th S. vii. 9).—Annandale's edition of Ogilvie's *Imperial Dictionary* has, s.v. "Bogie, Bogey":—

"Said to be from *Bogey*, a fiend, the bogie coal-waggon being so called because, from its suddenly turning when people least expected it, they used to exclaim that the new waggon was 'Old Bogey' himself."

J. R. THORNE.

The common tradition as to the American-invented bogie-engine seem to be that it was so called because it moves about so easily, glides like a hobgoblin.

R. H. BUSK.

FRANC. BALTH. SOLVYNS (6th S. vi. 429; vii. 13).—It may possibly be of interest to some readers of "N. & Q." to know that the original drawings, with MS. descriptions of Solvyns's work on the costumes, manners, and customs of the people of India, were lately offered to the South Kensington Museum, and have been secured for the Art Library. There are two hundred and forty-eight drawings (the complete series it is believed), with MS. dedication to the Earl of Mornington (afterwards Marquis Wellesley), Governor-General of India, and dated "Calcutta, December, 1796."

GEORGE WALLIS, F.S.A.

South Kensington Museum.

MISS KELLY, THE ACTRESS (6th S. vi. 466, 493, 523; vii. 31, 52).—The statement of Mr. E. L. BLANCHARD that Lydia Kelly was Fanny (i.e., Frances Maria) Kelly's sister is, of course, decisive. My authority for saying she was the sister of Miss F. H. Kelly was *Representative Actors*, by W. Clark Russell (p. 384), where it is so recorded.

CHARLES WYLIE.

MEMORABLE RESIDENTS IN ISLINGTON, BARNBURY, and PENTONVILLE (6th S. vi. 121, 374, 413; vii. 58).—John Quick must, indeed, have been a memorable man, if Mr. Croker and Mr. Thornbury be right, for he must have been the father of Mrs. Davenport at eleven years old.

A. H. CHRISTIE.

"IT IS BETTER TO WEAR OUT THAN TO RUST OUT" (6th S. vi. 328, 495) is, I think, a saying of Bishop Latimer's. G. B.  
Upton, Slough.

Allow me to contribute towards this discussion the following German lines, admirable for their perfect rhythm and alliterations:—

"Müssige Ruhe ist mühsig zu Kosten,  
Längeres Rasten ist sicheres Kosten."

Their origin is not known to me. L. A. R.  
Athenæum Club.

CARMICHAEL FAMILY (6th S. vi. 489, 546).—In reply to the reference, &c., kindly given by J. R. C. in answer to my queries, I wish to mention that the existence of John and Samuel, the sons, has not been assumed by me; but I did not mention the proofs in my queries, from a wish to make them as short and concise as possible. However, as their existence and that also of the brother and grandson of Lord Carmichael has in a way been challenged by J. R. C., I will give proofs of it.

Sasine on charter by William, Marquis of Douglas to Sir James Carmichael of that ilk, Knt., Bt., of the lands of Reidmyre was witnessed by Sir William Carmichael, Samuel Carmichael, and John Carmichael, lawful sons of the said Sir James (Particular Register of Sasines, Lanarkshire, vol. 3, folio 219, sasine given March 5, 1634).

John Carmichael, son of Sir James Carmichael of that ilk, H.M. Treasurer Depute, granted a discharge to James Livingstone, gentleman of H.M. bedchamber, for settlement of all intromissions between them for the time during which the said John Carmichael collected James Livingstone's rents during the troubles of the country, dated Edinburgh, Nov. 22, 1641 (Gen. Regis. of Deeds, Scot., vol. 530). James Livingstone granted him an assignation of all the rents due to him (Livingstone) out of the Barony of Beil prior to 1641 (*Ib.*, vol. 536).

John the brother was given a thousand pounds off the lands of Ponfeigh on his brother Lord Carmichael's marriage, as appears from a deed discovered among the family papers by the late Surgeon Carmichael in 1843. (Memorandum in his writing in possession of my family, corroborated by the Hamilton MSS. quoted in *Ulster Journal of Archaeology*, whereby it appears that Lord Carmichael was Rachel Hamilton's eldest brother, thereby proving she had more than one. She was the wife of Archibald Hamilton of Hallcraig, in Lanarkshire).

James the grandson (son of Sir James of Bonnytown) was served heir of his mother, Margaret Greir, daughter of Sir John Greir, of Lag, Knt., and her sister, July 27, 1665, and is described as "filius natus maximus" of Sir James of Bonnytown (Scottish General Inquis. Abbreviations, 4921 and 4922).

The Sir James to whom J. R. C. refers as of Bonnytown was the nephew of the above, and he married Margaret Bailie, &c. V. F.

LYTTON: LICHFIELD (6th S. vi. 146, 273, 337).—It seems hardly possible, as suggested, to consider the modern form and the common historical explanation as due simply to popular (*i.e.*, I suppose Mr. MAYHEW means ignorant) etymology; at least, when those who have asserted it are found with such names as Bale, Camden, Lambard, Ashmole, Johnson, and Bosworth. Still, the difficulty suggested by the forms in Bede, the *Saxon Chronicle*, and Kemble's *Codex*, seems to deserve attention; but I know not whether it has not been anticipated by PROF. SKKAT's reference to the cognate word *licidun*, for the place may have been a cemetery originally, but disused in periods previous even to the Teutonic invaders, and then appropriated by these and characterized by an added expression denoting that the spot that had received the dead had been made to furnish food for the living. The analysis of such place-names shows often instances of successive appropriations; and not seldom by abbreviation the first disappears entirely or is left represented by a single letter. For does not the whole of the suggested difficulty here arise out of the survival in the church designation of the letter *t* or *d*? I say in the church designation; for whatever doubt may exist as to the authorship of the *Saxon Chronicle*, it could have only emanated from an ecclesiastic, and he would follow, beyond a doubt, the diction used at Rome, and how much that differed sometimes from the language of the people in this island there are many Papal confirmations of ecclesiastical benefactions to show.

The Domesday Commissioners, in noting down place-names, heard them also from the mouths of Saxon headmen and port-reves, to whose utterances at the present day we should prefer in such matters to trust. And what has the great census preserved as the then current name of the place?—a name quite innocent of the obnoxious letter, for it gives us simply *Leccefelde* or *Liccefelde*.

Upon the whole, the place really would seem to have been a place of the dead; and consequently Ashmole's device, engraved upon the silver tankard presented by him to the Municipality of Lichfield, is justified by more than popular etymology. Not that it need be contended that it had anything to do with Diocletian's martyrs. This place of corpses stood near important junctions of military roads, where hostile encounters would be very likely to occur. And, indeed, it was long ago remarked that this Staffordshire Lichfield was not without a parallel elsewhere; and in the north-western part of Hants\* survives the name *Lieberfeld*, at a

\* Camden, *Magna Britannia*, "Hants."

place strategically not so different, although there was no St. Chad there afterwards to ripen the battle-field into a diocesan centre or the sepulchre of the dead into a magnificent cathedral, or a field of action for the leech of man's body into one for the leech of man's soul.

T. J. M.

There are in Carnarvonshire two adjoining parishes bearing the names of Tegai and Liechid, who, according to tradition, were brother and sister. The resemblance of the latter to *Liet*, in the old spelling of Lichfield, is so striking that it may be worth pointing out, though I am unable to say what the likelihood is of their being identical on historical or other grounds.

J. PARRY.

"AD PONTEM" (6th S. vi. 189, 336).—It is said, "I had thought that the Avon scarcely touched Northamptonshire." It is rather the Avon, or Lesser Avon, which rises in north-west Northamptonshire, and joins in its course the tributary Leam, the junction of which two streams forms the celebrated Avon. The lesser Avon is the one which Fuller describes as receiving the ashes of Wycliffe from the Swift, which flows into it. Avon is a common river name.

ED. MARSHALL.

YOOLE-GIRTHOL: YOOLE-GITHE (6th S. vii. 6).—*Yoole-girthol* was the term of peace and goodwill our forefathers accorded at Christmastide to the rogues and vagabonds they would visit with all the terrors of the laws at other seasons of the year. *Yoole-githe* I take to be the same thing in a contracted form; the *yoole-githe* was not a wind instrument to be sounded, but it was the motive of the blasts which came from the four horns which were blown at the four bars of York on St. Thomas's Day. Jamieson (*Etymological Dictionary of the Scottish Language*, 1808) suggests that *girthol* may be merely *yule girth* inverted. He has a long article on *gith*, *gyrth*, *girthol*, and one of the meanings he ascribes is, "The privilege granted to criminals during Christmas and at certain other times." He quotes:—

"Like Lord may tyme his court of law, twelfe moneths and one day. And gif he holds his court in tyme defended of [prohibited by] law, that is to witt, fra *Yule girth* be cried, quhill after the law dayes, or within the tyme of Harvest, or then before the thrie schireff courts or nutes" (*Baron Courts*, c. 25). This is expl. in the parallel passage *Quon. Attach.* c. 9, "after the King's peace publicklye proclaimed—before Yule or in Harvest."

ST. SWITHIN.

*Girthol* is, I think, a variation of *grith* and *öl*, *grith* meaning peace or security for a given time, in distinction from *frith*, a general peace. *Ol* is the O.N. word for ale, and (as our English *ale*) meant a feast. This interpretation is supported by the terms of the proclamation: "We command that the peace of our Lord the King be well kepted and mayntayned by night and by day. Also that all manner of thieves, &c., be welcome to the

town, whether they come late or early, at the reverence of the high feast of Yoole till the twelve days be passed." These bad characters were to have the benefit of a Christmas *grith*, or security, for twelve days, i. e., from Christmas Day to the eve of the Epiphany. The violation of this truce was severely punished by the lord of the domain or his representatives, and the right of inflicting a penalty for this offence was often conveyed by deed. In a deed of gift from King Edward to the church of St. Peter at Westminster (Westminster Abbey), after conveying certain lands, he adds: "And I gave moreover sac and socn, toll and team:.....*grithbryce* and *mundbryce*, and all the rights which to me belong" (Thorpe, *Dip. Ang. Ævi Sax.*, 369). *Grithbryce* denoted both the offence and the right of enforcing a penalty for it.

*Yoole Gith*. The latter word is the A.-S. *githu*, mind, care, according to Bosworth, but also observance. It is connected with the O.N. *gata*, observe; *gætni*, observantia (Haldorsen). J. D. BELSIZ Square.

OATMEALS (6th S. vi. 208, 336).—The introduction of "oatmeal" into the extract from the *Apophthegmes of Erasmus* was the act of the English translator, N. Udall. In the original it is: "Magnificis apibus ad nomen libertatis et principatus erectum"; of which the paraphrase is: "Beeyng set agog to thinke all the worlde otemele, and to imagyn the recouering of an high name of freedome and of principalltee or soueraintee" (Erasm. *Apoph.*, l. iv., Phocion, Athen., No. 11).

ED. MARSHALL.

AUTHORS OF QUOTATIONS WANTED (6th S. vii. 50).—

"What is my offence?" &c.

These lines occur in a scene between Richard III. and Queen Anne; not in Shakespeare, but in the stage edition. I remember Edmund Kean gaining thunders of applause for the withering scorn with which he pronounced his words. I believe the interpolation of the scene is due to Tate.

J. CARRICK MOORE.

The above is incorrectly quoted from Act III. sc. ii. of Colley Cibber's *Richard III.*, altered from Shakespeare, and adapted to the stage, 1700, &c. Lady Anne says,—

"What have I done? What horrid crime committed?" To which Richard replies,—

"To me the worst of crimes—outliv'd my liking."

WILLIAM PLATT.

(6th S. v. 388, 479; vii. 58.)

"Two souls with one thought," &c.

Among my papers I find these lines, gleaned from a work entitled, *Der Sohn der Waldnuss*:—

"Was ist Liebe? ich dir sage,  
Zwei Seelen, ein Gedanke,  
Zwei Herzen, einer Schlag."

and thus translated:—

"What is Love? I tell thee,  
Two Souls, one Thought,  
Two Hearts, one Throb."

WILLIAM PLATT.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Civil War in Hampshire (1642-45) and the Story of Basing House.* By the Rev. G. N. Godwin, Chaplain to the Forces. (Stock.)

THE story of the fight between the king and the Parliament is one of undying interest. Almost all boys and girls are Cavaliers, and as time goes on, and their views become wider, if they continue to take interest in history at all, they turn to chronicles of that disturbed time from the meaningless wars of the Middle Ages and the constitutional janglings of the eighteenth century with a feeling of relief. In the great struggle between Roundhead and Cavalier we can feel heartily with both sides. Both were thoroughly in earnest, and, with trivial exceptions, both had the fullest confidence in the righteousness of their cause. Mr. Godwin has compiled a book which will be of great service to the future historian of that period. He has gone over a great mass of printed material and gleaned from it almost everything he could find relating to Hampshire. The arrangement might sometimes have been clearer, but there is not much fault to find. Anybody who wishes seriously to use the book will not have much difficulty in tracing the author's statements to the fountain head. He has done his work with admirable impartiality. His feelings are perhaps on the side of "Church and king," but he has a good word to say for almost every honest man who served on the other side. Even Lieut.-Gen. Thomas Harrison, whom it has become a fashion with those who admire either the despotism of Charles or of Oliver to revile or sneer at, meets with praise. A sermon is mentioned which, had we been told of it in a less trustworthy book, we might have surmised to have been a royalist satire. Its title begins "More Sulphur for Basing," and the texts fully bear out its violent character. The printed sermons of Puritan ministers are often dull, but seldom fanatical. This must, one would fear, be a striking exception.

*Registrum Epistolarum Fratris Johannis Peckham, Archiepiscopi Cantuariensis.* Edited by Charles Trice Martin, B.A., for the Master of the Rolls. Vol. I. (Longmans & Co.)

ARCHBISHOP PECKHAM'S Register is the earliest of the Canterbury registers remaining at Lambeth. It is possible, however, that a register of earlier date might be found at Rome, for we know that Peckham's predecessor, Archbishop Kilwardby, had in his possession, when he died in Italy, some earlier records belonging to his see, which his successor was never able to recover. There are only five dioceses in England which possess registers of earlier date, viz., Lincoln, 1218; York, 1224; Bath and Wells, 1244; Worcester, 1263; and Hereford, 1275. The collection of letters printed in this volume ranges from 23rd May, 1279, to 29th July, 1282, but contains little matter of historical interest to general readers. The chief points of importance which are treated of are the Archbishop's assumption of authority over the royal chapels, which claimed exemption from episcopal jurisdiction; his dispute with Thomas de Cantelupe, Bishop of Hereford; and his intercession on behalf of Amauri de Montfort, the captive son of Simon de Montfort, Earl of Leicester. Peckham prevailed on the king, in April, 1282, to let him take Amauri to London from his prison in Sherborne Castle, when he was permitted to leave the kingdom on condition of his swearing that he would never return without the king's consent. Amauri went to Rome, where he renounced his ecclesiastical profession and became a soldier of fortune; but, as the chronicler tersely remarks, "he was unlucky, for he died soon afterwards."

*Philosophical Classics for English Readers.*—Hamilton. By John Veitch, LL.D. (Blackwood & Sons.)  
*Studies in Philosophy, Ancient and Modern.* By W. L. Courtney. (Rivingtons.)

PHILOSOPHY does not perhaps expect to win many votaries from the readers of "N. & Q.," yet exception may be made in favour of the two above-mentioned books. The first belongs to that group of "Philosophical Classics" by the aid of which a continuous view may be obtained of the progress of thought. Mr. Veitch's *Hamilton* is the last and one of the best of the series. He has confined the biographical portion of the book within the narrowest possible limits, and has used the space thus obtained to give a clear, careful, and reasonably complete summary of Hamilton's system. As the favourite pupil of the late professor, his close intimacy with and strong admiration for Hamilton render this self-restraint the more remarkable. But considering how Mill and others misunderstood and misinterpreted the language of their great opponent, Mr. Veitch has best consulted his hero's interests by laying stress, not on his life, but his philosophy.

Mr. Courtney's studies are of a more miscellaneous character, but the subjects of all of them are in the last and highest degree important. Nor are such sketches as those of Parmenides and Epicurus without both historical and antiquarian interest. All these essays possess at least one great attraction: they are written in a style which shows great literary skill, and are clearly expressed without any abuses of technical language.

*Lectures on Art.* By R. S. Poole, W. B. Richmond, E. J. Poynter, J. T. Micklethwaite, and W. Morris. (Macmillan & Co.)

THE present generation has more than a rational self-reliance; it has an exclusive confidence in its own taste and judgment. It refuses to respect ancestry or to regard posterity, and so on all sides nineteenth century improvements or restorations play havoc among the records of the past. To save the remaining monuments of art and history the Society for the Protection of Ancient Buildings was organized, and with the same object the lectures contained in the volume before us were collected and published. It is not often that a volume of essays or lectures on a variety of subjects is put together, in which each topic is treated by the man most qualified to deal with it adequately. No one is more fitted to speak on Egyptian monuments than Mr. Poole, on English parish churches than Mr. Micklethwaite, on the lesser arts of life than Mr. Morris. Nor can it be disputed that Mr. Richmond is an authority on monumental painting, and Mr. Poynter on ancient decorative art. "N. & Q." should welcome the Society as a fellow labourer in the same direction as itself, though in a different field. No readers of "N. & Q." will repent their outlay if they purchase this volume of lectures on art.

*Essays on some Aspects of Human Nature.* By James Kerr, M.A. Second edition. (Longmans & Co.)

MR. KERR has many of the faculties which go to make a popular essayist. He has power of expression, tells a tale well, and knows how to make the different parts of his papers proportionate with each other. His selection of subjects we cannot consider happy. *Castism and sectism* are new words; whether Mr. Kerr has himself enriched our language with them, or whether he has been indebted to some previous inventor, we know not. They are ugly, and were not wanted to express the ideas they are intended to convey. Mr. Kerr sees the same forces at work in our own social life that have developed the castes of India. We are no apologist for many of the social and other distinctions which mark off one man from another in this country. Some are inherent in the nature of



things, others are the result of foolish prejudice; but neither one nor the other springs from the same roots as the Oriental caste feeling. The papers on the good and evil in human life, though they contain little that is new, are bright and cheerful, with a thoroughly healthy tone running through them. Those on the characteristics of genius are less happy.

*Studies of Arrianism.* By H. M. Gwatkin, (Deighton, Bell & Co.)

MR. GWATKIN has not attempted to write a history of Arrianism; his object has rather been to trace out and illustrate the forces, whether social, political, or intellectual, which contributed to shape the course of the controversy. He has thus been compelled to presuppose a degree of familiarity with the subject which not many readers possess, and his book thus becomes extremely hard reading. At the same time he has done most valuable service to any one who is studying the history of the period. While the historian must often be contented, especially when dealing with wide periods, to record the various shapes a question assumes, Mr. Gwatkin has gone behind the external facts and endeavoured to trace out their cause. He has read widely and thought independently, and shows throughout a complete mastery of the minutest details of the subject. His studies are an original and most suggestive contribution to ecclesiastical history, though the circle of his readers is necessarily limited by the manner in which Arrianism is discussed.

We have received Part II., Vol. II. of the *Transactions of the Glasgow Archaeological Society* (Glasgow, MacLehose). It contains ten papers, and we can conscientiously affirm that every one of them is worth careful study. Some of the writers take a wide view of archaeological science which is much to be commended. One of them traces the history of a plot of ground now within the limits of the city from the beginning of the last century until the present day. The value of land has increased as rapidly in Glasgow as in any part of the island. In 1754 a small piece of land was sold for 350*l.* 7*s.* 6*d.* In 1874 the Caledonian Railway Company paid for about two-thirds of this the sum of 390,000*l.* Mr. Dalrymple Duncan has contributed an interesting paper on the discovery of a large canoe in the Clyde. It had been hollowed out of a single log of timber by the agency of fire. Every care seems to have been taken for the preservation of this precious relic, but the timber was so decayed that it fell to pieces. Several such discoveries have been made in recent times, but it is to be regretted that in many cases the boats have perished. Dr. John Macgown furnishes us with an account of the discovery of some Celtic graves in Cambus. The excellence of the illustrations of this paper is very noteworthy. Prof. John Ferguson has a very useful though somewhat discursive article on technical receipts, in which he gives a careful account of many uncommon books. We wonder whether he has ever examined the writings of the Jesuit compiler, Gaspar Schott. We imagine that more than one of his many books contains matter which would be of interest to Mr. Ferguson.

MR. JOHN BATTY's paper on *The Scope and Charm of Antiquarian Study* (Leeds, Office of Yorkshire Post) is a privately printed paper from the *Antiquarian Magazine and Bibliographer*. It forms a useful and entertaining guide to a beginner in historical researches. Such a work was, of course, not needed by those who have already devoted themselves to a study of the past, but there are many young persons who are anxious to know how to set to work, but who have no living voice at hand to instruct them. To such Mr. Batty's counsels will be of lasting service.

We have received *John Bunyan and the Gipsies*, and *Was John Bunyan a Gipsy?* two pamphlets by James Simson (New York, Miller). Mr. Simson's contention is that the immortal author of the *Pilgrim's Progress* was a gipsy. We have carefully read his arguments, but remain unconvinced. There were persons of the name of Bunyan at Elstow, or in the immediate neighbourhood, before, so far as we know, a single gipsy had entered England. It is, of course, possible that John Bunyan may have been a gipsy in the female line. One of his forefathers may have married a woman of that despised race; but there is not a scrap of evidence which goes to prove this. Materials for a history of the English gipsies are not forthcoming in sufficient volume to permit us to do more than speculate regarding their marriages with the native stock.

A LITTLE publication which, while addressed to a small circle of readers, contains matter of universal interest, is *Holly Leaves*, the Christmas number of the *St. John's Paddington Parish Magazine*. It opens with a sermon, hitherto unpublished, by Kettle, preached at Coln, Nov. 5, 1826. It is worth notice that this discourse makes no mention of the historical event commemorated on that day. And in addition to this there are two unpublished letters from Povey, written to Samuel Buckley in June and August, 1735. This magazine is of a far higher order than most publications of its class, and deserves a wide circulation.

THE February number of the *Law Magazine and Review* will contain, besides an article by Sir Travers Twiss, Q.C., on the Freedom of the Navigation of the Suez Canal, a memoir of the late editor, Prof. Taswell-Langmead, by Mr. C. H. E. Carmichael, M.A., and a memoir of the late Right Hon. Sir Joseph Napier, by Mr. J. Lowry Whittle, M.A.

MR. E. M. BOYLE, F.S.A., has just printed for private distribution a limited number of copies of a large sheet, "Sixty-four 'Quartiers' of Major Gerald Edmund Royle and his Brothers and Sisters.....corrected to 1882."

MR. THOMAS NORTH'S *Bells of Bedfordshire* will be published during the coming spring by Mr. Elliot Stock.

### Notices to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

A. J. DAVID ("Though lost to sight to memory dear").—See "N. & Q." 1<sup>st</sup> S. iv. 465; 3<sup>rd</sup> S. vi. 123; vii. 290; 4<sup>th</sup> S. i. 77, 161; vii. 56, 173, 244, 332; xii. 156, 217; 5<sup>th</sup> S. x. 106, 134, 417.

J. TAYLOR.—Yes; it can appear in instalments. A short introduction should be supplied.

J. NICHOLSON ("The Chameleon of England").—See "N. & Q." 5<sup>th</sup> S. v. 569; vii. 401; viii. 80, 134; x. 289, 454.

J. H. W.—Consult *Men of the Time*.

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Printed by JOHN C. FRANCIS, Athenæum Press, Took's Court, Chancery Lane, E.C.; and Published by the said JOHN C. FRANCIS, at No. 20, Wellington Street, Strand, W.C.—Salisbury, January 27, 1883.

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## NOTES.

# NOTES ON MEDWIN'S "CONVERSATIONS OF LORD BYRON," BY SIR C. J. NAPIER AND TRELAWNY.

I have in my possession a copy of Medwin's *Conversations of Lord Byron*, which belonged to my father in Cephalonia in 1825, and which, judging from the marginal notes in pencil, must have been perused by General Sir C. J. Napier and by Trelawny. Some of these notes are characteristic and interesting. I venture to submit them as worthy of publication in "N. & Q." As regards General Napier's writing there is little doubt, as his signature is there; but I was not quite sure of Trelawny's until I consulted Mr. Edgecombe, who kindly looked over the book and gave it as his opinion that it was right in my surmise.

The edition of the book is that published by H. Colburn, 1824, "a new edition." I have copied the text for the benefit of those who may be unable to refer to the work itself. On pp. 96, 97, Byron *log*:—

"A circumstance took place in Greece that impressed itself lastingly on my memory. I had once thought of founding a tale on it; but the subject is too harrowing for any nerves—too terrible for any pen! An order was issued at Ysnina by its sanguinary Rajah, that any

Turkish woman convicted of incontinence with a Christian should be stoned to death! Love is slow at calculating dangers, and defies tyrants and their edicts; and many were the victims to the savage barbarity of this of Ali's. Among others, a girl of sixteen, of a beauty such as that country only produces, fell under the vigilant eye of the police. She was suspected, and not without reason, of carrying on a secret intrigue with a Neapolitan of some rank, whose long stay in the city could be attributed to no other cause than this attachment. Her crime (if crime it be to love as they loved) was too fully proved; they were torn from each other's arms, never to meet again; and yet both might have escaped,—she by abjuring her religion, or he by adopting hers. They resolutely refused to become apostates from their faith. Ali Pasha was never known to pardon. She was stoned by those demons, although in the fourth month of her pregnancy! He was sent to a town where the plague was raging, and died happy in not having long outlived the object of his affections!"

The following is General Napier's note to the above, written in pencil on the fly-leaf of the volume:—

"The real story is this. Ali Pasha wanted to secure the residence of Joseph Carretto (a relation of the famed La Chiretti, the Vendeian chief) in his capital as an engineer—he found out that a beautiful Turkish woman who was married had seen and fallen in love with the Piedmontese Carretto—he therefore sent a Corfu Jew to her who so wrought upon her that she resolved to go to Carretto. The Jew told Carretto that there was a beautiful woman in love with him, and would come to him that night. She came, she remained 3 days, and at last told him who she was. Carretto saw his danger, but it was too late. After some time the Jew told her husband (who had been at Constantinople) where she was—they were arrested and separated—she was tried—no proof existed as to *crim. con.*—the Turkish law demands three witnesses of the act. The Judge tho' a Turk, tried to save her—and told her that three witnesses were required and she had only to deny the fact. She was desperately in love with Carretto; she thought he had been killed at once by Turkish fury and the law (which is merciless to a Christian)—she therefore resolved to die, and distinctly asserted her adulterous intercourse in full court—she was remanded to the next day to try and save her. The next day she repeated her avowal, and to show her resolve, detailed the facts—she was, of course, condemned and executed—a hole was dug as deep as her waist—she was placed in it—the troops took small stones the size of walnuts and pelted her head—she never uttered a groan, and only turned her head when struck—this continued for a long time, when a dervish, actuated by religious zeal against her or by an anti-religious feeling of compassion, took a large stone in both hands and dashed out her brains: and so ended this scene of horror as far as she was concerned. As to Carretto, Ali told the Turkish family to whom this poor victim of religion belonged that Carretto was necessary to his service, and therefore should not be hurt by them; but that if he attempted to go away they might kill him—after this he told Carretto he had no chance but to live at Jonnina—and whenever Ali sent him on duty he was always attended by some males of the poor girl's family, who always amused him by accounts of the tortures they would inflict on him if Ali died; and Carretto always kept on his hat to hide his hair, which he always kept cut in the Albanian form in order to escape in that dress at any moment: he always kept an Albanian dress ready in his room, and spoke Romain perfectly. *All this I heard from himself, and an Italian*

blackguard who called himself Captain of Ali's Cavalry, his name began with a Q, but I cannot remember it—this fellow commanded the party who executed the woman. I heard the name also from Colovò and others at Joannina. Caretto is a clever man. He afterwards defended Joannina for Ali and lost his eye—finding his master treated him ill, he dropped one night from the walls and escaped wounded to the Turks, and at this moment is, I believe, at Prevesa, from which place I had a letter from him nearly two years ago.

"Signed, C. J. NAPIER,  
"1825, Cephalonia."

In Medwin's appendix he gives a paper on "Lord Byron's residence in Greece," which had appeared in the *Westminster Review*, in which the writer gave extracts from Byron's letters, making comments thereon. Speaking of the Greek Committee, he mentions that his lordship received supplies as its agent, "an office which he had taken upon himself with great readiness, and executed with considerable judgment and discrimination." General Napier has underlined the words in italics, and has written in the margin, "*Was he an idiot, Mr. Bowring, that this surprises you?*" p. xliii.

Again, the writer says, "He seems to have been actuated, in the main, for we must not expect perfection either in Lord Byron or the Greeks, by a steady desire to benefit a people," &c. Napier underlines *perfection*, and writes, p. xlv, "Yes, you may, if compared to the Greek Committee, and all things are but comparative in this world."

And again, the writer says:—

"The Castle of Lepanto, which commands the gulf of that name, was the only fortress occupied by the Turks in Western Greece. Its position at the mouth of the gulf is one of great importance, and enables it to keep up a constant communication with Patras; and while this was the case, it was impossible to reduce it in the ordinary mode of starvation."—P. lvii.

Napier's marginal notes is:—

"False.—Prevesa, Joannina, Castle of Rumelia, Arta, all then and still in possession of Turkey, 1825. Nor is the ignorant and vulgar author of this account a bit nearer the mark in his reasons than in his assertions. The Castle of Lepanto does not 'command the gulf of that name'; its position is of great importance, but does not enable it to keep up a constant communication with Patras, and therefore there is no reason why it should not be starved in the 'ordinary mode of starvation' (what the extraordinary mode of starvation is, I don't pretend to know) if by 'ordinary mode' he means not *entering*. Lepanto may or may not be starved, according to the proportion existing between the force attacking and the force defending."

Trelawny's notes are shorter, and several consist of a simple denial of Medwin's statements. One or two may be cited. On p. 18 Medwin gives a description of the Countess Guiccioli, and the following is Trelawny's remark:—

"I deny this picture—'tis no likeness—loose skinned (!) her face without expression, small hazel eyes—large mouth—long bodied [*sic*] and short limbed—coarse haired—in short a dumpy woman—spoke a provincial

language like her brother, and said Faliero the Doge of Venice was by far the best of Lord Byron's writings."

On p. 206, talking of transactions with Murray, Byron is supposed to have said (the context is immaterial), "But I have altered my mind considerably upon that subject," &c. Trelawny writes:—

"And on every subject too contained in this book and all others written about him—he prattled on according to the vain [*sic*] he was in, or, as he said, according to the state of his digestion—or, when he saw inquisitive people—in sporting language, dragging cover to get scent of his opinion and draw him out—he then broke out, and it would have puzzled the devil to follow him in all his shifts and turns—or draw any honest conclusions—he did not profess 'invariable principles.'"

On p. 221, referring to Madame de Staël, Trelawny says, "She asked Byron why he sat with his eyes half closed—it looked affected. He said, 'Because you are placed opposite to me.'"

"Polidori, once asked me [Byron] what there was he could not do as well as I? I think I named four things: that I could swim four miles—write a book, of which 4,000 copies should be sold in a day—drink four bottles of wine—and I forget what the other was, but it is not worth mentioning."—P. 261.

Trelawny supplies it, "kiss four women."

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#### COPY OF "THE NEW DUNCIAD" IN THE SOUTH KENSINGTON MUSEUM.

In the Dyce Library, at the South Kensington Museum, is a copy of the second edition of *The New Dunciad* (press mark 7747), with marginal notes by a contemporary hand. This volume seems to have escaped general attention, and, in fact, for some time past it has been in the binder's hands. These notes generally confirm the explanations given by Mr. Courthope in his recent volume on Pope, but in one or two instances light is thrown on personal allusions in the poem which have not hitherto been understood. The following is a literal transcript of the annotations which contain any new or interesting information:—

212. Disputes of Me or Te, of aut or at.

Dr. Douglas was preparing a treatise on this subject, but was prevented by his death which happened.

239. See I still thy own, the heavy Canon\* 'o'l.

\* Dr. G—g—y of C.C. Ox.

240. And Metaphysic smokes involve the Pola.\*

\* Dr. C—n—b—re of C.C. Ox.

274. Receive, great Empress! thy accomplished son\*.

\* D—ke of K—ngst—n or L<sup>d</sup> M—dl—x

319. Stol'n from a Duel, follow'd by a Sun.\*

\* Mad. de Touche.

383. Thee too, my Paridel! she mark'd thee there,

\* L<sup>d</sup> C—rnb—ry.

333. Mummus! o'erheard him; Mummus, Fool—re-

nown'd.

\* Suppos'd to be Dr. Nod.

430. Which Theoclast in raptur'd Vision saw,  
 a L—d Shaftsbury.  
 503. So a b • • • sneak'd into the grave,  
 b Kent, Bolton.  
 505. Poor W • • • nipt in Folly's broadest bloom,  
 Who praises now? his Chaplain on his Tomb.  
 c Warwick.  
 537. Great Shades of • • • • •  
 d C—p—r, R—m—d, P—rk—r, K—ng.

a and b. I have never seen these two allusions explained by any of the commentators on Pope. Dr. David Gregory, Dean of Christchurch, 1756, died Sept. 16, 1767. He was the author of many astronomical and mathematical works. Dr. Conybeare, Dean of Christchurch 1733, Bishop of Bristol 1750, died 1755. He wrote many controversial and theological works, including *A Defence of Revealed Religion in Answer to M. Tindal*, which went through many editions. The list of his works in the British Museum occupies nine pages of the catalogue.

c Probably the Duke of Kingston. See Courthope's note 31, vol. iv. p. 360.

d Madame de la Touche was the mistress of the Duke of Kingston. I am not aware that she was ever a nun. Mrs. Delany writes: "I hear Madame Latouche has put out an apology for living with his Grace, and declares that 'love was the predominant and hereditary passion of her family' (Delany's *Life and Correspondence*, vol. ii. p. 51).

e This is the only attempt which I know to identify Paridel, but it is not entirely satisfactory. Lord Cornbury, son of the last Earl of Clarendon, died before his father, by a fall from his horse, in 1753. He was fond of his pictures and his other works of art, but took no important part in public affairs. He was on intimate terms with Pope, who mentions him in a flattering manner, *Satire* iii. l. 61:—

"Disdain whatever Cornbury disdains."

I do not understand why Pope should have spoken of his friend as Paridel, the name of one of the characters in the *Faery Queen*, who debauched his friend's wife.

f Warton also names Dr. Mead. Mr. Courthope, with fair show of reason, suggests that Dr. Woodward is alluded to.

g Roscoe quotes Warton's note, in which Lord Shaftesbury is named. The mention of *The Characteristics* makes the allusion obvious.

h In later editions the initials are given

"So K • • • B • • •"

Courthope names Kent and Berkeley. Lord Berkeley is more likely to be intended than the Duke of Bolton. Lord Berkeley died in exile at Aubigné in 1736. The duke was still living when the lines were written.

i Mr. Courthope thinks that the Duke of Wharton is referred to, but I believe that the note in the South Kensington copy is right, and that the allusion is to Lord Warwick, Pope's companion

in the Haymarket frolic (see Cibber's *Letter to Pope*, 8vo., 1742). The duke was certainly a most contemptible character; but when he died, in 1731, he had taken an important part in political affairs for twelve or thirteen years, and left behind him letters, poems, &c., which fill two quarto volumes. The description applies with much greater force to Lord Warwick, who at the time of his death was only twenty-three years of age, and whose character as a foolish libertine is well known. Wharton, moreover, as Mr. Courthope mentions, died in Spain, and there was no inscription on his tomb. Lord Warwick was buried in the Rich vault at Kensington Church, where a monument is erected to his memory with a pompous Latin epitaph (Faulkner's *Kensington*, p. 209, 4to., 1820).

j The line is slightly altered in subsequent editions, but the names in the South Kensington copy agree with those given in Wilkes's MS. note. See Courthope, note 4. u., p. 364. F. G.

#### TRAVELS IN THE HOLY LAND, 1783-1882.

ADDENDA ET CORRIGENDA V.

(Continued from 6th S. VI. p. 385.)

1866. Ritter (C.). Comparative Geography of Palestine and the Sinaitic Peninsula. Translated by W. L. Gage. 4 vols. 8vo. Edinburgh (Clark).—In vol. ii. p. 87 is a list of books, papers, reviews, &c., relating to the Holy Land; also maps. Published January, 1852.—December, 1855.

1866. Caignart de Sauley (Louis F. J.). Les Derniers Jours de Jérusalem. Paris. 8vo.—N.B. Has plan of siege by Titus, and six plates from photos.

1867. Godard (E.). Egypte et Palestine, Observations Médicales et Scientifiques. 1 vol., and atlas of plates. Paris. 8vo.

1867. Dele Porter (J. L.). The Giant Cities... See 1865.

1867. Dele Tristram (H. B.). Ornithology. (Van Voorst.) See 1865.

1867. Herbert (Lady). Cradlelands. 8vo.—Contains a ground plan of Machpelah by Lord Bute. In Conder, *Textwork in Palestine*.

1867. Perrot (George). L'île de Crète. Paris. 12mo.

1868. Tischendorf (C.). La Terre Sainte. Paris. 8vo.

1868. Guérin (Honoré Victor). Description Géographique, Historique, et Archéologique de la Palestine. 5 vols. 8vo. Paris.

1868. Osborn (Rev. H. S.). The Holy Land, Past and Present.....With illustrations. 8vo. (Virtue & Co.)—

"For young readers" (Preface).

1868. Finn (James, late H. M. Consul for Jerusalem). Byways in Palestine. 8vo. pp. 468. Illustrations, and an index [of places]. (Nisbet & Co.) 8s. 1878.

1868. Tobler (Titus). Nazareth. [With ground plans.] 8vo. Berlin. Pp. 344.

1868-9. Ordnance Survey of the Peninsula of Sinai. By Captains C. W. Wilson and H. S. Palmer, R.E. (Published at the Office, Southampton.) 5 vols. folio. Part I. Account of the Survey, with illustrations. Twenty plates (two tinted), five of birds, and ground plan of St. Catherine's Convent.—On Need of the Survey, by George Williams; Geology of the Peninsula, by F. W. Holland; Botany, by J. D. Hooker; Zoology, by Wyatt, Crotch, and Wilson.—Careful index to complete part. Part II. Maps, Plans, and Sections. Peninsula of Sinai, to one inch, outline two-mile scale; hill-shaded,



ten miles; also two miles; and geologically coloured. Mount Sêrbûl (all on scale six inches—one mile); outline, hill-shaded, and sections. Mount Sinai (all six inches—one mile); outline, hill-shaded, and sections. Part III. Photographic Views (in three vols.). Vol. I. Suez to Mount Sinai (Jebel Môâ). Sixty plates, many fine. Vol. II. Wady Feiran and Mount Sêrbûl. Sixty plates. Vol. III. Sinaitic and Egyptian Inscriptions (thirty-three).

1869. Birdwood (Sir George C. M., C.S.I., M.D.). On the Genus *Bessellia* [an historical monograph, 22 pp., folio, on the frankincense tree], with Descriptions and [four folio plates, including] Figures of Three New Species.—In *Linnæan Transactions*, xxvii. p. 3.

1869. Palestine Exploration Fund, Quarterly Statement. 8vo. First series, 1 vol. New series, 1872.

1869. Freshfield (Douglas W.). Travels in the Central Caucasus and Bashan, including Visits to Ararat and Tabreez, and Ascents of Kazbek and Elbruz. 8vo. pp. 509. Map of Central Caucasus [from Nakra Pass to Balta]. Four full-page illustrations, and many others. (Longmans).—Author visited the Hauran and Lejah.

1869. T.zer (Rev. H. F.). Researches in the Highlands of Turkey, with Visits to Mounts Ida, Athos, Olympus, and Pelion. Illustrations. 2 vols. (Murray.)

1869. Lenormant (François). Manuel d'Histoire Ancienne de l'Orient jusqu'aux Guerres Médiques. Fourth edition. 3 vols. 12mo., and Atlas imp. 4to. Paris.

1869. Lenormant (F.) and Chevallier (E.). A Manual of the Ancient History of the East. 2 vols. crown 8vo. London.

1869. Dale Russell (W. H.).

1869. Russell (W. H.). A Diary in the East [Egypt, Palestine, Constantinople, the Crimea, and Corinth] during the Tour of the Prince and Princess of Wales [November, 1863-9]. Plates coloured, maps, and woodcuts. 8vo. pp. 650. Second edition. (G. Routledge.) See 1863.

1869. Tobler (Titus). Palæstinae Descriptiones ex Sæculis IV., V., et VI. (St. Gallen). 8vo.

1870. The *Ibis* (January). Notes on the Birds of the Peninsula of Sinai. By C. W. Wyatt, late of the Sinai Surveying Expedition.

1870. Martineau (Harriet). Traditions of Palestine. London.

1871. Warren (C.) and Wilson (C. W., now Sir Charles). Underground Jerusalem. 8vo. London.

1871. Beaumont (William, Esq.). To Sinai and Syene and Back in 1860-1. Second edition. Imp. 8vo. (Smith, Elder & Co.)

1871. Lays of the Holy Land from Ancient and Modern Poets. With illustrations from original photographs and drawings of Wolf, Tenniel, Millais, Birket Foster, and others, engraved by Dalziel Bros., Evans, and others. Square 8vo.

1871. Beke (Charles T., Ph.D.). The Idol in Horeb: Evidence that the Golden Image at Mount Sinai was a Cone and not a Calf. 8vo. London.

1871. Vogué (C. J. Melchior, Count de). Voyage d'Exploration à la Mer Morte, à Petra, et sur la Rive Gauche du Jourdain. 4 vols. 4to. Paris.—N.B. Vol. IV., Atlas, contains many fine photos photographed, and fine geological maps, coloured.

1871. Palmer (E. H.). The Desert of the Exodus: Journeys on Foot in the Wilderness of the Forty Years' Wanderings. Palestine Exploration Fund. (Bell & Daldy.)

1872. Burrows (E. P.). Biblical Geography Antiquities. Appendix by Tristram (Religious Tract Society.) 8vo.

1872. Gill (J.). Notices of the Jews and their Country by the Classic Writers of Antiquity. 8vo.

1872. Mariette Bey (August. Ferd. Franc.). Monuments divers Recueillis en Egypte et en Nubie, &c. Paris.

1872. Mariette Bey (August. Ferd. Franc.). Itinéraire de la Haute-Egypte.....Monuments.....entre le Caire et la Première Cataracte. 8vo. pp. 280. With plans and glossarial index. Alexandre.

1872. Clemens (S. J., "Mark Twain"). The New Pilgrim's Progress. 8vo. London. (G. Routledge.) Pp. 255.

1873. Albovy (Augustin). Enquise sur Jérusalem et la Terre Sainte. 12mo.

1873. (Catagogo). Arabic-English and English-Arabic Dictionary. New edition. 8vo. A portable volume.

1873. Jenner (Thomas). That Goodly Mountain, and Lebanon. Illustrated. 8vo. (Hamilton & Co.)

1873. Sepp (Dr. Johann Nepomuk). Jerusalem und das Heilige Land. 2 band 8vo. (Schaffhausen.) Band I., pp. 923; II., pp. 916.—Full of illustrations, apparently from photographs. With map from Beirut to Beerseba.

1873. De Scheler (Charles). La Province de Smyrne considérée au Point de vue Géographique, Economique et Intellectuel.....Traduit de l'Allemand par Ferd. Silas. 258 pp. 8vo. (A. Hölder, Vienne.) With map (L'Asie Mineure Antérieure), showing railway from Cassaba by Magnesia, Smyrna, and Ephesus to Aidin.—A report of twenty-four chapters, including accounts of the agriculture, population, commerce, and products of the animal, vegetable, and mineral kingdoms; exports, imports, and money.

1873. Chamarovzow (L. A.). Six Years in Europe: Sequel to Thirty Years in the Harem. The Autobiographical Notes of Melek Hanum, Wife of H. H. Kibz'û-Mehemet Pasha. Edited by L. A. C. 8vo.

1873. Zincke (Rev. F. B., Chaplain to the Queen). Egypt of the Pharaohs and of the Kedivé. Pp. 546. 8vo. Second edition. With index, as well as map by W. & A. K. Johnston up to the First Cataract. (Smith, Elder & Co.)

1874-7. Luynes (The Duc de). Voyage d'Exploration à la Mer Morte, à Petra, et sur la Rive Gauche du Jourdain. Edited by Count M. de Vogué. 3 vols. text, 1 of plates. Paris. 4to.

1874. Cusset's Bible Educator: contains Papers on "Bible Plants," by W. Carruthers, F.R.S.; and "Bible Perfumes," with (vol. i. p. 322) sketch-map—from Somali country in Africa, Aden, Oman, to Bombay—of the geographical distribution of the *Bessellia* (frankincense plant), by Sir George Birdwood, C.S.I. 4to.

1874. Goldmid (Sir Frederick, C.B.). Telegraph and Travel: a Narrative of the Formation and Development of Telegraphic Communication between England and India, with Notices of the Countries Traversed by the Lines. 8vo. Maps, numerous illustrations.

1874 (?). Fromentin. Arab Costume, Portraits, Habits, Horsemanship. Twenty autotype plates of original drawings. Folio.

1874. Caignart de Sauley (Louis F. Jos.). Numismatique de la Terre Sainte, Description des Monnaies Autonomes et Impériales de la Palestine et de l'Arabie Pétrée. Twenty-five plates. Paris. 4to.

1874. Tobler (Titus). Descriptions Terræ Sanctæ ex Sæculis VIII., IX., XII., et XV. Leipzig. 8vo. pp. 539.

1876. A Fortnight's Tour amongst the Arabs on Mount Lebanon. By C. G. 12mo. London.

1878 (?). *Dile Finu* (J.), and see 1868.

WILLIAM H. SEWELL,  
Yaxley Vicarage, Suffolk.

(To be continued.)

OMNIBUS LIBRARIES.—In Mr. E. L. Blanchard's always interesting column "London Amusements,"

I find the following account of a remarkable library, which was both a free library and a circulating library. The following extract (*Birmingham Daily Gazette*, Jan. 19, 1883) seems to me to be worthy of preservation in "N. & Q."—

"Among the many architectural changes daily altering the aspect of the metropolis must be prominently noticed the effect of the recent demolition of a block of buildings extending along the southern side of Coventry Street to the Haymarket. At the corner nearest to Leicester Square used to be an ancient hostelry known as 'The White Horse,' from which departed the omnibuses to Chelsea and Hammersmith. It is well within the recollection of the present writer that the fares to these suburbs were, fifty years ago, one shilling and half-a-crown. They are now threepence and sixpence. In Cloud's Hammersmith omnibuses as late as 1832 there was a library of odd volumes provided for the amusement of the passengers on their journey, and it was in thus beguiling the time on the long jolting ride between the Coventry Street corner and Fairlawn House, Hammersmith, that a certain youth who shall be nameless first devoured the pages of *Gil Blas*, *Tom Jones*, and *Perceval Pickle*. When these books were dear and not easily accessible, an omnibus formed, of course, a convenient circulating library for many who had the faintest excuse for calling on anybody when the vehicle reached its destination; but, unfortunately for the faith of the proprietors in human honesty, the little bookcase they had so liberally furnished on the Monday afternoon was repeatedly found to have vacant shelves on the succeeding Saturday night, and accordingly, in 1833, the local residents were informed that the omnibus library would be discontinued, and that its place would be advantageously utilized as a seat for an extra passenger who did not mind sitting with his back to the horses."

The omnibus, in those days of long journeys, may be considered to have been (literally) a good vehicle for the dissemination of literature; and it is a pity that Mr. Cloud's philanthropic scheme should have been abused. It is a subject that might have been referred to by Laman Blanchard as editor (1842) of George Cruikshank's *Omnibus*, with its motto "*De Omnibus rebus et quibusdam aliis.*"

CUTHBERT BEDE.

EXAMPLES OF ANCIENT CHURCH PLATE.—The direct destruction of old church plate under the Tudors was so great that, though important parish and prebendal churches sometimes possessed as many as twenty chalices, and small village churches invariably two or three, it is extremely doubtful whether a total of fifty pre-Reformation chalices exists at the present time throughout the whole of England and Wales. Having myself personally inspected more than three thousand churches, and always made inquiries for ancient plate, I have found but little. Even the "communion-cups" of the Elizabethan era, hideous enough in themselves, are fast disappearing. I therefore send you a list of old pre-Reformation examples, in the hope that others may add to it.

1. The chalice and paten of Trinity College, Oxford—formerly belonging to St. Alban's Abbey—

given by Sir Thomas Pope, the founder of the former.

2. The chalice of Corpus Christi College, Oxford, given by Bishop Foxe, the founder.

3. The chalice and paten in silver of the church of West Drayton, Middlesex.

4. The chalice and paten in silver of the church of Nettlecombe, Somersetshire.

5. The chalice, circa 1510, of St. Sampson's Church in Guernsey.

6. The chalice belonging to the church of Coombe Pyne in Devonshire.

7. The chalice belonging to Leominster in Herefordshire.

8. A chalice in the possession of the Rev. E. J. Phipps, some time of Devizes.

9. A single silver altar cruet for water remaining in the chapel of St. Apolline in Guernsey.

10. A pair of silver altar cruets in the South Kensington Museum.

11. A silver paten at Great Waltham, Essex.

12. A silver paten in the church of Pilton, Somersetshire.

13. A silver paten at Walmer in Kent.

14. A silver-gilt paten enamelled at Cliffe-at-Hooe in Kent.

15. A silver-gilt paten at Wymondham in Norfolk.

16. A silver paten at Brancaster in Norfolk.

17. A silver-gilt paten at Sthernborne, Norfolk.

18. An old sacring bell of mixed metal, partly silver, at Addington, Bucks.

19. Two silver chalices at B.N. College, Oxford.

20. A canopy bell of silver in my own possession.

21. A silver chalice, circa 1500, belonging to the church of Little Faringdon, Berks.

FREDERICK GEORGE LEE.

All Saints', Lambeth.

CHOLLER: CHULLERE: CHULL.—In that excellently edited book the *Catholicum Anglicum*, p. 64, occurs the word "*Choller* (*Chullere*, A.), questor." The editor's note gives as the meaning "a beggar," and refers to p. 275, "*Pardoner*," which is also rendered "questor." The editor says he "knows of only one instance of the word, viz. in an unpublished tract of Wyclif in a MS. of Trinity College, Dublin, where he speaks of '*feris* and '*chulleris*.'" There is no reference to "*Culyur*, collector" (p. 86), though the editor evidently thinks they are the same, as he refers "*choller*" to "*cueilleur*." An additional note appended to the Introduction (p. xxxv.) compares Atkinson, *Cleveland Gloss*, "*Coul*, to scrape or rake together." Not much help is to be got from other dictionaries or glossaries so far as I know. Strattmann, s.v. "*Chullen*," gives "*agere, pellere* (?)" and two quotations borrowed from Halliwell. In Halliwell we find "*Chullen*, to bandy about," and his quotations are:—

"We hafe ben chased to daye and chulde as bares,"  
*Morte d'Arthur*, MS. Lincoln (for this  
 Stratmann gives line 1444).

"The world makus a mon to ryse and falle  
 And chulles hym as men don a balle,  
 That is casten fro hande to hande." MS.

There is a good passage illustrative of the word (the verb, not the substantive) in Wyclif's sermons, *Select English Works*, vol. ii. p. 279. He is speaking of the way in which the freedom which Christ gave is spoiled by the ceremonies brought in by the Pope. The church is "thralled," ceremonies hinder ("tarien") men on their way to heaven; the Pope's lordship is the root of this thralldom:—

"So that Cristene men may seye, as the poete seith in proverbe, the frogge seide to the harwe, cursid be so many lordis. Now Cristene men ben *chulid*, now with popis, and now with bishopis, now with cardinalis of popis, now with prelati under bishopis; and now thei clouten ther shone with censuris, as who shulde *chulle* a foot-balle. But certis Baptist was not worth to lose the thwong of Cristis shoo; and more, Anticrist hath no power to lette the fredom that Crist hath brought. Crist gaf this fredom to men to come lightli to blis of hevene, but Anticrist *chulid* men, to yelde hem to gyve hym moneye."

In the glossary at the end of vol. iii., we find "*Chulle*, to sole, or patch (?) " with a reference to this passage; but it is plain that the editor has misunderstood the passage, for "*chulle*" is not used as a synonym for "clouten," but refers rather to the previous expressions, "thralid," "tarien." Probably the punctuation is wrong, and the words "and now thei clouten ther shone with censuris" should be a parenthesis. The meaning seems to be they trouble, tease, bother, batter about men (as a foot-ball is knocked, tossed, or kicked to and fro) till the men submit to give money. If this use of the verb is thus a metaphor from foot-ball transferred to the church beggars, as is likely, then the substantive may well be a term of Wicliffite origin, and the earlier date of this sermon compared with the later date of the *Catholicum Anglicum*, and the quoted passage from the "unpublished tract of Wiclif in MS., Trinity College, Dublin" (! a later work of a Wicliffite attributed to Wiclif, if Mr. Matthew, E. E. Text Soc., is right in not printing it) support this. I should even be inclined to see in the spelling "choller" a further attempt to answer the nickname "loller." This no doubt moves away a little from Mr. Herbage's suggestion "probably from French *cueilleur*"; on the other hand, he might, perhaps, compare "si thei ben *cuyld* pens of pore men," since they are pence "collected" from poor men, Wiclif (E. E. T. Soc.), p. 433. O. W. TANCOCK.

DR. JENNER'S "HANNAH BALL."—In that portion of Jeaffreson's amusing *Book about Doctors* which relates to Dr. Jenner it is stated that the doctor was "very fond of scribbling, *currents calamo*, such verses as these," an example called

*Hannah Ball*, a Song, being given with the proviso that the editor believes it has "never before been published." The verses, such as they are, were printed in *The Gentleman's Pocket Magazine*, Robins, 1827, p. 103, with the heading:—"Hannah Ball. Supposed to have been written by Dr. Jenner about the close of the last century." They consist of fourteen quatrains, into each of which a different monosyllable to rhyme with "Ball" is introduced. The arrangement of words is not identical with that given by Mr. Jeaffreson, but they are not worth reproducing here for comparison, as I think many readers would be inclined to agree (in the sense of critical condemnation only) with a verdict written in faded ink at the foot of my copy—"dam'd soft!" This small and little-known magazine contains, I may remark *en passant*, some of the very best of George Cruikshank's coloured character sketches, namely, the parish beadle, stage coachman, dustman, chimney sweeper, hackney coachman, waterman, bricklayer's labourer, brewer's drayman, butcher's boy, watchman, and footman. ALFRED WALLIS.

THE BATTLE OF LEPANTO.—In an edition of the *Institutiones Juris Civilis*, printed in 1552, I find on the fly-leaf—in an apparently contemporaneous handwriting—the following:—"Ottobre, 1571..... iluana hebbe vittoria della (flotta del) gran Turco appresso a Lepáto di etto con pdità di cento ottanta otto.....galere traintegre et fracassate." Have not elsewhere met with so detailed a statement of the Turkish loss in the celebrated fight at Lepanto, and you may perhaps think it worth insertion.

ALEX. NESBITT.

SIR THOMAS MORE'S MS. PLAY.—Dr. Ingleby, in the second part of *The Man and the Book*, 1881, p. 190, says of the MS. play of Sir Thomas More, *temp. Elizabeth*, that it is the "only one extant drama of the period which shows the whole process of casting, recasting, censure, alteration, substitution," &c. Dr. Ingleby then expresses a hope that "it will not be long before it is reproduced in autotype." Will not some good creature enable that hope to be realized? Other students to whom, like myself, such an autotype would be a great treasure, would no doubt be happy to subscribe. The original MS. is in the British Museum, MS. Harl. 7368.

J. O. HALLIWELL-PHILLIPS.

CATS.—"I have dreamt of cats every night since I have been here, which is, I believe, a 'sign' that I have an enemy." The above occurs in the letter of a charming young Scotch friend, to whom nobody could be an enemy. As a bit of folk-lore that I have never met with before I send it to "N. & Q." R. H. BUSK.

THE HISTORY OF NAVIGATION.—It is intended to hold here during the present year a loan exhibi-

bition of objects illustrating the history of navigation in all ages and countries, and it has occurred to me that there are in the mythologies of various nations myths and symbols relating to navigation and ships of which it would be interesting to give illustrations and descriptions. Such are, for example, the myth of the daily voyage of the Egyptian sun-god Ra across the heavens, the voyage of the Argo, and the symbolic use of the ship in early Christian art. There are, no doubt, a large number of similar myths and symbolic usages amongst the mythologies of the Chinese, Japanese, Indians, Celts, Saxons, and Danes, and I should be grateful to any of your readers who would point them out to me. It is intended to illustrate these myths and the forms of ancient ships by coins, casts from gems, copies of antique sculpture and paintings, &c., and I should be grateful for any references to such objects; also, for references concerning the classical patron deities of navigation, and the Christian patron saints, and to any books or pictures which would help to add interest to the subject. CHARLES T. GATTY.

Free Public Museum, Liverpool.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE RUTHVEN PEERAGE.—Was it in the power of the crown to create a peer or peeress of Scotland by writ of summons to a coronation or otherwise, after the Union of 1707? I had always supposed that the creation of Scottish peers in any shape terminated with the Union, and also that a barony by writ of summons was a thing unheard of at any time in Scotland. But when I find the reverse of both these propositions set forth by no less an authority than Mr. Joseph Foster, both in the preface to the new edition of his *Peerage* and in the body of that same work, I begin to rub my eyes and think I have been in error. Mr. Foster asserts, as a matter newly brought to light by himself, that the lady who is generally supposed to have succeeded David, second Lord Ruthven, in his title, was not a peeress by inheritance, but made one by writ of summons to the coronation of George I. That Mr. Foster means that she thereby became a peeress of Scotland is put beyond doubt by his adding that, in consequence of the English doctrine of the indefeasibility of peerage not obtaining in Scotland, the title did not properly transmit to the descendants of the lady in question, who nevertheless wrongfully assumed it. Can any of your readers, more learned in this especial department than myself, throw further light on this subject? IGNORAMUS.

THE "WENTWORTH PAPERS."—A writer in the *Saturday Review* of January 20, in a notice of the recently published *Wentworth Papers*, says:—

"We trust that some correspondent of *Notes and Queries* may elicit the meaning of an expression of Lady Wentworth's (in the letter communicating the intelligence that 'Sir Sumthing Keneday is kild in a dewel'), which surely cannot be a mere turbid spelling:—'I am Tom dilemus both for the peac and seeing you, I wish hartely f.r both.'"

Is not this, however, a somewhat irreverent and turbid spelling of the Apostle's name, Thomas Didymus!—meaning simply that Lady Wentworth was in doubt whether she should have what yet she heartily wished for. There are some lines on "Thomas o' Didymus," well known in Lancashire, and no doubt in Yorkshire too, where the allusion would be readily understood.

W. H. TAYLOR.

Warmington Rectory, Banbury.

RAPHAEL.—Is there any foundation for the story that Raphael, when only seven years old, painted a majolica cup and plate at Urbino, and won the prize for it from ten grown-up competitors?

MARGARET L. MADDOCK.  
6, Mount Ararat Villas, Richmond, Surrey.

"DEVOUT CONTEMPLATIONS."—

"Devout Contemplations. Expressed in Two and Fortie Sermons Upon all the Quadragesimal Gospels written in Spanish by Fr. Ch. de Fonseca. Englished by J. M. of Magdalen Colledge in Oxford. London, Printed by Adam Islip, Anno Domini 1629."

Who was J. M., the translator of this excellent work? My copy is adorned with a title-page on which are eight illustrations of Gospel history; and there is a dedication by Don Diego Vede-Ser. S. ARNOTT.

Turnham Green.

JOHN LADEVÈZE.—Any information in regard to the family history of the above, who about 1765 married Theresa Dejean, niece of Lieut.-General Dejean of Dublin, being presumably himself of that city, would be much welcomed. Was he identical with, or how related to, Mr. John Ladeveze, who, as appears from an inscription in Bath Abbey Church, married Mary, daughter of George Vesey, son of Dr. John Vesey, Archbishop of Tuam? Abel Rotolp de la Deveze, in his will dated at the Hague, where he was resident, on April 24, 1769, and proved in the P. C. C., August 25, 1750, names his "brother Antony Rotolp de la Deveze, lieutenant-colonel in Howard's Regiment, residing in Dublin," and the latter's sons. Does this apply? H. W.  
New University Club.

"I. KELLY!"—Visiting Douglas, Isle of Man, in the summer of 1878, I found this strange cry constantly reiterated, *à propos* of anything or nothing, by street-boys and others on the pier, when

boats arrived or departed, and at all kinds of times and places. I have made many inquiries as to the meaning of the ejaculation, but have not succeeded in eliciting any satisfactory replies. Will the readers of "N. & Q." take pity upon me?

WILFRED HARGRAVE.

14, Holford Square, W.C.

GLAMIS CASTLE.—There has lately been written by Mrs. Oliphant in one of the serials an article which professes to explain the true history of the secret room in Glamis Castle. Will any one favour me by a reference? ED. MARSHALL.

TWIFLER : NAPPY.—What are the derivations of these two words? The former is used to mean a small plate, and the latter a baking-dish. They are both used in the china-ware trade.

G. FISHER.

"AN EYEWITNESS'S ADVENTURES ON THE ICE."—Where is this reading by Charles Austin Collins to be found? I believe that the piece is frequently recited by Mr. Brandram. E. W. H.

HENRY HOLLIER.—Can any reader of "N. & Q." give me information about Henry Hollier, Vicar of Aston, near Birmingham, from 1696 to 1716? Dugdale, in his *Antiquities of Warwickshire* (Thomas's edition), says his successor was "Josias Foster, CL. A. M., V., Oct. 1716, v. p. cess: H. Hollier." I presume "v. p. cess:" means "vacante per cessionem," for I have private authority that Hollier was a nonjuror, and resigned his living. What I want is his place of death or burial, or any other information that can be got.

NEMO.

SIR HUGH EGLINTOUN.—Is there any trace of this well-known Scottish poet having had a daughter Margaret who died young? R.

DEAN TUCKER AND BISHOP BUTLER.—In what part of the voluminous works of Dean Josiah Tucker is to be found the account of Bishop Butler's conversation with him at night in the palace garden at Bristol on the possible insanity of whole communities and public bodies as well as of individuals? Dean Hook quotes it in his *Ecclesiastical Biography*, vol. iii. p. 353, as an "anecdote related by Dean Tucker," but gives no exact reference. R. M.—M.

A EWER, 1658.—I have a ewer, silver gilt, on the front of which are the arms of the kingdom of Bohemia with the date July 28, 1658. At the back are the arms of a member of the Trautmanndorf family with date simply of 1684. It was probably given by a king of Bohemia to a member of that family, or *vice versa*. Can you tell me of any event connected with those persons at those dates which might afford a clue to its history?

M. W.

BURIED IN A "HOOLE SKYN."—The following account (in part) of the embalming of the body of King Henry I., I have copied from Higden's *Polychronicon*, printed by Caxton in 1482:—

"Also the king's bowels were drawe oute of his bodye, and his brayne taken oute of his hede, and the body salted with much salt, and for to avoide the stench that had infecte many men it was at last closed in a hoole skyn, and yet myghte not the noyful odour be lette."

Will any reader of "N. & Q." inform me in what *skyn* the body was probably enclosed?

C. L. PRINCE.

CATERWAYS.—Whilst lately walking with a friend in Kent we lost our way, and were told to cross a field *caterways* in order to gain the main road. What is the derivation and meaning of this word?

H. LAMBERT.

THE SOCIETY OF COUSINS.—What were the nature and object of this society? I have an engraving, dated 1776, inscribed: "To the Imperial Sir, Officers, &c., of the Friendly Society of Cousins, These Arms are most humbly Dedicated by their Obedt. and very humble Servant, Cousin Oliphant."

St. John's Wood.

GEORGE ELLIS.

WAS JAMES VI. REALLY QUEEN MARY'S SON?—This startling question has been raised by one or two students of Scottish history, especially by the late Bishop Kyle, who was well known for his historical knowledge and collections of documents of that period. It is said that Cecil was sent to Scotland and there contrived the murder of Mary's son and the substitution of a child of the same age, and that a small coffin was discovered, with the letters "J. R." on it, near Queen Mary's room. I shall be glad of any further information.

HISTORICUS.

ABBOTTS.—Can you explain why *abbotts* is sometimes used for *abbot* in cases of churches or parishes? Kensington was attached to the abbey of Abingdon, hence the "Manor of Abbots" and the church of St. Mary Abbots, Kensington; but the vestry and other parochial boards use *abbotts* to this day. When did this spelling commence, and why?

A. O. K.

HERALDIC.—Can any of your readers tell me to what families the following coats of arms belong? On a stone in co. Donegal: A wall with an arch in the centre, and three towers, each having three turrets on top. Crest, a lion rampant. Motto, "Virtute et labore."

Per pale az. and ..., three cinquefoils, two in chief and one in base. Crest, a winged cinquefoil. Does it belong to Greuber? Does it belong to any of the French families settled in Ireland on the Revocation of the Edict of Nantes? Burke gives few of these French families in his *Armory*.

FLEUR-DE-LYS.

RICHARD HOWARD, LL.D.: HENRY MONTAGUE.—I should be glad of any information respecting the above. The former was receiver of the land tax in 1810, and the latter Master in Chancery, 1750. His arms were Arg., three fusils conjoined in fesse gules, between as many pellets.

M. S. T.

MUNDY OF MARKEATON.—I shall be glad of information concerning this family. It is mentioned, among others, by Sir Bernard Burke in his *Reminiscences*, &c., p. 118, as illustrating untitled families hereditarily noble. I am anxious to ascertain its remote origin, its history, the known descents from it as far as possible, and its arms.

SEARCH.

FAMILIES OF NICHOL AND ROUSE.—When the estates of John Power, Baron of Kilmeaden, in the co. Waterford, representative of one of the then great branches of the house of Le Poer, in the said county, were confiscated by the Parliament, they were allotted to one Henry Nichol (or at least he took out grants for them under the Act of Settlement and Explanation). His mural tablet still exists in the church of Kilmeaden. This states that he was son of Humphry Nicholl, of Penvoke, in the county of Cornwall, and Phillips, his wife, daughter of Sir Anthony Rouse, of "Rouse of Hallow," in the county of Cornwall. I wish to know if any of your correspondents can give me any account of the said families of Nichol and Rouse. Nichol's son died early in the eighteenth century, and the estates passed into the hands of John Otterington, alderman of the city of Dublin, from whom they passed through a family named Hayes into the hands of the St. Legers, Lords Doneraile. Could any one point out the connexion between Otterington and the St. Legers?

PHI.

LETTER OF COSMO DI MEDICI.—In the address outside a holograph letter of Cosmo di Medici which I possess, I am puzzled (and others with me) by a word, *Anglerie*. The whole address runs thus, the letters supplied being in brackets:—

"[Il]lus[tr]iss[im]o P[ri]ncipi et Ex[cellent]iss[im]o d[omi]no d[omi]no P[ri]ncipes S[er]v[us] Vice-Comiti, Duci Mediolani, P[ar]te Anglerie q[ue] Comiti[us] ac Chremone d[omi]no, d[omi]no meo singulariss[im]o."

Can any reader of "N. & Q." enlighten me? The letter is dated from Florence, March 24, 1455.

FRED. W. JOR, F.S.A.

Cathedral Library, Ely.

[*Moréri, Gd. Diet. Hist.* (Paris, 1750), gives *Angleria* as the Latin form of Angliera, a town of Italy on the western shore of Lago Maggiore, the capital of the county of that name, a province of the Duchy of Milan.]

NEWCASTLE NEWSPAPER: NAME WANTED.—In the recent biographical notices of Robert Ward, editor of the *North of England Advertiser* and other

local publications, and a man of whom Newcastle may well be proud, it is stated that in 1853 he started a small newspaper, of which only one or two numbers appeared, because the requirements of the then newspaper law had not been complied with. Will some one state the name of the paper, the date of its first and last issues, with any other details worthy of preservation?

CORNELIUS WALFORD.

Belsize Park Gardens.

QUERRE.—In the Plymouth Water Act (27 Eliz., cap. 20, 1585), among the reasons stated for a new supply of water being required, occurs the following:—

"The said Haven of Plymmowth, being one of the p[ri]ncipall Havens and Harbours of the West Parts of Englande, doth Daylie *querre* and fill w<sup>th</sup> the Sande of the Tynneworcks and Mines nere adioyning to the same, and in shorte Tyme wilbe utterly decayed yf some Redresse and speedie Remedie be not hadd," &c.

What is the meaning of the word *querre* used in this extract from the Act? Can your readers oblige me with any other examples of its use?

W. S. B. H.

TO RATCH.—The village joiner came here the other day to repair a window-cord. On taking out the sash, he remarked that the cord had *ratched* two inches. I have looked out for the word in all the dictionaries I have, and several glossaries. At last I found it in Halliwell, "*Ratch* (2), to stretch; to pull aunder, *Cumb.* (5) To tell great falsehoods, *Lincol.*" It seems strange that a Cumberland word should be found in Lincolnshire. Is it only another form of the Northumberland and Border word *raz*, which has the like meaning?

E. LEATON BLENKINSOPP.

Springthorpe.

"THE ANTIQUITIES OF HERCULANEUM."—I shall be glad to receive any information relative to the following work: "*The Antiquities of Herculanum*;" Translated from the Italian, by Thomas Martyn and John Lettise, Bachelors of Divinity, and Fellows of Sidney College, Cambridge, vol. i. part i. containing the Pictures." It was published by subscription, and printed in London, in 1773, by W. Bowyer and J. Nicholls. I wish chiefly to learn whether the work was ever completed; if so, where a copy may be seen, and what is the present value of the book.

ALFRED JEWELL.

BALTHAZAR GERBIER.—Where was Gerbier's house in London? Rubens stayed with him. He must have lived in great style, for a letter of 1628, quoted by Bryan, states that he entertained the king and queen at supper, which could not have stood him in "less than a thousand pounds." Vandyke painted his portrait in a family piece.

C. A. WARR.

Mayfair.

"THE BUTTERFLY'S BALL AND GRASSHOPPER'S FEAST."—In what year was this (now a well-known illustrated child's book) first published? I have heard that it was written at Bowood, on the occasion of some *fête* given there by the Marquis of Lansdowne of that day, but have no means of verifying the fact. I believe the writer was Mr. Roscoe, author of the *Life of Leo X.*, &c.

L. D.

CLOVE FOR CLAVE.—Have other poets than Tennyson used *clove* for *clave* as the past tense of *cleave*? See *Gareth and Lynette*:—

"Then with a stronger buffet he clove the helm  
As thoughly as the skull."

TIOUVLINGACEASTER.—Where shall I find the best discussion of the locality represented by the ancient Tiouvlingaceaster, which many have identified with Torksey, others with Newark and Southwell, but of which Mr. Green says, in his *Making of England*, "It seems certainly to be Farndon, a village not far from Newark"?

G. S. S.

KON: SWISS VILLAGES.—What is the meaning of the termination *kon* in the names of many villages in Switzerland, principally on the shores of the lake of Zurich? Dietikon, Pfäffikon, Sissikon, Zollikon, Schmerikon, Witikon, Bubikon, &c.

L. A. R.

"PORTRAITS OF AUTHORS."—D'Israeli (*Curiosities of Literature*), vol. i. p. 64, observes:—

"Marville justly reprehends the fastidious feelings of those ingenious men who have resisted the solicitations of the artist to sit for their portraits. In them it is sometimes as much pride as it is vanity in those who are less difficult in this respect. Of Gray, Fielding, and Akenside, we have no heads for which they sat; a circumstance regretted by their admirers, and by physiognomists."

Is this true with reference to Gray? Mr. Gosse, in his monograph on Gray, mentions several portraits, and I have before me now an engraving from the portrait of Eckhardt.

J. B.

AUTHORS OF QUOTATIONS WANTED.—

"Sweet, I have gathered I in the wood  
These April flowers for you;  
I would not have them, if I could,  
Not fade, as others do."

H. E. WILKINSON.

"Death cannot come  
To him untimely who is fit to die;  
The less of this cold earth the more of heaven,  
The brief, r life the earlier immortality."

H. KIRK.

Replies.

THE FESTIVAL OF THE POPE'S CHAIR.

(6th S. vii. 47, 72.)

The chair referred to is not the Pope's chair in the sense that it is ever in any way used

by him. Those who have visited the Vatican basilica must be aware that the chair in question, raised up high as it is, could only be rendered accessible by means of a ladder. It is one of the most conspicuous objects in St. Peter's. Enclosed in a handsome gilt bronze case, having the form of a throne, it is placed at the extreme end of the tribune, and faces all who enter the basilica. Supporting it are four colossal bronze figures, representing four great doctors of the church, two of the Greek and two of the Latin rite. These are St. Athanasius and St. Chrysostom, St. Ambrose and St. Augustine of Hippo. I must deny that the chair is adored. It is venerated or respected; and the correct theological term for such veneration, respect, or *cultus* as is given to inanimate objects of this class is relative *dulia*. The assertion that it was examined by the French is a fable; and Lady Morgan is completely in error when she states that it bears a Mohammedan inscription. There is nothing whatever of the kind about it. The chair is just such a one as the apostle may have found and used in the house of the senator Pudens. It is entirely of Roman workmanship, and, though constructed of wood, is faced almost throughout with ivory, beautifully and delicately wrought. The front has eighteen small compartments, surrounded by ornaments of pure gold, and in these are contained the bas-reliefs, which represent, as stated, the exploits of Hercules. The sides and back are ornamented with pilasters and arcades, and the back has a pediment, the tympanum of which, together with the mouldings beneath, are, like the bas-reliefs, of finely wrought ivory. On each side are rings through which the poles were passed when the seat was used as a *sella gestatoria*. It is, in fact, a curule chair. That the early Christians, knowing well that "an idol is nothing," had no scruple in employing for religious purposes various objects having pagan representations on them, those who have any knowledge of early Christian antiquities will readily admit. Thus, sarcophagi, sculptured with pagan subjects, were not only used for Christian sepulture, but for baptismal fonts and altars; and the vine paintings still to be seen in the church of S. Costanza are considered by some to be of Bacchic origin. The pagan sculptures of this chair at St. Peter's do not, therefore, afford any argument against its authenticity. Nor is the fact of its preservation to be greatly wondered at. In the apostolic churches it was the custom during the early ages of Christianity to preserve with care and veneration the chairs of the first bishops. Those of St. James and St. Mark were to be seen respectively at Jerusalem and Alexandria in the fourth century (Eusebius, *Hist. Eccles.*, lib. 7, c. 19, edit. Turin, tom. i. pp. 301, 326; Nicephorus, *Cal.*, lib. 6, c. 16; *Acts of S. Peter of Alexandria*, ap. Baron, ad an. 310); and St. Mark's chair was held in such respect by

St. Peter of Alexandria, one of the successors of the evangelist, that he refused to occupy it, and would only make use of its footstool. The chair of St. Peter at Rome is alluded to, perhaps, by Tertullian (*De Præscrip. Hæretic.*, c. 36), more clearly by St. Optatus (lib. 2, *Adv. Parmenian.*), and, without doubt, by Eusebius of Pavia, who, in the year 503, speaks of the "*gestatorium sellam apostolicæ confessionis*" (in *Labb. Concil.*, tom. iv. Par. 1671, pp. 1356c and 1358n).

And now with regard to the Mohammedan inscription. Lady Morgan has evidently confused the chair at Rome with a certain other chair that exists in the church of S. Pietro di Castello, in Venice. This latter does, it must be acknowledged, bear a Mohammedan inscription, engraved in Cufic characters, on its back. The chair, however, is not treated with any special respect. Though popularly called "the chair of St. Peter," it does not occupy a place of honour, but is merely set against a wall, between the second and third altars, on the right hand side of the church. A tablet above states that it was presented in the year 1310 by the emperor Michael Palbus to the doge Peter Grandonico, or Gradenigo. Quadri's guide-book terms it "a very ancient marble chair, believed by the vulgar to be the one used by St. Peter at Antioch," and then adds an account of the Arabic inscription. But the very fact of the existence of this chair does not seem to be generally known even in Venice. For a full account of the two chairs see Cardinal Wiseman's *Essays on Various Subjects*, vol. iii.

To Mr. PLATT's interesting account of the inscriptions on the Pope's chair, it ought in justice to be added that Cardinal Newman, in his *Lectures on Catholicism*, p. 241, says, that inquiry was made, and it turned out that the chair of which Lady Morgan had spoken was at Venice, not at Rome; that it had been brought thither by the Crusaders from the East, and therefore might well bear upon it the Mohammedan inscription; and that tradition gave it to be the Antiochene chair of the apostle, and not the Roman. Godfrey Higgins, in his *Anacalypsis*, i. 693, indulges in some very rash conjectures on the purpose of the Arabic inscription. NE QUID NIMIS.

The last word on this interesting subject—I mean on the *Cathedra Petri*—was said, and is to be read, in *Two Memoirs on Saint Peter's Chair, preserved at Rome*, by Mr. Arthur Ashpitel, F.S.A., and Mr. Alexander Nesbitt, F.S.A., published by the Society of Antiquaries in 1870. I would recommend the perusal of these valuable memoirs to Miss BUSK. She will not regret the time expended in so doing. H. C. C.

May I supplement Miss BUSK's complete answer to Mr. PLATT by saying that in the *Weekly Register* of to-day (January 27) there is an account

of the observance at Rome of the feast of St. Peter's chair upon January 18, with some interesting facts about the chair itself? I was surprised to find Mr. PLATT resuscitating the old fictions connected with the subject, and that he should speak of its being "exposed to the adoration" of the people." JAMES BRITTEN.

[A. N. and E. R. next week.]

EARLY MARRIAGES (6th S. vi. 317).—A more remarkable instance of early marriage than that quoted by H. occurs in the case of Maurice, Lord Berkeley, the third of that name, as related by Smyth, the Berkeley antiquary, in his *Lives of the Berkeleys*, which I am at this time, with the permission liberally accorded by Lord Fitzbarding, editing for the members of the Bristol and Gloucestershire Archaeological Society. I will state the account of it shortly in Smyth's own quaint language:—

"If those two records of inquisitions in the counties of Gloucester and Somerset [Escheat 15 Elw. II. No. 46], found by this lord after the death of his father, have this lord's age aright, to whose belief I am also tied by other observations concurring (and he best knew his own age that sett it down), then was this lord Maurice born in the year 1281, being the ninth of King Edward the first, and near the month of April, wherein his grandfather the Lord Maurice dyed; And was by his father the last Lord Thomas married at Eight yeares old. In the 17th of that King, to Eve, daughter of Eudo lord Zouch, and of the Lady Millicent de Monte Alico his wife; and was by her made father of Thomas, his eldest son, before hee was fourteen yeares old himself. Neither was his wife above that age, which I am as unapt as any to give faith unto; Howbeit when I see and handle this lord's birth in y<sup>e</sup> ninth year of King Edward the first, And find him to be married in y<sup>e</sup> seventeenth of that Kinge and himself but forty yeares old at y<sup>e</sup> death of his father in the beginning of the fiftenth year of King Edward the second. And when he himself dyeth in May in the Nineteenth year of the said King, Anno 1326, and leaveth Thomas, his said son and heir, then thirty yeares old and upwards (all which by their offices, deeds, and other Evidences appears very manifest). I would gladly think otherwise, but Truth will not permit mee."

JOHN MACLEAN.

Bicknor Court, Colc.f.r.l.

These early marriages were not at all uncommon at the period H. mentions, and for a century later, if not more. They were chiefly in the upper classes, and were generally arranged by the families so as to join estates lying near to each other. For instance (*temp.* Hen. VIII.), Margaret, daughter of Richard Smith, Esq., heiress of Shirford (near Nuneaton, in Warwickshire), was married to William, third son of Sir John Lyttleton; the children were both nine years old. Generally the custom followed with these marriages was that after the ceremony the bride lived with her parents for some years, and the bridegroom continued his education or was sent abroad with a tutor for the same time. Both Evelyn and Pepps married very



youthful wives; I think that Evelyn's wife was fourteen years old when he married her, and that Peppys's was fifteen or sixteen. I have not the books to refer to, but I think that Mrs. Evelyn stayed a year or two at Paris with her family before coming to England to her husband. I cannot think of instances to which I could refer now, but on looking at visitations of the sixteenth and seventeenth centuries, and other historical and genealogical papers, numerous cases occur.

STRIX.

Not only in the days of good Queen Bess and earlier, but very much later in our history were such marriages allowed. To take an instance in the Georgian period, this entry is in "The Chronological Diary" appended to *The Historical Register*, vol. vi., for the year 1721, June 8: "Charles Powel, of Carmarthen, Esq., of about eleven Years of Age, marry'd to a Daughter of Sir Thomas Powel, of Broadway, Bart., decess'd, aged about 14." The young lady's only brother had died on March 21 preceding. Often did a guardian having control of a wealthy ward find it convenient not to delay the promotion of a marriage of the ward with one of his own kith and kin, though not always by any means was it considered necessary that there should exist between the couple the sentiments which induced Dickens's "young gentleman not eight years old to run away with a fine young woman of seven."

W. E. B.

I may mention a similar instance which occurred nearly one hundred and thirty years later than the marriage to which H. refers, in a family which my mother now represents, viz, the Shaws of Ballytweedy, co. Antrim. Henry Shaw (son of John Shaw, of Ballytweedy, and grandson of Capt. Shaw, High Sheriff for county Antrim, 1693, who was attainted by King James's Parliament) was married in the year 1721 to his cousin Mary (only child of Patrick Shaw, of Brittas, co. Antrim), when "neither of them was yet fifteen years old"; and the old document from which I am quoting goes on to say that the father of this equally precocious bridegroom "continued to manage for the young couple, and had not long survived their coming of age." Their eldest child was born in 1723. Henry Shaw died in 1775, a year after the birth of his great-grandson, Thomas Potter, of Mount Potter, co. Down.

WALTON GRAHAM BERRY.

Broomfield, Fixby, near Huddersfield.

An instance of early marriage even more curious than that mentioned by H. is the marriage of Elizabeth, daughter of Thomas, Lord Clifford, of Skipton Castle, in the fifteenth century, to Sir Robert Plumpton, of Plumpton Castle. The bride was six years of age, and the bridegroom not much more. The husband died three years after marriage, and the "widow" was united to his brother William when she had gained the age of twelve

years. Dodsworth preserved for us the document from which the above information is given in *Whitaker's History of Craven*.

W. H. DAWSON.

Skipton.

In recently making a search through several of the old county histories I found that excessively early marriages were of very frequent occurrence, the parties in many cases being considerably younger than the pair H. mentions. Was there a system of betrothal which, badly recorded, we perforce confuse with actual marriage?

WILFRED HARGRAVE.

Lionel, Duke of Clarence, third surviving son of King Edward III., was married very young to the heiress of Ulster; the wedding took place in 1352, and as the prince was born in 1338 he was a juvenile bridegroom of fourteen. I have not been able to secure the real age of Lady Elizabeth de Burgh, but I conclude that she was younger.

A. H.

There seems to be evidence that a little before 1646 a certain Jane Rookes was married when but twelve years of age. See *Sixth Report of Historical MSS. Commission*, p. 114.

EDWARD PEACOCK.

THE COOMBH MELA AT ALLAHABAD (6th S. vii. 23).—I can answer the inquiries of your correspondent on this subject upon good authority as follows:—

1. It is only the confluence of the Jumna and the Ganges which is sacred to the Hindu.
2. Because these rivers flow down from the Himalayas, the dwelling-place of the gods.
3. "*Magh*, or *Magha*, the month so called, the 10th of the Hindu year, when the sun enters Capricorn, when the full moon is near the asterism. *Magha* (January and February). On the first of the month so called, according to solar computation, or the first lunation of the moon, that is, the day of the new moon, a great festival is observed in Upper India, when bathing in the sea at Ganga-Sagara, or the mouth of the Bhadrinatha, is considered of peculiar efficacy."—*Wilson's Anglo-Indian Dictionary*.
4. "*Mela*, a fair, or assembly of people, periodically at some particular spot, usually on a religious festival, but at which traffic is carried on, and amusements are provided."—*Ibid*.
5. The benefit to be derived from bathing at the junction of the sacred rivers is the washing away of sins.
6. *Coombh* is a grand cycle of years, and twelve is such a number.
7. Nothing is more variable and shifting than the course of a river in India. Within another *coombh* of twelve years the two grand rivers may have ceased to meet, and be rolling seaward by other and different channels, of which event possibly some present indication may have given rise to the passage in the East Indian Railway report as quoted by your correspondent.

There is an article on the Magh Mela of Allahabad in the January number of *Modern Thought*, which might interest your correspondent.

M. P. BLYTH.

SCHILLER'S "PEGASUS IM JOCH" (6th S. vi. 469, 542; vii. 16).—According to my opinion, Schiller did not intend to convey any particular notion in choosing the name of Haymarket as the place where Pegasus was sold. He probably chose it as an "outlandish" name merely, wishing to place the scene of the imaginary horse-market in some foreign country. For this purpose the name of Haymarket must have appeared to him the more suitable on account of the similarity between the English "market" and the German "Markt." As regards the faulty rhythm of the first line of the above poem, it should be remembered that Schiller very frequently took a poetical licence with foreign names, thus using in his *Wallenstein* the names of "Maradas" and "Slawata" as amphibrachs instead of as dactyls. The termination *et* in German nouns is, besides, usually long; we must therefore scan the last words of line one thus, *an Häymärket*, pronouncing the final syllable *et* long to rhyme with *poet*, however much this may jar on English ears. In conclusion, I cannot help adding that all the commentaries on Schiller's poems which I have seen explain the name of Haymarket wrongly, some confounding it with Smithfield, "where also women were sold," and others putting it down as a town in England where the same "wife-traffic" was carried on.

C. A. BUCHHEIM, PH.D.

King's College, London.

ERASMUS ON KISSING (6th S. vii. 69).—The passage wanted is probably that quoted by Mr. W. B. Rye in his interesting *England as seen by Foreigners*, pp. 260-61, from *Erasmus Epistole*, fol. Basil, 1558, p. 223, and put by me in a note to my *Harrison's Description of England in Shakspeare's Youth*, pt. i. p. lxi (New Shakspeare Society):—

"Here [in England] are girls with angels' faces, so kind and obliging that you would for prefer them to all your Muses. Besides, there is a custom here never to be sufficiently commended. Wherever you come, you are received with a kiss by all; when you take your leave, you are dismissed with kisses; you return, kisses are repeated. They come to visit you, kisses again; they leave you, you kiss them all round. Should they meet you anywhere, kisses in abundance; in fine, wherever you move, there is nothing but kisses."

F. J. FURNIVALL.

CHATTERTON'S WRITINGS (6th S. vi. 404).—The magazine contributions of Thomas Chatterton are collected, notably in the edition of 1777 (published by T. Payne & Son, at the Mews Gate), and, I suppose, in later editions also. Besides the paper on *Edius* (the third of the "Hunter of Oddities" series), there is also a paper on the "Antiquity of

Christmas Games"; another on the "Origin, Nature, and Design of Sculpture"; "The Adventures of a Star"; "Maria Friendless"; "The False Step"; "Memoirs of a Sad Dog"; "Tony Selwood"; four papers on "Oddities"; "Astrea Brokeage"; "The Unfortunate Fathers"; and two or three short anecdotes, of which the following may form a fair example:—

"After Chaucer had distributed copies of the tale of Piers Plowman, a Franciscan friar wrote a satiric maumery [*sic*] upon him; which was acted at the monasteries in London, and at Woodstock before the Court. Chaucer, not a little nettled at the poignancy and popularity of the satire, meeting his antagonist in Fleet Street, beat him with his dagger; for which he was fined two shillings, as appears by a record of the Inner Temple, where Chaucer was a student."

It has often surprised me that no really popular life of Chatterton is accessible. I wrote a paper on the "Marvellous Boy" for the *Gentleman's Magazine*, November, 1878, and had little to work upon except the *Life of Chatterton* by Dix, and the introductory preface to the collected edition of his *Works* to which I have already alluded. I remember that Mr. Sala then gave me some valuable suggestions, and was most kind in putting me on the track of information. But we want a popular monograph of Chatterton; let us hope that this may soon be supplied to us. I cannot forbear, in conclusion, to quote the last paragraph in one of his letters to the editor of the *Town and Country Magazine*. It will serve to raise the veil on the misery of that young life, and make us at once deplore Chatterton's misfortunes and heartily congratulate ourselves on the fact that we live in more halcyon days:—"Permit this, then, to appear in your universally admired magazine; it may give some entertainment to your readers and a dinner to your humble servant," &c.

RICHARD EDGUMBE.

33, Tedworth Square, Chelsea.

THE ENGLISH ANCESTRY OF LONGFELLOW (6th S. vi. 421, 495).—In chat with my excellent friend and neighbour, Mr. Henry Sewell Stokes, whose office of Clerk of the Peace for Cornwall brings him near me, I mentioned this subject, just started in "N. & Q." My friend, the author of *The Vale of Lanherne*, *The Chantry Owl*, *Memoirs, a Life's Epilogue*, *Rastormel*, and much more delicious poetry, tells me that he had a correspondence with the late poet Longfellow in the year 1876 respecting the latter's intended publication of *Poems of Places*, in which he wished to insert some verses of Mr. Stokes's. Mr. Stokes felt honoured by this request, gave ready assent, and many of his compositions will be found in the two volumes so named which Messrs. Macmillan & Co. published.

In one of Longfellow's letters, dated Cambridge, U.S., April 7, 1876, he writes to Mr. Stokes as follows: "Your own middle name suggests kin-

ship. The first of my name who came to this country married Anne Sewell, of Newberry, and as I am descended from her, perhaps we are in some way cousins."

Mr. Stokes, in replying to this letter, wrote to Mr. Longfellow that his own mother was Anne Sewell, daughter of James Sewell, a wine merchant of Bristol, who, on the death of her father and mother, in the early part of this century, accompanied or followed her brother James, a proctor and notary, to Gibraltar, probably in 1806; that in 1807 this Ann Sewell married Henry Stokes, a merchant of Gibraltar; and that the writer, Mr. Henry Sewell Stokes, now in his seventy-fifth year, was the eldest child of this marriage.

James Sewell, the proctor, died at Gibraltar many years ago, at an advanced age, and all his brothers and sisters are dead. He informed Mr. W. M. Stokes (a brother of Mr. H. S. Stokes), now a barrister at Gibraltar, that his father, James Sewell, of Bristol, was of the family of Dr. Sewell, a civilian lawyer, and Sir Thomas Sewell, Master of the Rolls. These probably lived in the last century.

My friend has not had time to work out of these few particulars fuller details and proofs; but I offer them, thinking they may possibly elucidate a subject in which Longfellow was manifestly interested.

T. QUILLER COUCH.

Bodmin.

MR. ELLIS's statement that no one has offered to search the York wills for particulars respecting the poet's ancestors is not correct, as Mr. S. Margerison has noted all wills of the family *ante* 1700, which, with other notices, he proposes to insert in the notes to the second volume of *Calverley Parish Registers*, now in the press. I have met with several notices of the family after 1520, and have a sketch at hand, by the Rev. Robert Collyer, of New York, for our forthcoming volume, *Ilkley, Ancient and Modern*. Mr. Dawson, also, in his new *History of Skipton*, shows that he has devoted some attention to the subject; but with all these endeavours, the work is far from being perfect. I am disposed to think that we must abandon the Longvillers theory—indeed, I have never adopted it. Yet we have an important family near, the change of whose name is certain, and the difficulty as great, viz, Maud, anciently Montault. The Longfellows of Ilkley had members who were called before the court for cutting yew, keeping "dogges," and Margaret Longfellowe was "ducked" once or twice, to cool her hot, if not slanderous, tongue. From a letter in Mr. Collyer's sketch, dated 1680, we learn that "Bro. Longfellow's father, William Longfellow, lives at Horsforth, near Leeds. Tell him Bro. has a son William, a fine likely child." This letter was written by Judge Sewall, of Boston, whose sister William Longfellow had married a couple

of years before. What is particularly wanted now is the baptisms of all the William Longfellows, born about 1651, whose fathers were named William, and, so far as we can obtain them, all the baptisms of the elder William Longfellows born about 1624. This research certainly leads us to a William Longfellow, of Ilkley, father of William Longfellow, of Ilkley, born 1624, who probably removed a few miles away to Horsforth, and was the father of the emigrant.

J. HORSFALL TURNER.

Idel, Bradford.

Guesses as to the origin of family names are, like most other guesses, of little value. It may, however interest some of your readers to know that in 1 Henry VII. a Thomas Longfurlange was a tenant of the manor of Kirton-in-Lindsey, in Misson. I have derived this information from the court roll of the manor for that year.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LOWTHIER YATES (6th S. vii. 48), of Catharine Hall, Cambridge, took the degree of B.A. in 1750, of M.A. in 1754, B.D. in 1774, and D.D. in 1780. He was made Master of Catharine Hall in 1779. These particulars are contained in the *Graduati Cantabrigienses*, edition of 1846. From Gunning's *Reminiscences of Cambridge* we gather that Dr. Yates served the office of Vice-Chancellor in 1794-5. A description of the doctor's person is given by Gunning, *ibid.* :—

"He was low in stature, remarkably fat, his form was spherical.....he appeared to a person following him not very unlike a turtle walking on his hind legs. I [Mr. Gunning] was accompanying him to St. Mary's on a Saint's day when I heard the sound of a very jovial party breakfasting in King's Parade. One of them, looking out of the window, saw us approach, and before we got opposite the house they all joined in a very loud and noisy song, of which the following words were very distinctly heard:—

"Gadsnoons, Gadsnoons,

Lowthier Yates in pantaloons!"

These words were often repeated."—Gunning, vol. ii. p. 7. The sequel of the incident is told by Mr. Gunning, but amounts to little more than that the chief offender, whose name was Le Grice, apologized and was forgiven by the good-natured dignitary. A few more particulars of Yates's year of office are contained in Cooper's *Annals of Cambridge*, *an.* 1795.

CANTAB.

He succeeded Kenrick Prescott, D.D., as Master of Catharine Hall in 1779, and was succeeded by Joseph Procter, B.D., in 1793.

W. A. M. BROWN.

JOHN WAINWRIGHT (6th S. vii. 49).—John Wainwright was born at Stockport, and probably migrated to Manchester about 1750. He was appointed organist of the collegiate church of that town on May 12, 1767, and died in January of

the following year, 1768. He published *A Collection of Psalm Tunes, Anthems, Hymns, and Chants for One, Two, Three, and Four Voices*, in oblong folio, in the year 1767, but the tunes in that work are all unnamed. It may be that his admirers called his popular tune "Stockport" in order to associate it with the composer's birthplace—at all events, this appropriate name was attached to it for many years, until some meddlers renamed it, variously "Dorchester," "Yorkshire," "Motttram." Wainwright was an excellent performer on the violin and organ. Josh. Bates was wont to say that he obtained his first notion of grand organ playing from listening to the performance of Wainwright on the organ in the collegiate church.

It is easy to understand how the error has crept in that John Wainwright resided at Liverpool—by the way, he was not a Mus. Doc., but his son Robert was, and he, succeeding his father at Manchester, afterwards removed to Liverpool, where he was appointed organist of St. Peter's Church on March 1, 1775. He was a voluminous composer, and died July 15, 1782, aged thirty-four. When Robert left Manchester he was succeeded by his brother Richard, who was also an able musician and composer; at his brother's death he removed to Liverpool, and succeeded him at St. Peter's; he died, aged sixty-seven, August 20, 1825. There was another brother, William, who was also a musician and composer; he was a "singing man" of the Collegiate Church, Manchester, also a music-seller and performer on the contra-basso; he died July 2, 1797. W. H. CEMMINGS.

JOHN GUMLEY (6th S. vii. 62).—I have met with more than one contemporary allusion to John Gumley's trade as a glass and china seller, but cannot, unfortunately, lay my hand at the moment on any reference save one to Steele's paper in the *Spectator* for Oct. 14, 1712:—

"So though we are at this day beholden to the late witty and inventive Duke of Buckingham for the whole Trade and Manufacture of Glass, yet I suppose there is no one will aver that were his Grace yet living, they would not rather deal with my diligent Friend and Neighbour Mr. Gumley for any Goods to be prepared and delivered on such a Day than he would with that illustrious Mechanic above mentioned."

I know not on what authority Malcolm says (*Londinium Redivivum*, 4to, 1807, vol. iv. p. 302), "John Gumley rented all the upper part of this building in 1714 as a warehouse for pier and other glasses, framed and unframed." MOY THOMAS.

DEAN OF HARTINGTON (6th S. vi. 407).—The office of Dean of Hartington, co. Derby, is said by the Rev. J. C. Cox to be "of post-Reformation origin" (*Notes on the Churches of Derbyshire*, ii. 484). Lysons remarks (*Mag. Brit.*, 1817, v. 176):—

"When Hartington commons were inclosed in 1798, the late Earl Beauchamp, then William Lygon, Esq., being impropror of the great tithes, had an allotment

in lieu of them, which allotment he afterwards sold to Sir Hugh Bateman, Bart. In right of the rectorial estate Sir Hugh Bateman is patron of the Deanery of Hartington. The dean has the ecclesiastical jurisdiction of the parish, the probate of wills, &c., it being exempt from the authority of the Bishop and the Archbishop."

The late Rev. John Bateman, Rector of West Leake, was Dean of Hartington until his death, which occurred recently, having been presented by the trustees of the late Sir Hugh Bateman, his uncle, in 1852.

In the collections of the late Mr. Bateman, of Lomberdale House, was the ivory seal, which is thus described in the *Descriptive Catalogue* (Bakewell, printed for the Author, 1855, 8vo. p. 271):—

"Ivory Seal of a Rural Dean of Hartington, inscribed round the edge: 'x Sigil. Thom. Harvey. Decani. de Hartington. cum. membris.' The gift of Mr. Yates in 1820.

"The handle of the seal forms a salt-cellar, and the face, which is of pointed oval shape, is engraved with the following singular devices:—At the top is the sun; a little lower, on the dexter side, is a crescent to indicate the moon; on the sinister is a hand issuing from the clouds holding a pair of balances; beneath the clouds are seven stars. Under the balances is a label, extending across the seal, inscribed 'VINCIT. QVI. PATITVR'; and lowest of all is a shield bearing in chief six crescents, in base, an arm in armour holding a dagger. It appears from the Hartington register that Thomas Harvey was vicar of the parish from 1635 to 1648."

After the death of Mr. Bateman, a large proportion of his Derbyshire collections was sent by his son to the Sheffield Museum; I am not aware whether or no the above interesting seal is included amongst the objects thus bestowed.

ALFRED WALLIS.

DECIPHERER TO THE KING (6th S. vi. 408).—Though unable to explain what the duties were annexed to this office, yet the following extract from *The Remains of Thomas Hearn* may prove an illustration of it, and of the Willes family by whom it was held. It also incidentally notes the custom prevalent in the early part of the last century of addressing unmarried ladies by the title Mrs., and another instance of this custom may be seen in the crypt of St. Paul's Cathedral in a monumental inscription to the memory of an unmarried daughter of Sir Christopher Wren. In Westminster Abbey may also be seen the monument of an unmarried lady styled in the epitaph "Mrs. Mary Kendall":—

"Feb. 6, 1718/19. On Monday morning last, Mrs. Jenny White, daughter of Alderman White of Oxford, was married in Merton college chapel, to Mr. Willes, of Oriel College, who is King George's decypherrer, and hath lately got a very good parsonage in Hertfordshire. This gentleman is one of the *Constitutioners*, as they are called, and is a very great whig, as is also Alderman White, whose eldest daughter, Mrs. Mary White (looked upon as a great beauty, as Mrs. Jenny is also handsome) married a gentleman of University coll. who had little or nothing (though he hath got some preferment since), at the same time that she might have had Mr.

now Dr. Robert Clavering, who hath got about a thousand a year, as her father would fain have had her. There is a third daughter, who is the youngest, and is about 14 years of age. Mr. Willes and Mrs. Jenny took coach, and went out of town immediately after they were married."—Vol. ii. p. 89.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE SUN AND WHALEBONE (6th S. vi. 408).—In the *History of Signboards* it is suggested that this sign, which is to be seen at Latton, in Essex, originated from a whalebone hanging outside the house, or that the landlord had laid the foundation of his fortune as a rag merchant.

EVERARD HOME COLEMAN.

71, Brecknock Road.

This sign is most likely one of a class of which there were several instances in the neighbourhoods of Rotherhithe and the East of London. The Greenland Docks were in the first-named parish. Either the sign was painted on the blade-bone of a whale, or, there being tea-gardens attached to the house, the jawbones of a whale were erected by way of an archway at the entrance. I doubt not that with the help of "old Jamaica" the vertical and midnight suns were often brought into communion.

B. C.

"THE DEATH-TICK" (6th S. vi. 385).—May I be allowed to quote from an article by myself in *Belgravia* for March, 1881?—

"In Lancashire, where the death-tick is still feared, it is reported as 'a curious circumstance' that the real death-tick must only tick three times on each occasion. When we remember that Mr. Darwin says that death-ticks (*Anobium tessellatum*) are known to answer to each other's ticking, or, as he has personally observed, a tapping noise artificially made, it is evident that if a Lancashire maid is disturbed by the three dread ticks she should wait for answering ticks, or stimulate them by an artificial tick, before allowing her superstitious fears to get the better of her reason."—Vol. xlv. p. 106, "Passages of Approaching Ill."

The passage in Darwin's works to which I referred was the following:—

"The belief that the stridulation serves as a sexual call is supported by the fact that death-ticks (*Anobium tessellatum*) are well known to answer each other's ticking, and, as I have myself observed, a tapping noise artificially made," &c.—Darwin's *The Descent of Man*, p. 306.

The most exhaustive account of the death-tick with which I am acquainted is contained in an article, "Concerning Insects commonly called Death-Watches," by the Rev. W. Haughton, M.A., F.L.S., which appeared in *Nature and Art* of Oct. 1, 1866. Mr. Haughton's conclusion is as follows:—

"I may mention that a friend of mine told me that the summer before last he heard a peculiar ticking sound proceeding from a picture-frame in his sitting-room, and that upon his taking the frame from the wall on which it hung and placing it upon the table he con-

tinued to hear the same sounds; anxious to discover the author of them he took the frame to pieces with the greatest care, and discovered within it a minute spider, and a specimen of what, from his description of it, I doubt not was an *Atropos pulsatorius*. I think this matter, so long a *quæstio verata*, has been thus finally set at rest, and that *Atropos pulsatorius* is certainly one of the insects popularly known as death-watches.

"Since the above was written I have examined a number of these minute insects, which I find abundantly in my house. The *Atropos pulsatorius*, which is about one line in length, is entirely destitute of wings, the female is broader than the male, and has the antennæ much larger. The sex can readily be distinguished by pulling the body in two with the points of two needles; I have not yet succeeded in my endeavour to hear the ticking sounds."—*Nature and Art*, vol. i. p. 133.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

BUNTAN A ROYALIST OR A PARLIAMENTARIAN (6th S. vi. 409).—Mr. Froude's remarks upon this point are interesting:—

"At this crisis Bunyan was, as he says, drawn to be a soldier; and it is extremely characteristic of him and of the body to which he belonged that he leaves us to guess on which side he served. He does not tell us himself. His friends in after life did not care to ask him, or he to inform them, or else they thought the matter of too small importance to be worth mentioning with exactness. There were two traditions, and his biographers chose between them, as we do.....Probability is on the side of his being with the Royalists. His father was of the 'national religion.' He himself had as yet no special convictions of his own. John Gifford, the Baptist minister at Bedford, had been a Royalist. The only incident which Bunyan speaks of connected with his military experience points in the same direction."—*Bunyan* ("English Men of Letters"), pp. 11-13.

E. H. MARSHALL.

OLIVER CROMWELL AS "TACTUS" (6th S. vi. 366; vii. 31).—Noble also ascribes this anecdote to the time when Cromwell "was at the Free Grammar School at Huntingdon." His speech, on stumbling over the crown and regalia, was as follows:—

"Was over man so fortunate as I,  
To break his shins at such a stumbling block!  
Roses and boys packe hence: this crown and robe  
My brows and body circle and invest!  
How gallantly it fits me! sure the slave  
Measured my head that wrought this coronet!  
They lie, who say complexions cannot change:  
My blood's ennobled, and I am transform'd  
Unto the sacred temper of a King.  
Methinks I hear my noble parasites  
Styling me Cæsar, or great Alexander,  
Licking my feet, and wondering where I got  
This precious ointment:—how my pace is mended!  
How princely do I speak! how sharp I threaten!  
Peasants, I'll curb your headstrong impudence,  
And make you tremble when the lion roars:  
Ye earth-bred worms!—O, for a looking glass!  
Poets will write whole volumes of this scare!  
Where's my attendants!" &c.

If the incident of the dream—for which he was flogged by Dr. Beard—be true, and which, despite the flogging and his father's displeasure, he was

said to be fond of repeating to his uncle Steward (Sir Philip Warwick's *Memoirs*), one can readily imagine with what enthusiasm he would deliver the foregoing soliloquy.

CUTHBERT BEDE.

TUESDAY UNLUCKY (6th S. vi. 286).—DR. HYDE CLARKE and also R. H. B. (6th S. vi. 317) both write regarding this superstition, and the latter inquires if any one has met with it further west or north than Rome. On Wednesday, June 25, 1879, I happened to be passing a building in this fortress lavishly decorated with flags, and on inquiring the reason of the display was informed that a "St. John's Day ball" was to be given there in the evening. I remarked, "Yesterday was St. John's Day." "Si, Señor," was the reply; "but yesterday was also Tuesday, and that day is considered inauspicious as well as Friday by Gibraltarians." The superstition is not confined to Gibraltar, but is prevalent throughout Andalucía, and I imagine throughout the whole Peninsula. The Castilian proverb says, "En martes ni te cases ni te embarques" (on Tuesday neither marry nor embark in any enterprise). I may add that there is a Sevillian Opera Company at present in this city. The first performance was announced for Saturday 18th ult., but on account of the indisposition of one of the principal artists the opening night had to be postponed. The Impresario, Don Ventura Sanchez, was about to announce that the first night would be on November 81, but his company would not hear of such a thing, as that date fell on a Tuesday.

R. STEWART PATTERSON.

Gibraltar.

Guastalla, "Preambolo" to *Canti Popolari del Circondario di Modica*, gives the reason for Tuesday being considered unlucky in the tradition that Judas was born on that day; and to the local version of the Roman distich I have already given on the subject (6th S. vi. 317) adds the following:—

"Li sonna di lu luni, e di lu marti  
S' un su' veri, su' partii."

R. H. BUSK.

"FOIN": "FOINSTER" (6th S. iii. 328).—Under the above heading I inquired as to the origin of the word *foin*, used by Pitt, Wilberforce, and other friends in 1784, in the sense of to idle, trifle, recreate. The word frequently occurs in old writers in the sense to thrust with a weapon. Richardson has many quotations, from Chaucer downwards, and Shakespeare uses the word in that sense in *Much Ado about Nothing*, *King Lear*, and *Merry Wives of Windsor*. But in the *Second Part of Henry IV.* (II. iv.) it occurs with quite a different meaning, as if in the convivial sense implied in the quotation from Wilberforce (*Life*) in my first query. Doll Tearsheet says, "When wilt thou leave fighting o' days and foining o' nights?" I asked (6th S. iii. 328) whether *foin*, as used by Pitt and the others, were merely a fanci-

ful word used playfully by them, and perhaps of their invention. From the above speech of Doll's, *foin* seems to have had a second meaning, very much the same as rollicking, roystering; for she puts foining in direct contrast to fighting and thrusting. Mistress Tearsheet is not a desirable or a safe person to quote from, and perhaps her language was offensively figurative. Where did Pitt and his friends get their *foin* and *foinster* from?

J. DIXON.

ALKBOROUGH CHURCH, LINCOLNSHIRE (6th S. vi. 446, 497).—I must apologize very heartily to Mr. EXTON for my mistakes about this matter. Indeed, when I read his rejoinder to my discoveries, I felt much like Jonathan Oldbuck on the Kaim of Kinprunes, when the bedesman interrupted his speculations with the celebrated words, "Prætorian here, Prætorian there, I mind the bigging o't." I should explain that my visit to Alkborough Church took place in the twilight of a gloomy November afternoon, that I could not find the parish clerk, and that I had to leave after a very short examination of the font cover. The figure of Noah and his dove I could only make out at all by holding the cover obliquely between me and what light fell upon it from the windows. It is, perhaps, not to be wondered at that I was "at sea" in most of my remarks. My main contention, however, was that it is a pity to see the old Norman font thrust into a corner. When I hear of any steps being taken to restore either church or font I will certainly make the best amends I can for my hasty paragraph by sending a mite towards the good work.

PELAGIUS.

TRANSPLANTED TEETH (6th S. vii. 17).—MR. EDGUMBE refers to an example given by Petrus Borellus, of "a tooth drawn out and transplanted." Some years ago my dentist, the late Mr. Maclean, of Wimpole Street, told me of a case of the kind which happened within his own knowledge. A young English lady, riding in the Bois de Boulogne, was thrown from her horse, and one of her front teeth was knocked out. She was taken, as soon as possible, to a dentist in Paris. He at once produced or discovered some poor girl of the same age, drew the corresponding tooth from this girl's mouth, and transferred it *sur-le-champ* to the young lady's vacant gum, in which it took root and remained. So said my grave and experienced practitioner; and we have not forgotten that Fifine, in *Les Misérables*, sold one of her front teeth in like manner to benefit her child.

A. J. M.

THE NAME GAMBETTA (6th S. vii. 25).—Perhaps a happier derivation of this name than that given by Mr. SAWYER is to regard it as a corruption of the Italian Giambattista (for Giovanni Battista), one born on St. John's Eve.

ROBERT F. GARDINER.

BRUXELLES (6th S. vi. 328).—Voglet's *Dictionnaire Géographique de la Belgique* says:—

"On trouve dans une ancienne chronique que l'évêque Saint Vindician tomba malade *apud Broeselam d'acens sua territorium*. M. Deves n'hésite pas reconnaître l'étymologie de Bruxelles dans Broeselam."

Query, What about Bruchsal in Baden?

ALFONSE ESTOCLET.

St. Mary's College, Peckham.

WILLIAM BROWNE (6th S. vi. 408).—Anthony à Wood says in his *Athenæ Oxonienses* (Bk. ii. vol. ii. p. 366), "In my searches I find that one Will. Browne, of Ottery St. Mary, in Devon, died in the winter time 1645. Whether the same with the poet I am hitherto ignorant." Woodward and Cates fix the date of the poet's death "about 1645," while the *Encyclopædia Britannica* (ninth edit.) says that "no date has ever been given for his death."

G. F. R. B.

Perhaps Campbell, in giving 1645 as the date, confused another William Browne, who died at Ottery St. Mary in that year, with him of the *Pastorals*. Prince (*Worthies of Devon*) believed he could not be identified with this man, and confessed his own inability to record where or when the Tavistock poet died.

CH. ELKIN MATHEWS.

Exeter.

—"SAUCE FOR THE GOOSE," &c. (6th S. vi. 408).

The proverb in question is introduced by Tom Brown in his *New Maxims of Conversation* (*Works*, iv. 123, fourth edit. 1719) in order to give point to a conversational quip, thus:—

"What is Sawce for a Goose, is Sawce for a Gander. When any Calamities befall the Roman Empire, the Pagans us'd to lay it to the Charge of the Christians: When Christianity became the Imperial Religion, the Christians return'd the same Complement to the Pagans."

In Ray's *Collection of English Proverbs* (second edit., Cambridge, 1678, p. 148) it occurs thus: "That that's good sawce for a goose is good for a gander. This is a woman's proverb." It is not to be found in *A Collection of many Select and Excellent Proverbs*, by Robert Cordington, M.A., London, 1664, 12mo.

ALFRED WALLIS.

I remember being told some years since that this proverb occurs in one of the books of Athenæus, the *Banquet of the Learned*, on cookery, written about A.D. 228.

MARY HINE.

Sleaford.

LORD PRESTON (6th S. vi. 408).—Lord Preston could not be of the same family as John de Preston or Thomas Preston, as he was a Graham, being Sir Richard Graham, third baronet of Esk and Netherby, created Baron Graham and Viscount Preston, May 12, 1681. This is an extinct baronetcy, not alluded to in Burke. A second baronetcy was granted to Graham of Netherby, Dec. 28, 1782 (Debrett's

*Peerage*, 1805, p. 969), the first having become extinct before 1769.

HIRONDELLE.

A THRYMSA (6th S. vi. 408).—Bosworth, in his *A.-S. Dict.*, says: "The *thrymsa* was silver money, or a coin about the value of threepence. He also quotes Lye: "Valebat autem tres denarios." Are Lye and Bosworth wrong about its value?

F. C. BIRKBECK TERRY.

Groats in silver were first coined in England about A.D. 1280, but Saxon coins of similar value are extant. The *thrymsa*, or *thrymsa*, is said to have represented a sum and not an actual coin.

CELER ET AUDAX.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 388, 479; vii. 58, 78).—

"Two souls with one thought," &c.

MR. PLATT, in giving the lines from *Der Sohn der Wildnis*, has not given the author's name. The lines are from a song in the drama with that title by Halm, published 1812. See Büchmann's *Gefängte Worte*, p. 141, Berl., 1879.

L. E. MARSHALL.

### miscellaneous.

#### NOTES ON BOOKS, &c.

*A Dictionary of Christian Biography, Literature, Sects, and Doctrines*. Edited by William Smith, D.C.L., and Henry Wace, D.D. Vol. III. (Murray.)

THE appearance of this volume just before the close of last year marked the completion of another stage in what may be called a monumental work. The first volume, taking in the letters A—D, was published in 1877; the second, comprising E—H, appeared in 1880; while the present one continues the series to the end of M. As exactly half the alphabet thus remains to be provided for, it is obvious that, even allowing for its being the less productive half in initial letters, great economy of space will have to be observed if the entire work is to be included in four volumes. The original plan, it may be remembered, was to complete it in three, so as to range uniformly with the *Dictionaries of Classical Mythology and of the Bible*. Many circumstances combined to disturb this plan. The increase in the staff of contributors led to a more thorough exploration of the field assigned; the work thus grew under their hands. Again, the want of definite boundaries to mark off the ground covered by the *Classical Dictionary* on the one side and the *Dictionary of Christian Antiquities* on the other has caused in many instances a twofold handling of the same subject, to the detriment of symmetry and conciseness. Thus in the volume before us articles are inserted on Hierocles, Iamblichus, Lucian, and other authors, who had already been fully treated of in the *Dictionary of Classical Biography*. But what must have more than all deranged an editor's dream of compactness and uniformity is the free rein that contributors seem to have taken. If we were disposed to find any fault with what is, in so many respects, a noble work, it would be in this respect. There is undoubtedly a want of scale, of proportion among the parts. No doubt it would require a very strong hand, and almost superhuman knowledge and foresight, to provide adequately for this; but some approach to uniformity might still be possible. If less than ten pages sufficed for St. Augustine, twenty-two seem more than enough for St. Jerome; though this is moderate compared with the forty-one

pages allotted to the Emperor Julian. Some little check might also be placed on exuberance of style, such as may be observed in the articles on Joannes Cappadox and Justinus Martyr. Still, these are but trifling blemishes compared with the ability and research everywhere displayed. It may enable the reader to form some conception of the labouriousness of the work to be told that there are no fewer than 595 articles under the heading of Joannes alone. In fact, an index has to be placed at the beginning of this long series to guide the bewildered inquirer. The doubt may arise whether, in attempting to give a complete *Onomasticon Christianum* for the first eight centuries, the editors have not attempted too much. In so vast an area the obscure names must often elude pursuit. St. Juliana is noticed, but not St. Barbara. Jonatus, Abbot of Marchiennes, appears in this volume, but Bertinus, a fellow abbot, is missing. But the patient industry of those who have hunted out the multifarious names in Mansi and Le Quien—the discoverers of stars without number of the third or fourth magnitude—should not be left unrecognized. We have left ourselves but little space to notice the longer and more important articles. To attempt to do so would in truth be an invidious as well as a difficult task. Where all have so many merits, all should be mentioned or none. Especially, for gallantry's sake, we are bound not to pass over the two lady contributors, Mrs. Humphry Ward and Miss Dunbar. The articles of the former on Gothic history are of a very high order of merit. While on the subject of contributors we may mention that five fresh ones have been enlisted for this volume—Mr. Thomas Arnold, the Rev. Walter Lock, Mr. A. C. Madan, the Dean of Canterbury, and the Rev. H. A. Wilson. The principle of subdivision of labour is thus carried to a high point, there being nearly a hundred and fifty writers engaged. The result, while less homogeneous, cannot fail to be more complete. It may be added, in conclusion, that the great theological encyclopedia edited by Prof. Lichtenberger, which began in the same year with this, has run its course more rapidly than its English companion, the last of its volumes having now appeared. We heartily congratulate Dr. Smith and Prof. Wace, and Mr. Murray no less, on having so successfully accomplished three-quarters of their important work.

*Records of St. Giles's, Cripplegate.* By the Rev. W. Denton. (Bell & Sons)

MR. DENTON is known as a writer on theology and on Oriental subjects; but as far as we are aware this is the first book he has written on our home antiquities. It is so good a one that we trust we may have the pleasure of reading others of a like character from the same pen. The history of London and its suburbs is so very vast a subject that it can only be dealt with piecemeal. Mr. Denton has undertaken only a small portion of it, but within the lines he has marked out for himself he has done his work well. He seems to have made few original researches among manuscripts, but has worked systematically in the enormous printed literature concerning London. We have no right to blame an author if he does his work well, for the fact that his book is different from some ideal of our own. We should have preferred a work in which every attainable manuscript authority had been laid under contribution; but such an undertaking would have entailed enormous labour. The chapter entitled "The Field and the Moor" contains much curious information, new to ourselves, and we believe to nearly every one of our readers. That on the Plague, though most of its details are well known, gives a truly horrible picture. How it was that the human race continued to exist at all in the state of filth by which the

people in large towns were surrounded surpasses our understanding. It seems that one of the churchyards in the parish had in 1665 become so blocked by the bodies of the dead that the surface therein was raised, so that a new tier of corpses might be buried above those already interred. This is an interesting fact, for it helps to explain why in so many places, especially the churchyards of towns, the surface is there so much above that of the surrounding ground. There is evidence that a similar plan for economizing space was adopted in the churchyard of All Saints, Derby. There is an amusing account of a school for young thieves, kept by "one Wotton, a gentillman borne," in the reign of Queen Elizabeth. We knew before that the consecrated church goods were put to vile uses, but it has been somewhat of a surprise to learn that a "sacring bell" was used in that academy as a means of exposing the unskilful picker of pockets. The book is most commendably free from errors. It is, however, a mistake to speak of the Long Parliament passing an Act in 1657. When this volume reaches a second edition it would be well to put a note (p. 67) pointing out that the "Colonel Rainsborough, a dangerous fanatic," is not the officer so named who served the Parliament by sea and land, and who was at last murdered at Doncaster in the autumn of 1648. Though commonly called Rainsborough, the proper way of spelling the name is Rainborough. They were a Wapping family. The elder brother, Thomas, was the distinguished Parliamentary commander; the younger, William, the "fanatic." Concerning this latter person we believe there are several notices in the Calendar of the State Papers.

*The Great Landowners of Great Britain and Ireland.* By John Bateman, F.R.G.S. (Harrison.)

MR. BATEMAN has issued a fourth edition of his *Great Landowners*. All those who have had experience of the tangled confusion of names and figures which exists in the modern Domesday Book will easily understand and fully appreciate the amount of hard work which such a compilation has entailed on the author. In many cases the parliamentary return has been corrected by the owner, so that by this means, and by the corrections which have been made, Mr. Bateman's book is a much more trustworthy authority than the original record. It is now possible, thanks to Mr. Bateman, to see at a glance what the total acreage of any of our great landowners is, and in what counties their properties are situated. The appendix contains an interesting analysis of the English and Welsh counties, which was originally compiled for Mr. Brodrick's *English Land and English Landlords*. If the publisher will forgive us, we must here enter a protest against the new and increasing practice of interleaving the pages of a book with advertisements. It is true that there are only two such advertisements in this book, but we are sure that all readers will agree with us that these are just too many.

*Essays in Philosophical Criticism.* Edited by Andrew Seth and R. B. Haldane. With a Preface by Edward Caird. (Longmans & Co.)

THAT are eleven contributors to this thoughtful volume, every one of whom has much to say. The subjects treated of are proverbially difficult ones, and they are not dealt with here in a merely popular manner. The book is, therefore, by no means easy reading. Though each essay is intellectually independent, they are all, as the preface informs us, made on one plan. "The writers of this volume agree in believing that the line of investigation which philosophy must follow, or in which it may be expected to make most important contributions to the intellectual life of man, is that which was opened up by



Kant, and for the successful prosecution of which no one has done so much as Hegel." To attempt to criticize a volume such as this in the space at our disposal would be but a sorry exhibition of vanity. We must content ourselves with saying that while all the articles are well thought out and powerfully written, we have been most impressed by Mr. Ritchie's paper on "The Rationality of History," and that by Mr. Kilpatrick on "Pessimism and the Religious Consciousness."

MR. CHARLES HENRY POOLE'S *Customs, Superstitions, and Legends of the County of Stafford* (Rowney & Co.) is a useful little book. There are no startling theories in it, and perhaps not much that might not be found elsewhere by any one who should search diligently. The folk-lore of our country is scattered about in the most unlikely places, and any one is doing good service who will gather the fragments together and give them a county arrangement. This Mr. Poole has done for Staffordshire in a manner that will earn for him the thanks of all those who are working on our old-world superstitions. There is an unpleasant habit prevalent among the half-educated of asserting, in season and out of season, that we are in all respects wiser and better than our forefathers. Correspondents of "N. & Q." have more than once protested against this form of vanity. There has, however, been a marked improvement in some respects. We do not treat our lower animals with the wanton brutality which it pleased our forefathers to exercise. It seems that in the middle ages on a certain occasion at Tutbury it was the custom to turn loose for sport "a bull having his horns, ears, and tail cut off, his body besmeared with soap, and his nose filled with pepper." We trust there is no place in Britain where amusement could be derived from such an atrocity now.

METROPOLITAN FREE LIBRARIES ASSOCIATION.—The recent annual report of the Council includes an account of the spread of the free library movement during the last twelve months. While London is still worse off as regards popular libraries than any other civilized city in the world, and although Edinburgh, Glasgow, Dublin, Hull, and Portsmouth are also without the boon of a public library supported by all and open to all, satisfactory progress has been made in other parts of the country. The most important event of 1882 was the adoption of the Public Libraries Acts at Belfast on November 8; the municipal council of Shrewsbury also adopted them, and a meeting of Fleetwood ratepayers declared in their favour. Efforts are being made to obtain public libraries for Hastings and Gateshead; and at Glasgow a meeting was held on November 22 to secure a site in preparation for a hoped-for library. Several new public libraries were inaugurated in 1882, the most notable being those of Birmingham and Newcastle. Others were also opened at St. Albans on January 24, at Devonport on February 6, at Cardiff on May 31, at Runcom on July 6, and at Deansgate, Manchester, on April 6. The foundation stone of the new building at Preston was laid on September 5, and on the 23rd Sir P. Coats handed over the new buildings erected by him in extension of the Paisley Library. Turning from rate-supported to voluntary libraries, the Council mention the inauguration of the free library at Ashton on March 25, and of the Macfarlane Free Library at Stirling on June 10. The foundation stone of a new library at Leek, the gift of Mr. J. Nicholson, was laid on September 11; and the library founded at Wycombe by Mr. J. O. Griffiths was handed over to the inhabitants on November 2. Unfortunately there is but little to say as to London, except that at Hackney an attempt is being made to reopen the question. Twickenham, however, decided on February 25

to adopt the Acts; Ealing has followed the same course since the issue of this report; and the result of the poll at Brentford will be known in a few days. It may be added that Mr. H. R. Tedder, Librarian of the Athenæum Club, is now the secretary of this Association.

OUR friend Mr. J. P. Edmond, Aberdeen, has for some time been accumulating collections for a general bibliography of Aberdeen publications. He proposes to issue in parts that portion of his material which includes the period extending from the introduction of printing into Aberdeen by Edward Raban in 1622 to the appointment of James Chalmers in 1736. The titles and collations of Edward Raban's books printed in Edinburgh and St. Andrews, where he worked at his calling before setting up his press in Aberdeen, will also be given.

MESSRS. TURBES, BROOK, & CRYSTAL, of Manchester, are about to issue a new work by Mr. William E. A. Axon, a volume of Lancashire gleanings, in which various points in the history, biography, archaeology, and folk-lore of the County Palatine will be set forth. Nancy Cutler (a Lancashire Dinah Bede), Shakespeare and Lancashire, the Lancashire Plot, and George Fox in Lancashire are amongst the subjects to be treated in the volume. A companion volume of Cheshire gleanings will be issued at the same time.

THERE is now appearing in the *Gloucester Journal* a series of notes on the monumental brasses in the churches of Gloucestershire, from the pen of Mr. Cecil T. Davis.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

K. H. B.—By "ana" is usually understood amusing miscellanies, consisting of anecdotes, traits of character, and incidents relating to any person or subject. Your question as to right of translation touches on legal points that could hardly be discussed in our columns.

G. W. MARSHALL.—We shall be happy to forward a letter from you to the correspondent referred to.

M. HOWARD ("Nickname").—Mr. Palmer seems to coincide in opinion with Prof. Skeat; see the latter's *Concise Etymological Dictionary of the English Language*.

R. F. DE SALIS ("Pouring oil on troubled waters").—See "N. & Q." 6th S. iii. 69, 252; iv. 174; v. 377.

G. WALLFOLE ("Comin' thro' the Rye").—See "N. & Q." 5th S. v. 87, 116, 150, 191, 309, 350.

L. L. H. (St. Leonard-on-Sea).—May we forward the Thomlinson and Jackson pedigrees to our two correspondents?

J. N. ("Pilgrim's Progress, Part III.").—See "N. & Q." 5th S. ix. 36, 213.

J. W.—The last decade of the eighteenth century.

SHANROCK.—Richard Lovelace, *To Althea from Prison*.

J. BRITTEN.—Bespoken.

### NOTICE.

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## NOTES.

TYNDALE'S TRANSLATION OF THE BOOK  
OF GENESIS.

W. Tyndale translated the five books of Moses, which were printed in different types and published separately. When bound together they are called Tyndale's Pentateuch, though there is no general title to these books. Of the Book of Genesis there was published one in 1530, in 1534 a second edition. Having examined the different readings in these editions, it may interest some of your readers that they should be recorded, with a bibliographical description of each edition. It does not appear that a second edition was published of any one of the other four books of Moses. The first edition, "1530 the xvij dayes of January," may be thus described from a copy in my library.

Collation.—The size of the volume is 8vo. The seam wires are down the leaf. The title-page is, "The fyrst booke of | Moses called | Genesis," within an ornamental woodcut border. The signatures are in eights; the last is L, having only 7 leaves, making 11 sheets, 87 leaves.

Contents.—The title. On the reverse, "W. T. to the Reader," 7 pages, which is mostly a defence of his translation of the New Testament; "A

prologue shewing the use of the scripture," 8 pages. These fill the first sheet, 16 pages. The text begins folio 1, signature B 1, ending on the recto of folio 76. On the reverse, "A table expounding certeyne wordes," 5 pages, ending on the reverse of L 7 with this imprint, "Emprinted at Malborow in the lan | de of Hesse | by me Hans Luft | the yere of oure Lorde x. | ccccc. xxx. the . xvij | dayes of Janu | ary." In the margins there are no contents, and there are very few notes. Only this one is repeated in the second edition, at ch. xxxii. ver. 9, "Prayer is to cleve unto the promises of God with a strong faith and to beseech God with a fervent desire that he will fulfill them for his mercy and truth only, As Jacob here doth." There are no contents before the chapters. There are 31 lines on D 1, a full page, and the page of print measures 4½ in. by 2½ in., not including the headline in either case. The headline is generally thus, "Chapter," and the number of the chapter.

The Second Edition, 1534.—This volume is described from a copy in the Baptist College Library, Bristol.

Collation.—The size of the volume is 8vo. The seam wires are down the leaf. The title is, "The firste | booke of Moses called | Genesis Newly | correctyd | and | amendyd by | W. T. | MD. XXXIIII." There are four woodcuts—on one side the Tables of Stone, on the other the Brazen Serpent, at the top the sacrifice of Isaac, at the bottom Moses and the Red Sea. The signatures are in eights, A to L, 11 sheets, occupying 88 leaves. The last of A is folio 1; the last leaf folioed is 81, L 8. These, with the first 7 leaves not folioed, are 88 leaves.

Contents.—The title, the reverse blank. On A ij begins "Vnto the reader | W. T., 11 pages, ending on A 7 recto. The address to the reader differs from that in the first edition. It is chiefly a recommendation to the reading of the Scriptures "to open our eyes, & to make us understand and feel wherefore the Scripture was given that we may apply the medicine of the Scripture every man to his own sores." The text begins on A 7 reverse, ending on the reverse of folio 81 with "The ende of the first booke off | Moses called Genesis." In the margin there are throughout the book notes and contents. This note is placed at ch. iii. ver. 14, "A covenant that Christ which came of Eve and was her seed, should overcome the power of the devil, and deliver all true believers in Christ and haters of the devils works, from all danger of satan, of sin and of hell." There are no contents before the chapters. There are 30 lines on D 1, a full page, the page of print measuring 4½ in. by 2½ in., not including the headline in either case. The headline is generally thus, "Genesis" on the reverse, and "Chapter" and the number on the recto.

## GENESIS, 1530.

- eb ver.  
 1. 20. to flee over the earth  
 23. this is once bone  
 3. 7. of both them  
 22. take also of the tree  
 24. Cherubin  
 4. 1. gotten a man  
 7. if thou doest well  
 if thou doest evil  
 5. 4. and begat sons  
 8. and died  
 Henoch lived a Godly  
 life  
 29. comfort us as concern-  
 ing  
 6. 7. and said  
 21. take unto thee  
 9. 9. I make my bond  
 11. I make my bond  
 12. token of my bond  
 24. as Noe was awaked  
 10. 10. the beginning of his  
 kingdom  
 14. from whence came the  
 Philistines & the  
 Caphthorim  
 11. 9. and because that the  
 Lord  
 12. 15. so that she was taken  
 13. 11. so departed the one  
 brother  
 14. 8. the King of Zeboim  
 13. 8. see to me hast  
 4. shall be thy heir  
 5. and said unto him  
 9. and a three year old  
 ram  
 16. 2. by means of her  
 5. thou doest me unright  
 6. fared foul with her  
 2. make my bond  
 4. my testament is with  
 thee  
 7. make my bond  
 to be an everlasting  
 testament  
 so that I will be God  
 9. keep my testament  
 10. testament  
 11. bond  
 13. testament  
 14. testament  
 19. bond  
 20. bond  
 20. and as concerning  
 21. bond  
 22. God left off talking  
 15. 10. That heard Sarah  
 door which was behind  
 11. Abraham  
 16. stood up from thence  
 30. if there be found 30  
 there

## GENESIS, 1534.

- to flee above the earth  
 this is one bone  
 of both of them  
 take also the tree  
 Cherubes  
 Obtained a man  
 if thou do well  
 if thou do evil  
 and he begat sons  
 and then he died  
 Henoch walked with  
 God  
 comfort us concerning  
 the Lord said  
 take to thee  
 I make my covenant  
 I make my covenant  
 token of my covenant  
 as Noe awaked  
 the chief of his kingdom  
 from whence the Philis-  
 tines & the Captorim  
 came  
 and because of that the  
 Lord  
 and she was taken  
 so the one brother de-  
 parted  
 the King Zeboim  
 see unto me hast  
 he shall be thy heir  
 and he said unto him  
 and a ram of three year  
 old  
 by her  
 the wrong I suffer be on  
 thy head  
 was too cruel with her  
 make my covenant  
 my covenant is with  
 thee  
 make my covenant  
 even an everlasting co-  
 venant  
 that I will be God  
 keep my appointment  
 covenant  
 covenant  
 covenant  
 covenant  
 and concerning  
 covenant  
 God left talking  
 and Sarah harkened  
 door behind  
 and Abraham  
 stood up to depart thence  
 if there be found 30

FRANCIS FRY.

Cotham, Bristol.

(To be continued.)

THE REPRESENTATION OF THE HAIGS  
OF BEMERSYDE.

Mr. Russell, in his history of this family, published in 1881, at p. 396, calls Col. Haig, to whom the late Misses Haig left the property, "the present representative of the Bemersyde family." In a tabular pedigree, p. 432, and in a fuller account of the Haigs of Clackmannanshire, p. 448, he is shown as sixth son of Robert Haig, who was third son of John, the second son of another John, who was second son of James, the third son of George, whose grandfather, Robert, was resident at St. Ninians about 1630. Of this Robert we shall have more to say; but surely the claim to representation is rather a singular one, as Mr. Russell's own statement shows some dozens of persons belonging to Col. Haig's family who are senior to him. The main line of the Haigs flourished at Bemersyde in an unbroken line till the time of James Haig, who succeeded in 1602, married Elizabeth, daughter of M'Dougall of Stodrig, and in 1616 was father of eight sons and two daughters, and had afterwards two more sons born to him. He seems to have been constantly in financial difficulties, and among his creditors was his younger brother William, a successful lawyer, who held the office of solicitor to Kings James I. and Charles I., but died, an exile from his native land and without issue, in 1639. In 1610 a transaction took place which Mr. Russell seems to have misunderstood. The laird disposed Bemersyde to his brother, but under reservation that it was to be "holden by the said James." That this was merely as a security for an advance of money is shown by William on the following day taking out letters of inhibition against James to prevent his alienating the estate. A violent quarrel between the brothers afterwards took place, of which Mr. Russell gives an interesting account; James brought many charges against his brother, they were both committed to prison, and in 1616 the laird actually challenged the lawyer to trial by combat, but this monstrous duel was not permitted. James went abroad in 1618, and died in Germany apparently in 1623.

His son and successor Andrew is clearly shown to have succeeded to the estate, which was not really in possession of Mr. William Haig, as Mr. Russell supposes; in fact, Andrew, on Dec. 14, 1619, being then evidently far of Bemersyde, interdicted himself from selling, wadsetting, or offensive intronitting with his lands without the advice and consent of his uncle, Alexander M'Dougall of Stodrig, and the said Mr. William Haig.

Andrew was dead in May, 1627, when his "brother and heir, or at the least appearand heir," Robert consented to a transfer of certain bonds to Lord Hay of Yester. This Robert is alleged to be ancestor of Col. Haig, but of his identity

with Robert Haig at St. Ninians no proof is offered, and such proof is certainly urgently required.

Mr. Russell gives three varying accounts. At p. 176:—

"Robert, the second son, whose hostility to his uncle William has been already remarked, had *probably* taken service about 1623 with the Earl of Mar as a gentleman servant."

P. 182.—"Robert therefore shortly afterwards and *possibly* taking advantage of an offer made to him in this emergency by the Earl of Mar, quitted Bemersyde and settled down on that nobleman's estate of Throsk in the parish of St. Ninians, Stirlingshire."

P. 221.—"Robert, the second son, *had passed* into the service of the Earl of Mar and was now permanently settled at Throsk."

P. 395.—"This Robert Haig, as was largely the case with the younger sons of the gentry in those days, devoted himself to agricultural pursuits."

All this is vague and theoretical, and the statement in the genealogy preserved at Bemersyde, compiled in 1699 by Obadiah Haig, then resident there with his uncle Anthony, the laird, completely demolishes the theory of the identity of the two Roberts.

Anthony of Bemersyde in 1699 was a man in the prime of life, son and heir of David of Bemersyde, the brother of Robert. He, as head of the family and resident on the estate, must surely have had means of knowing with certainty what became of his uncles, and whether any of them left descendants. Yet he allowed and helped his nephew to compile a family history, in which it is stated that Robert and several of his younger brothers after their mother's second marriage went "to the Bohemian wars in 1630, and there supposed to be lost."

Thus David, the seventh son, came into possession of Bemersyde, and in his marriage contract, 1636, is designated David Haig of Bemersyde. Anthony, in a letter written in 1691 to his eldest son, says, "All the earthly honour ye and I can pretend to is that we are comed of the house of Bemersyde, and are the *representatives* of our noble predecessors." The account above given of the death of Robert and his brothers was printed in Douglas's *Baronage*, 1798, and it is only very recently that a claim has been set up by the Haigs of Clackmannanshire to descend from that Robert who they say was disinherited by Mr. William Haig, who made over Bemersyde to David, the seventh son. What William really seems to have done was to make over to the right heir certain bonds or wadsets.

If any proof exist that Robert, resident at St. Ninians, was the heir in 1636 it is certainly not given in *The Haigs of Bemersyde*. INQUIRER.

# BOOKS PUBLISHED AND SOLD ON OLD LONDON BRIDGE.

(Concluded from 6th S. vi. 533.)

The following are some undated publications of T. Norris:—

The Garland of Loves Craftiness. In Four Parts, Concluding with other things worthy of Note. Licens'd according to order. London, Printed by and for T. Norris, at the Looking Glass on London Bridge. N.d., 8vo., 4 leaves.

The Oxfordshire Garland. In Three Parts. Printed for Tho. Norris, &c. N.d., 8vo., 4 leaves.

The Shepherd's Kalender; or, the Citizen's and Country Man's Daily Companion, &c. London, Printed by and for Tho. Norris, &c. N.d., 12mo., 3 pp.

England's Witty and Ingenious Jester. By W. W. Gent. London, Printed by and for Tho. Norris. N.d., 12mo.

William Grimmond's Downfall. London, Printed by T. Norris, at the Looking Glass on London Bridge. And sold by J. Walter in High Holborn. N.d., a sheet with two cuts.

The Fisherman's Daughter's Garland. In Three Parts. Printed for Tho. Norris, &c. N.d., 8vo., 4 leaves.

The Vertuous Maidens Garland. Compos'd of Three Pleasant and Delightful New Songs. Printed for T. Norris at the Looking Glass on London Bridge. N.d., 8vo., 4 leaves.

The Politick Sailors Garland. Compos'd of Three Delightful New Songs. London, Printed for T. Norris, &c. N.d., 8vo. Four leaves.

The Lady's Sorrowful Garland. Compos'd of Three Excellent New Songs. Printed for Tho. Norris, &c. N.d., 8vo., 4 leaves.

Fair Clorinda's Garland. Compos'd of Four New Songs. Printed by T. Norris, &c. N.d., 8vo., 4 leaves.

The Weeping Swains Garland adorn'd with 4 New Songs. Printed by T. Norris, &c. N.d., 8vo., 4 leaves.

1694. The most Excellent and Famous History of the most Renowned Knight, Amadis of Greece, surnam'd the Knight of the Burning Sword, son to Lisuart of Greece, and the fair Onolara of Trebisond. Representing his Education in the Court of King Magadan, his conquering of the Defended Mountain, his Combat with his Grandfather the Emperor Esplanadian, his killing Trandalon the Cyclops, and falling in love with Lucella daughter to Alptracy King of Sicily, his arrival in the Isle of Argennes, where he put an end to the Enchantments of Queen Zirfea, his assisting his Great-grandfather King Amadis in the Island of the Great Siclades, and in respect to him, taking on himself the name of Amadis of Greece: Together with the high and noble Enterprises of his Cousen Lucenico, Gradamart son to the King of the Giant's Island, Birmarts son to the King of Spain, and many other Noble Knights and Gallant Ladies: all no less useful than pleasant. Humbly address'd to the Beauties of Great Brittain. By a Person of Quality. Licens'd according to order. Printed for J. Deacon at the Angel in Giltspur Street without Newgate, and J. Blare at the Looking Glass on London Bridge. 1694. Sm. 4to., 220 pp.

A writer in the *Brit. Bibliographer*, says that the above is a translation of the seventh book of the *Amadis de Gaule*, but by whom executed he does not know.

1696. The Famous History of the Seven Champions of Christendom, &c. The Third Part, London, Printed for John Back at the Black Boy on London Bridge. 1696. 4to., black letter.



Cupid's Soliciter of Love. By Richard Crimsall. Printed by J. M. for W. Thackeray, and are to be sold by J. Back at the sign of the Black Boy on London Bridge. N.d., 12mo.

The Maiden's Garland; Containing a Merry Discourse between a Mother and Daughter Concerning Marriage; Together with Variety of Pleasant New Songs. Very Delightful for Young Men and Maids. Printed for J. Back at the Black Boy, on London Bridge, near the Draw Bridge. 8vo.

1697. A Paraphrase on the Ten Commandments in Divine Poems Illustrated with twelve Copper Plates, shewing how Personal Punishments, &c. Never before Printed. Licensed according to order. London, Printed and are to be sold by Eben. Tracy, at the Three Bibles on London Bridge. 1697. 8vo. Hazlitt says (*Collections and Notes*, 1867-76) the above is a "mere reissue of the unsold copies of 1688 with a new title-page. The words 'Never before Printed' are, of course, a deception."

(1700.) Hind's Progress and Ramble. Tune of *Robin Hood reviv'd*. Enter'd according to order. London, Printed by T. Norris at the Looking Glass on London Bridge. And sold by J. Walter in High Holborn. (Circa 1700.)

(1700.) The Renowned History of the Seven Champions of Christendom: St. George of England, &c. Epitomized, Shewing their Valiant Exploits both by Sea and Land, their Combating with Giants, &c. To which is added, the true manner of their Deaths, and how they came to be entombed. The Seven Saints of Christendom. Illustrated with Variety of Pictures. Licensed, &c. London, Printed by Tho. Norris at the Looking Glass on London Bridge. (Circa 1700.) 4to., 12 leaves, with cuts.

(1700.) Bateman's Tragedy; or, The Perjur'd Bride justly Rewarded. Being the History of the Unfortunate Love of German's Wife and Young Bateman. London, Printed by Tho. Norris at the Looking Glass on London Bridge. (Circa 1700.) 4to., 12 leaves, with cuts. Hazlitt (*Collections and Notes*, 1867-76) says, "The narrative itself is in prose, and is followed up by a ballad, occupying six pages, and probably a reprint of a broad-sheet."

(1700.) A New Ballad of the Three Merry Butchers..... London, Printed by T. Norris at the Looking Glass on London Bridge. (Circa 1700.) A sheet, with a cut.

(1700.) The Famous and Delightful History of Fortunatus and his two Sons. In Two Parts. Part I. Containing an Account of his Noble Birth.....Part II. Comprising his Travels and Adventures of Andolucia and Ampedo.....The seventh edition, illustrated with Pictures, and many pleasant Stories added, not being in the former Impressions. London, Printed by and for T. Norris, &c. (about 1700.) 12mo. Hazlitt says, "In this edition the cuts are much worn. This favourite story-book was licensed to Richard Field, June 22, 1615."

1708. The Unfortunate Concubines. The History of Fair Rosamond, Mistress to Henry II.; and Jane Shore, concubine to Edward IV.; Kings of England. Shewing how they came to be so. With Their Lives, Remarkable Actions, and Unhappy Ends. Extracted from eminent Records, and the Whole Illustrated with Cuts suitable to each Subject. London, Printed by W. O. and sold by A. Bettesworth, at the Red Lion on London Bridge. 1708. 12mo.

Arthur Bettesworth afterwards removed into Paternoster Row, still adhering to the sign of the Red Lion, and there took into partnership his son-in-law, Charles Hitch, who succeeded him. Died June 5, 1739, and was buried in Eastham Churchyard.

1710. A Cap of Gray Hairs for a Green Head, by Caleb Trenchfield. The fifth edition. London, Printed for A. Bettesworth, &c. 1710. 8vo. The fourth edition was published in 1685 by Samuel Manship at the Black Bull in Cornhill.

The Amorous Garland, containing Six Love Songs. Printed for A. Bettesworth at the Red Lion on London Bridge. N.d., 8vo.

Rich Robin's Garland. Composed of Four Pleasant New Songs. Printed for A. Bettesworth at the Red Lion on London Bridge. N.d., 8vo.

(1720.) Robin Hood's Garland. Being a Compleat History of all the Notable and Merry Exploits, perform'd by him and his Men on divers occasions. To which are added, Three Original Songs, &c. London, Printed for James Hodges at the Looking Glass, over against St. Magnus Church, London Bridge. (Circa 1720.) 12mo.

Robin Hood's Garland, being a Compleat History of all the Notable and Merry Exploits perform'd by him and his men on divers occasions. To which are added three original songs, which have not been printed in any edition for upwards of an hundred years. 12mo. Printed for James Hodges, at the Looking Glass, over against St. Magnus Church, London Bridge. N.d. (Percy Soc., v. 29, p. 16).

1721. The New Help to Discourse; or, Wit and Mirth, Intermix'd with more Serious Matters; Consisting of, &c., by W. W. Gent. The eighth edition, with many Additions. London, printed by T. Norris at the Looking Glass on London Bridge, and Sold by Peter Parker and most Booksellers. 1721. 12mo., 6 leaves.

The History of the Ever Renowned Knight Don Quixote de la Mancha. Containing his many Wonderful and Admirable Achievements and Adventures. With the Pleasant Humours of his Trusty Squire Sancho Pancho. Being very Comical and Diverting. London, Printed by and for W. O., and Sold by H. Green at the Sun and Bible on London Bridge. N.d., 4to.

Dorinders Garland. Compos'd of Five Excellent New Songs. Printed for M. Hotham on London Bridge. N.d., 8vo., 4 leaves.

The Visions of John Bunyan, being his Last Remains. Giving an Account of the Glories of Heaven and the Terrors of Hell, and of the World to Come. Recommended by him as necessary to be had in all Families. London, Printed for Edward Midwinter, at the Looking Glass upon London Bridge. N.d., 12mo.

Celia's New Garland. Compos'd of Eight New Songs. Enter'd in the Stamp-Office, &c. London, Printed for Edw. Midwinter, at the Looking Glass on London Bridge. N.d., 8vo., 10 leaves. Price one penny. With a cut on each side of the last leaf.

W. G. B. PAGE.

91, Porter Street, Hull.

AN OXFORD JEU D'ESPRIT OF 1848.—Amongst a quantity of old papers in a drawer I came across, the other day, the following fly-sheet, which was liberally circulated in the Theatre at Oxford at my first commemoration in 1848, now more than thirty-four years ago. Of all those who were present in the crowded theatre on that occasion, it may be safely said that at least one-half have gone down into silence, yet, however, the squib will recall the past to the survivors. Be it remembered that only a few months prior to its issue great political changes had occurred in France, and Louis Philippe was an exile. The

author was always supposed to be Walter Waddington Shirley, then a scholar of Wadham College, a young man of great promise, and afterwards Regius Professor of Ecclesiastical History:—

"Liberty! Fraternity! Equality!"

"Citizen Academicians.—The cry of Reform has been too long unheard. Our infatuated Rulers refused to listen to it. The Vice-Chancellor has fled on horseback. The Proctors have resigned their usurped authority. The Scouts have fraternised with the friends of Liberty. The University is no more.

"A Republican Lyceum will henceforth diffuse light and civilization. The Hebdomadal Board is abolished. The Legislative Powers will be entrusted to a General Convention of the whole Lyceum. A Provisional Government has been established.

"The undersigned citizens have nobly devoted themselves to the task of administration.

(Signed) Citizen CLOUGH (President of the Executive Council).

SEWELL.

BOSOM (Operative).

JOHN CONINGTON.

WRIGHTSON (Queen's)."

The Vice-Chancellor at the time was Dr. Symonds, the warden of Wadham College, who was fond of horse exercise, but a very bad rider. The proctors were Andrews of Exeter and Shadforth of University. Of the supposed subscribers to the document Citizen Clough was Arthur Hugh Clough, Fellow of Oriel College; the second was the well-known tutor of Exeter College of that day, William Sewell; Bosom (operative) was the porter of Brasenose College; John Conington was then a B.A., Fellow of University College; but who was meant by Wrightson (Queen's) I cannot say, unless it was the Rev. G. H. S. Johnson, many years tutor of that college, a prominent reformer, and afterwards Dean of Wells. A coming Royal Commission was then beginning to be talked about as a probability. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

AN EXTINGUISHED ORDER OF CHIVALRY.—The following paragraph, from the *Daily News* of Nov. 21, 1882, should have the permanency of "N. & Q."—

"In an interesting notice on French Orders of Chivalry, past and present, a writer in the *Journal des Débats* mentions several which bore the names of different animals, such as the Orders of the Hedgehog, of the Dog and Cock, of the Dove, of the Bear, of the Lion, and of the Honeybee. The last-named has a very curious history. The medal of the order had on one side a hive with the motto, 'Picolais, ma fa pur gravi le ferite' ('Small, no doubt; but it inflicts a sharp wound'); while upon the reverse were the head of the Duchesse de Maine and the following inscription in capital letters, 'Anne Marie Louise, Baronne de Sceaux, directrice perpétuelle de l'Ordre de la Mouche-à-Miel'; underneath, 'Sceaux, 11 Juin, 1703.' This was the date of the foundation of the order by the Duchesse de Maine, a granddaughter of the famous Prince de Condé, whose husband purchased the Château de Sceaux in 1700. The Duchesse, who was very fond of amusements and ceremonial, made Sceaux the rendezvous of the most brilliant wits of the day, and in 1703 she instituted this order of chivalry, to

which persons of both sexes were eligible. The members of the order were expected to appear at all the entertainments given at Sceaux, the men wearing a tight-fitting costume of cloth of gold sprinkled with silver bees, and a head-dress made to imitate a hive; while the costume of the ladies consisted of a dress of green satin embroidered with silver bees, a mantle of cloth of gold, and a diadem formed of emerald bees. The oath of fidelity which had to be taken by each new member was as follows:—'I swear by the bees of Mount Hyettus fidelity and obedience to the perpetual mistress of the order, to wear all my life long the medal of the bee, and to comply with the statutes of the said order. If I am false to my oath, may the honey turn to venom, the wax to tallow, the flowers to nettles, and may the hornets and wasps sting my face!' After her husband's death, the Duchesse did not name any fresh members; but when conversing with Fontenelle, who, together with Voltaire, Marivaux, and other wits of the time, used to visit her at Sceaux, she expressed her regret that he had not been among her earlier friends, as she would have liked to have conferred her order upon him. Fontenelle remarked that he would have been ill at ease with a hive on his head, as it must have been very much in the way of the chevalier and of the flower about which he was flitting. To which the Duchesse rejoined, 'Not so much as you may imagine; for surely the flowers bend down to the kiss of the bees.'

WILFRED HARGRAVE.

FOLLOWERS OF "N. & Q."—The following paragraphs have recently appeared in the *New York Nation*, and deserve copying in "N. & Q."—

"A new imitator of *Notes and Queries* has appeared at Padua—*Giornale degli Eruditi e Curiosi*, of which the first number appeared in October, and the price is twenty lire (8s.) a year. It may be worth while to recall the other journals of like character. They are, so far as we can recollect, *Notes and Queries*, 1849–52, the parent of them all; *De Navorscher*, Amsterdam, 1855–82; *L'Intermédiaire des Chercheurs et Curieux*, Paris, 1864–82 (No. 347 is dated October 25); one published at Madrid called, if we remember right, *El Intermediario*; *Educational Notes and Queries* (Salem, Ohio, 1875–81); and finally the long-titled *Miscellaneous, Literary, Scientific, and Historical Notes, Queries, and Answers* (No. 1, July, 1882, Manchester, N.H.). Every library of any size has *Notes and Queries*, but *L'Intermédiaire* is not often to be met with, and we doubt if half-a-dozen libraries in the country have *De Navorscher* and *El Intermediario*. The *Educational Notes and Queries*, also, is very scarce in the East. A number of periodicals have a column of 'Notes and Queries' (*Polybiblion* and the *Library Journal* come to us at this moment). Several libraries hang up strips of yellow paper, headed 'Questions and Answers,' as an intermediary for their frequenters. The column 'Answers to Correspondents' in numberless journals amounts to the same thing. So does Mr. George Augustus Sala's 'Echoes of the Week' in the *Illustrated London News*. Thus knowledge is broken up fine, as soil is made by Mr. Darwin's earthworms. What will grow in it!

"We must, by the way, add to our list of note-and-query periodicals: the fortnightly *Journal des Curieux*; *Revue des Curiosités littéraires, historiques, et scientifiques*, published, beginning in 1881, at Besançon, by M.M. Perrand and Vuillemin. We may also add the department 'Notes and Queries' in the *Chrysanthemum*, a monthly magazine published at Yokohama, now in its second volume, and a very readable publication."

J. BRANDER MATTHEWS.

121, East Eighteenth Street, New York.

**A TOWN BEADLE CALLED "BAN-BEGGAR."**—From a report (*Peterborough Advertiser*, Jan. 20, 1883) of a very interesting lecture on "Peterborough Fifty Years Ago," delivered on behalf of the St. John's Church Institute by Mr. Alderman Percival, I extract the following as worthy of preservation in "N. & Q." :—

"When I came to the town in 1833 the principal officer in the government of the city appeared to be the beadle. He was a very important person, and his name, I think, was Rawlings. There is a beadle now, but he is nothing like the beadle I remember. His principal duty was to see vagrants out of the town, and he went by the name of 'ban-beggar.' He was very old, and was chosen to keep him off the parish. He made, however, an imposing appearance in a long robe, mace, and cocked hat. He looked very much like old Scarlet, and every beggar he could see he fidgeted them out of the town. At the quarter sessions he used to present his bill, and it ran something in this manner: 'To seeing man and woman out by Stamford Road, so much. To seeing two tramps and child out by Lincoln Road,' &c. This bill used to be paid by the magistrates. I believe he was appointed by the justices."

Charles Dickens had always a partiality for beades, and I can fancy that he would have been pleased with that epithet "ban-beggar." It was just at that date, 1833-4, that he was beginning to publish those *Sketches by Boz* where we find his description of "The Beadle" and also of "The Election for Beadle," in both of which papers we see the beginnings of Mr. Bumble.

CUTHBERT LEDE.

**BRAGGAT OR BRACKET.**—MR. THOROLD ROGERS gives, *ante*, p. 35, a receipt for mumi. This reminds me that the writer of an able article on the death of King John in the *Journal of the Archaeological Institute* for 1881 corroborates the old saying that "John died of eating peaches and drinking new ale," and quotes an old author who attributes his illness to his drinking bracket; but as he (the writer) is wholly unable to find out what bracket or bracket was, he passes that by. This is unfortunate, for if he had asked "N. & Q." he would have found the liquor was very much to the point. I suppose braggat (or however it should be spelled) is as obsolete in Lancashire now as in other places, so I may as well record that it was new ale brewed without hops, sweetened with sugar, and spiced with cloves, and gave its name to one of the Sundays in Lent, as "Carlin," "Simmel," &c., did, those Lenten Sundays being devoted to eating and drinking to make amends for week-day fasts. Real spice-brewed braggat I never tasted, but the ready substitute, new ale highly cloved, sweetened, and drunk hot, I can say was not to be despised by those who like such things. I fancy it has dropped nearly out of memory now, and few can say they have tasted it. P. P.

**BISHOP SPRAT.**—The following fact may interest some of your heraldic readers. Thomas Sprat,

the famous Bishop of Rochester, appears to have married Helen Wolsley, of Staffordshire. See the monument in Westminster Abbey to his infant son George. Her arms were a cross engrailed between four falbets. See Nene's *Westminster Abbey*, account of Bishop Sprat's tomb in St. Nicholas's Chapel. From this it would appear that Lord Wolsley's family have not always used the same coat of arms as they do now. The coat, however, on Bishop Sprat's tomb is not mentioned either by Burke or Papworth.

ARTHUR W. SMITH.

P.S.—It would, perhaps, be interesting to know if the coat on Bishop Sprat's tomb is used by any other family.

**AN ATTRACTIVE WOMAN.**—If the following has not already found a corner in "N. & Q.," please preserve it there. Perhaps some local correspondent will take the trouble to give the names of the good lady's several husbands, and so prove the truth of the story :—

"In the ancient church of Birdbrook, near Halstead, Essex, which has just been reopened after restoration, there are several interesting monuments. The parish, says the *Christian World*, seems to have had a somewhat unique reputation for containing at least two devoted worshippers of Hymen, as on a monumental slab in the church are the following inscriptions:—*'Martha Blewit, of Swan Inn, at Bosthorpe-end, in this parish, buried May 7th, 1681. She was the wife of nine husbands; consecutively, but the ninth outlived her.'* The entry in the register is quaint: *'Mary Blewit, ye wife of nine husbands successively, buried eight of ym, but last of all ye woman dy'd allsoe, and was buried May 7th, 1681.'* In the margin is written, *'This was her funerals sermon text.'* The same tablet records that *'Robert Hogan was the husband of seven wives successively.'*"—*Ech*, January 5.

G. W. M.

**ANOTHER WRINKLE FOR BAD SHOTS** (see 6th S. vi. 226).—

"The plains of Erivan in Persia swarm with quails, of which we killed great numbers around our camp. The Persians hunt this bird in a very curious and indeed successful manner. They stick two poles in their girdle, upon which they place either their outer coat or a pair of trousers, and these, at a distance, are intended to look like the horns of an animal. They then with a hand-net prow about the fields, and the quail seeing a form, more like a beast than a man, permits it to approach so near as to allow the hunter to throw his net over it. The rapidity with which the Persians caught quails in this manner was astonishing, and we had daily brought to us cages full of them, which we bought for a trifle. In one of my rambles with a gun I met a shepherd boy, who, laughing at a few birds I had killed, immediately erected his horns, and soon caught more alive than I had killed."—*Morier's Second Journey through Persia*, 1812, pp. 343-4.

WILLIAM PLATT.

Callia Court, St. Peter's, Isle of Thanet.

**A SINGULAR ERROR.**—The "Tales of Bakhtyar; or, the Ten Viziers," translated from the Persian by Sir William Ouseley, are described by Watts

and Allibone as "The Tales of Bakhtyar; or, the Ten Virgins."

WILLIAM PLATT.

Callis Court, St. Peter's, Is. of Thanet.

TEAM PRONOUNCED AS A DISSYLLABLE.—I notice that many agricultural labourers in Rutland, when speaking of a team (of horses), distinctly pronounce the word *team* as a dissyllable.

CUTHBERT BEDD.

#### QUERIES.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ZOUCH'S BEACON TOWER NEAR WOKING.—During a recent visit to Guildford my attention was called to a curious old print of the town and its surroundings (of the date 1738) suspended in the reading room of the County and Borough Halls in North Street. In the left-hand corner at the top, beyond Stoke and Send, and somewhat to the left of the line of sight over the churches of those places, is marked "Zouch's Pillar." I should imagine there is no doubt that the beacon tower near Woking, which is represented in Brayley's *History of Surrey*, vol. ii. p. 26, is intended. It was supposed to have been erected by Sir Edward Zouch, a boon companion of James I., for the purpose of showing a light at the top to guide messengers over the heaths to and from the king at Outlands. Brayley says, in his *History* (published in 1811), "Strictly speaking, this is not a turret, but a small octagonal tower, surmounted by a lantern; but it cannot now be ascended on account of its ruinous condition." Since this was written the tower has, I believe, been taken down. Can any of the readers of "N. & Q." inform me when this was done, and also what was the height of the tower? The mansion of Hoe Bridge, in the grounds of which the tower was (on a hill at a small distance to the north of the house), was taken down by Mr. Walter, who bought the manor of Woking of the trustees of the famous (or infamous) Duchess of Cleveland, and another was erected about a mile distant from the site, and partly with the removed materials, by James Zouch, the last heir male of his family, who died in 1708.

Brayley gives the spelling Hough Bridge as well as Hoe Bridge. I presume the original form was Haugh Bridge, the word *haugh* meaning a watery meadow. The place is near a tributary stream of the Wey, where it passes a little to the north of the village of Woking.

W. T. LYNN.

Blackheath.

THE BANGOR MISSAL.—Is any copy of this missal known to be in existence? Of course I know that Mr. Maskell has printed what he sup-

posed to be the canon of this missal from a MS. now, I believe, in the British Museum, but which, if I am not mistaken in the book, is certainly a French one, and I think was found out by one of the librarians to have been written at Le Mans; but of this I am not quite sure. If Mr. Maskell or any one else can tell your readers of any copy of the Bangor Missal, perfect or otherwise, which can be seen, he will greatly interest many scholars. Till this is done I, for one, altogether doubt that such a book has been discovered.

J. C. J.

"THE BEGGAR OF ANTWERP."—Can any one give further information about this famous picture by Snyers? It represents a deformed man in the costume of early in the last century, a greasy skull-cap on his head, and a ditto cocked-hat in his hand, a pilgrim's staff in the other, bandy legs, and a dog. It is said to be of immense value; and a copy was burnt at Cowdray, in Sussex. The present painting is in a venerable Sussex house, where Cardinal Langton died, a few miles from Cowdray. The picture is life size, on a square canvas, but the costume is too modern for Snyers, I think. There is no mistake about a three-cornered greasy old cocked-hat and the rest of the dress. The absence of soap and water is beautifully done; that is the charm of it, I suppose. There is also a wonderfully painted dirty little girl, with an apple in her paw, looking scared at the beggar. Permission to examine the painting would be given to a competent authority.

HISTORICS.

DENHAM FAMILY.—In 1746 four brothers of the name of Denham gathered around Charles Edward Stuart (called the Young Pretender) upon the field of Culloden. After the defeat of Charles, on April 16, in that memorable battle, the four brothers fled to the Isle of Wight. There one of them remained, while the other three sought safety elsewhere. The Denham family were always faithful followers of the Stuarts, and even to the present day the name of Henrietta (after the name of the queen of Charles I.) is still in the family. A previous Denham was also secretary to Charles II., I believe. I want to know the Christian names of the four brothers, together with their ages, and where the remaining three settled, and whether their descendants still exist, and, if so, where; also, what the history and pedigree of the Denham family was previous to 1745; and, finally, their crest and motto, together with anything else of interest connected with the family.

OFFICE.

CHANGE OF CREST.—I should be obliged for any information as to the rule or authority by which crests are or may be changed when coats of arms are differenced for younger sons upon setting up a new house. I have a case before me in which the original crest was a pheasant's head gules, beaked

and billeted or. When first differenced a cock's head azure was adopted; on another occasion, a cock's head gules; and on a third, an eagle's head gules. These were all confirmed at subsequent heraldic visitations. But is not a change of crest very unusual, if not irregular? On a fourth occasion (*anno* 9 Hen. VIII.), when the arms were differenced by the authority of a grant, the original crest was retained. S. J. A. SALTER.

Basingfield, Basingstoke.

**RYOT FOR AIT.**—Can any one furnish instances of the spelling *ryot* before 1847? It would be interesting to discover who originated this recent spelling of *ait*, which seems modelled upon *Mod. Fr. ilot*. I know the earlier spellings. E. D.

**"LIFE, DEATH, AND VARIOUS FORTUNES OF THE MOST GRACIOUS QUEEN, MARY STUART, QUEEN OF SCOTLAND, 1559."**—I have in my possession a book thus entitled. Its size is 6 in. by 3½, depth 1½ in., with 493 pages. It is a complete history of the queen's life. From the style of composition I should conclude that the author was one closely allied to her Majesty. Minute details of her life and death are given, also of her trial, and the trials of her noblemen, and their execution. The letter addressed from Sheffield, Nov. 8, 1582, by Mary to Queen Elizabeth is given. WALTER HADDON.

**RICHARD GOUGH, THE ANTIQUARY.**—What were his arms, and what did he impale?

ST. SWITHIN.

**THE FRENCH PREPOSITION à.**—I am in search of instances in which *à* after a verb can be unmistakably and exclusively identified with the Latin preposition *ab*. Will any one help me?

ALPHONSE ESTOCLET.

Peckham.

**VERSIONS OF "LEAD, KINDLY LIGHT."**—Will any correspondent either favour me with, or refer me to, versions in any language of this world-famed hymn? I have, of course, seen those in the *Guardian*. P. J. F. GANTILON.  
5, Fauconberg Terrace, Cheltenham.

**DR. RAWBONE'S COLLECTIONS.**—In the *Magna Britannia*, of Daniel and Samuel Lysons, 1806, in the division for Berks, and under the head "Buckland," is the following note: "From the papers of the Rev. Dr. Rawbone, who has been many years making collections for this parish, from which he has obligingly permitted us to take notes." Will any reader of "N. & Q." tell me if I can obtain access to these papers, or give me any information about them? R. G. DAVIS.

Buckland, Farrington.

**TRIAL BY THE CROSS.**—Did trial by the cross (sometimes termed "God's Judgment") ever pre-

vail in Great Britain or Ireland? It was very usual in France in the later Middle Ages. The process was this: In view of determining doubtful cases, two men were chosen, and led in great ceremony to a church. Here they stood upright, with their arms extended in the figure of a cross, and in the mean time divine service was celebrated. The party whose champion kept his posture the longest was declared to have gained the cause. Historians will remember that Charlemagne (ninth century) ordered by his will that in case of any differences between his sons concerning the appointed partitions of his dominions, and which could not be properly decided by the depositions of men, recourse should be had not to combat nor a duel, but to the trial by the cross.

CORNELIUS WALFORD.

Belsize Park Gardens.

**A BOOK OF COPPER-PLATES BY DAVID DEUCHAR.**—A few months since I purchased a book of copper-plates by David Deuchar, done from the original designs by Holbein, known as "The Dances of Death." According to the title-page of my book it was printed by S. Gosnell for John Scott and Thomas Ostell, both of London, in the year 1503. It contains fifty copper-plates; the title-page, however, describes the work as consisting of only forty-six plates, to which number, and no more, letterpress descriptions in English and French are prefixed. The book is interleaved throughout with blank pages. Each picture is enclosed in a double illustrated border, of which there are, however, only three or four varieties. The size of the book is quarto. Now, since making this purchase I have seen another book which, with certain exceptions, is an exact counterpart of mine. The exceptions I have noticed are as follows: 1. The type and arrangement of the title-page; 2. The name of the printers, who are W. Smith & Co.; 3. Omission of one plate, "Death's Arms"; 4. A slight variation in the order of the plates; 5. The omission of the double border enclosing each plate, which, I may observe I have seen mentioned as one of the special characteristics of the original designs. Now, as this difference between two works which are in other respects entirely alike has perplexed myself and my friends, I shall feel obliged if you or some of your learned contributors will kindly inform me which (if either) of these works is, or whether both may be considered, genuine, and if so, which should be considered the more valuable, and why.

CHARLES D. WOOLLEY.

**FOLK-LORE OF THE LOOKING-GLASS.**—In what parts of England is the superstition of not letting a baby see itself in a looking-glass until it is one year old found at the present day? An instance of this superstition was brought to my notice the

other day. An old servant of ours, who lives near Stourbridge, in Worcestershire, brought her baby for inspection to some relations of mine staying at Malvern, and while one of them had him in her arms she walked past the fireplace, over which was a large looking-glass, and was just going to show him himself therein, when she was stopped by the exclamation, "Oh, mias, please don't show baby himself in the glass; if he sees himself before he is one year old he is sure to die."

## ALPHA.

**FOREIGN MINERAL WATERS.**—When were these first imported? Their sale in England appears to have been no unusual thing in 1769, as appears from an advertisement in the *Royal Kalendar* for that year:—

"W. Owen, near Temple Bar, Fleet Street, Imports and Sells, Wholesale and Retail, German Spa Water, from the Poulton Spring; Seltzer and Pyrmont, in their utmost Perfection; Bath, Bristol, Scarborough, and all other Mineral Waters recommended by the Faculty."

## HIRONDELLE.

**DOAN, OR DOANE FAMILY.**—I have been looking up the history of this family. I find they came to America from England with the early Puritans. Can any one tell me anything of the family in England? I find there was a Dōne family in Cheshire (1300 to 1700), but cannot connect them with the Doanes of America.

## A. J. DOAN.

Jersey City, New Jersey, U.S.A.

## AUTHORS OF BOOKS WANTED.—

*Memoir of Crispin: a Fragment.* By a late celebrated Biographer. Edinburgh, printed by James Ballantyne & Co., 1813. 16mo. pp. 67 and title-page. It seems to be a squib upon a very verbose and inflated style of biographical composition. The supposed editor states that "The author of this fragment is known to have boasted that 'he could write the life of a broom-stick.'"

ROBERT GUY.

## AUTHORS OF QUOTATIONS WANTED.—

"That violent commotion which o'erthrew,  
In town, and city, and sequester'd glen,  
Allar and cross, and church of solemn roof,  
And old religious house." R. D. W.

"Disputes tho' short are far too long,  
When both alike are in the wrong."

CLEVER ET AUDAX.

"O, that I were a painter, to be grouping  
All that a poet drags into detail."

FREDERICK RULE.

## Replies.

## THE RUTHVEN PEERAGE.

(6th S. vii. 87.)

Mr. Foster, in his *Peerage* for 1893, has made some statements of a remarkable nature as to the creation of, and succession to, the above title. Had he possessed a slight acquaintance with

Scottish peerage law, or made a little investigation in the local records, he would hardly have blundered so glaringly.

The Ruthven succession is curious, and has been so misunderstood by peerage writers in general—although not one of them has gone so very far astray as Mr. Foster—that I venture to offer a sketch of the real state of the case, in reply to the query of IGNORAMUS.

But, in the first place, it may be as well to explain that Mr. Foster's wild theory of a peerage of Scotland, whether for life, or "by courtesy," or a "coronation barony," created by summons to a coronation by George I. or George II., rests on no basis whatever.

In England a barony could be created by summons to Parliament, but it would be an hereditary peerage. In Scotland peerages were first created by charter, afterwards by patent, never by summons. But this is immaterial in the present instance, as, after the Union in 1707, it was *ultra vires* of the Crown to create a Scotch peerage at all. Sir Thomas Ruthven of Freeland was knighted at Dalkeith, July 12, 1633, and created Lord Ruthven by Charles II. in 1651. January 3 is the date in a MS. list of patents of peerage, but as Sir Thomas sat in Parliament March 31 as representative of the county of Perth, and not as a peer till May 24, it is probable that this refers to the warrant, and that the date of the patent is a little later.

Owing, perhaps, to the disturbed state of affairs, the patent was not recorded in the Great Seal Register at the time. That omission was not afterwards remedied, and unfortunately the original patent perished when Freeland House was burnt in 1750. That the limitation was wider than to heirs male of the body, and included heirs general, or gave a power of nomination, there can be no doubt, because the male line had failed, and a female, who was not the heir of line, was in possession in 1707, when the title was placed on the Union roll. The Baroness Ruthven was summoned to the coronations in 1714 and 1727, and in 1740 the title was recognized without the expression of any doubt in the report of the Lords of Session on the peerage of Scotland, being at the time held by succession through two females.

James, then Lord Ruthven, voted at nearly all the elections of representative peers after his succession in 1732 till his death in 1783.

The first lord died in May, 1673. Brodie, in his *Diary*, calls him "the good lord," and adds that he was "in some distemper of melancholy and his affairs not in good order." He had four children:—

1. David, second lord, died unmarried in April, 1701.

2. Anne, married first, in August, 1681, Sir William Cunningham, of Cunninghamhead, co.

Ayr, Bart., who died in April, 1671; secondly, William Cunningham, of Craighs, co. Renfrew, by whom she had no issue; and was dead in March, 1689. Her only child, Sir William Cunningham, Bart., assumed the additional surname of Ruthven as senior coheir to the representation of that family, but was excluded from succession to the peerage by the second lord. He died without issue before his aunt Jean, Lady Ruthven.

3. Elizabeth, married her kinsman Sir Francis Ruthven, of Redcastle, co. Forfar, and, dying before 1674, left an only child Isabel, who in 1729 succeeded to the barony and estates on the death of her aunt Jean, Lady Ruthven. She married Col. James Johnston, of Grainey, co. Dumfries, who, as early as 1723, at any rate, had assumed the additional surname of Ruthven. Her ladyship (Mr. Foster in one place names her Elizabeth, apparently confusing the mother and daughter) died in June, 1732, and was succeeded by her eldest son James, Lord Ruthven, from whom the present lord is directly descended.

4. Jean, Baroness Ruthven, succeeded her brother under the deed of entail and nomination executed by him. This is the lady who was recognized as a peeress by Kings George I. and II., not created a peeress. Mr. Foster, while professing to throw new light on the history of the family, totally omits all mention of her ladyship, who ranked as a peeress for twenty-eight years, puts her niece Isabel in her place, and says that Thomas, Lord Ruthven, had only two daughters, although Crawford, Douglas, and Wood all state correctly that there were three.

To account for this abnormal succession we must return to the second lord. It is well known that for a considerable time before the Union peers of Scotland sometimes had power given them in their patents to nominate heirs to succeed to their titles along with their estates;\* also that they occasionally resigned their honours into the hands of the sovereign and obtained a regrant with a special remainder. We do not now know the exact tenor of the Ruthven patent, but it evidently contained some such clause. In 1674 David, Lord Ruthven, executed an entail of his entire estates, mentioning that they had "come to my hands by derivation from my careful predecessors, and that be my inefficients thereof standing in my person I have full privilege and power at any time during my lifetime to nominate and design by my declaration subscribed with my hand in presence of famous witnesses the person or persons or me whom I would have to succeed to me therein successive (failing heirs lawfully to be begotten of my own bodie)," &c. "Therefore, and for the special love and favour which I bear to Mrs. Jean Ruthven,

my youngest sister," as he tells us, Lord Ruthven entailed the estates on Jean and the heirs male of her body, who were to assume "the surname and arms of Ruthven, using the same without any change thereof"; whom failing on her heirs female, the eldest to succeed without division; Dame Anna Ruthven, Lady Craighs, and the heirs male of her body; Isabella, daughter of Sir Francis Ruthven, of Redcastle, Knight, and the deceased Dame Elizabeth Ruthven, his second sister. There are other relatives of the entailor named as substitutes, and all are taken bound to bear and use his surname and arms. Lady Ruthven is to pay her sister Lady Craighs 4,000 marks and her niece Isabella Ruthven 6,000; if Lady Craighs succeed she is to pay Isabella 15,000. The title was evidently destined to pass along with the estates, and did so; Jean, as Lady Ruthven, was served heir of entail and provision of her brother.

Crawford, in his *Peerage*, made the mistake of calling it extinct, but this is corrected in a MS. genealogy of the Ruthvens by him thus: "David, Lord Ruthven, died unmarried; his estates and honours came to his sister, now Lady Ruthven. Sir William Cunningham, of Cunninghamhead, is heir presumptive."

Supposing that the right of Jean, Lady Ruthven, was questionable, no such doubt rests on the succession after her death, as all the subsequent holders of the honour were heirs of line of the original grantee.

T. T.

THE FESTIVAL OF THE POPE'S CHAIR (6th S. vii. 47, 72, 90).—Two festivals are, or have been, celebrated at Rome in honour of the "Cathedra Petri"—one on January 18, the other on February 22; the latter, according to De Rossi, as the feast of "Cathedra Petri in Antiochia." The existing chair was exhibited in 1866, and was then photographed. It was carefully examined by Padre Garrucci and Cav. De Rossi, both antiquaries of the highest eminence, especially as regards all that concerns Rome. I wrote a memoir upon it, which was read before the Society of Antiquaries in 1868, and published in 1870 as part of the "Vetusta Monumenta" to accompany plates engraved from drawings one in Windsor Castle the other in the sacristy of the Vatican. In this memoir is also an engraving from the photograph. Unfortunately, this last was very indistinct as regards details, the light in the chapel where it was photographed having been very bad. The chair in question is clearly neither a curule chair (as has been asserted) nor a bishop's cathedra, but a throne; and Padre Garrucci expresses a very strong opinion that it was the throne made for the coronation of the Emperor Charles the Bald in Rome A.D. 875. This he founds mainly on the resemblance between a half figure of an emperor which occupies the

\* See "The Rutherford Peerage," "N. & Q.," 5th S. xii. 2.

centre of a band of carved ivory on the back of the chair, and the well-known portrait of Charles the Bald in the Bible belonging to the church of San Paolo fuori le Mura at Rome. The form of the throne and its ornamental details present nothing inconsistent with the date of 875. The tablets containing the labours of Hercules are in ivory, but were originally parts of a Byzantine casket of the eleventh or twelfth century, and have been stuck on to the chair by way of ornament. That it bears an Arabic inscription is a fable which has been already often exploded. It originated from the fact that in the church of S. Pietro in Castello, in Venice, is a marble cathedra, the back of which has been formed from a Mohammedan gravestone. I should, perhaps, say that the legendary account of the chair is that it was the curule chair of Pudens, given by him to St. Peter, and used by the latter as a cathedra. This was the orthodox account of the chair, and Cardinal Wiseman wrote a paper in defence of its probability. A small book was published at Rome in 1866, written by Monsignor Febo, under the title *De Identitate Cathedre in qua Petrus primum Romæ Sedil*, in which the above stated origin is maintained, and the facts on record about it collected. The book is rare, and a few years ago was not in the library of the British Museum. I gave a copy to the library of the Society of Antiquaries.

ALEX. NESBITT.

MISS BUSK's reply (*ante*, p. 72) is, so far as it goes, a very satisfactory answer to the note of Mr. PLATT, and I have read it with much pleasure. A little more information about this venerable relic, however, may not be unacceptable to the readers of "N. & Q." A full account of it may be found in a note of the appendix to Messrs. Brownlow and Northcote's *Roma Sottterranea*. In the first part of this note reference is made to Cardinal Wiseman's essay, with the exposure of Lady Morgan's "amusing blunder," then to De Rossi's actual examination of the chair. Next, a picture of it is given, copied from a photograph taken during its exposition in 1867, when I myself saw it more than once. After this comes a full description of the chair, which is too long to quote in detail. The ivory ornaments, with the labours of Hercules and other subjects engraved upon them, are next described, and it is told how some of them are put upside down, and their present use is evidently not that for which they were originally intended. The style of the carving and of the arabesques on certain of the plates correspond with the age of Charlemagne, while the labours of Hercules are of much more ancient date, not, however, De Rossi thinks, as old as the first century. Messrs. Brownlow and Northcote go on to say that, although a more accurate description of the chair than Cardinal Wiseman could obtain from the works of Torrigio and Febo prevents their

adopting his hypothesis that this was the ivory curule chair of the senator Pudens, yet the most rigid criticism has nothing to object against the traditional antiquity of the oak framework of this chair. When the inner part of acacia was added and adorned with bands of ivory, the ancient ivories which cover the front would appear to have been put on; and they remark that it is not at all uncommon to meet with copies of the Gospels, reliquaries, and other valuable works of the early mediæval period which are ornamented with ivories representing subjects of pagan mythology. The second part of the note gives the historical notices of St. Peter's chair, but for this the *Roma Sottterranea* itself must be consulted. I have quoted from the first edition of 1869; a second has since been published. In conclusion, the learned authors say that from an historical and archeological point of view they consider themselves justified in regarding as true the venerable title which a living tradition has never failed to give to the "chair of St. Peter."

EDMUND RANDOLPH.

Ryde, I.W.

THE MARSHALS OF NAPOLEON I. (6th S. vii. 67).—

Arrighi (Jean Toussaint), 1778-1853, created Duc de Padoue in 1809, was not a marshal of France.

Melzi d'Eril (François), 1753-1816, Duc de Lodi, 1809.

Clarke (Henri Jacques Guillaume), 1765-1818, created Duc de Feltre by Napoleon in 1809, was made marshal of France by Louis XVIII. in 1816.

Eugène Beauharnais was never a marshal of France.

The following is the list of Napoleon's marshals, with the year of their creation:—

1804. Berthier, Murat, Monecy, Jourdan, Masséna, Augereau, Bernadotte, Soult, Brune, Lannes, Mortier, Ney, Davoust, Bessières, Kellermann, Lefebvre, Pérignon, Serrurier.

1807. Victor Perrin.

1809. Macdonald, Oudinot, Marmont.

1811. Suchet.

1812. Gouvion-Saint Cyr.

1813. Poniatowski.

GUSTAVE MASSON.

Harrow.

ENQUIRER will obtain all the information he seeks by applying to the Grand Chancelier de la Légion d'Honneur. General Vinoy, late Grand Chancelier, showed me in 1877 a complete list of Napoleon's marshals, and also their portraits, in the palace of the Legion.

D. F. C.

Conservative Club.

HOLE FAMILY (6th S. vi. 208).—There are numerous references to members of this family in Lysons's *Magna Britannia, Devonshire*. In the introduction, p. ccxv, it is stated that one of the sisters and coheiresses of Francis Weeks, last



heir male of Weeks, or Wyke, of North Wyke, in South Tawton, married a Hole. *Ibid.*, p. ccxxvii, Ebberley, in the parish of Roborough, is mentioned as the seat of Henry Hole, Esq. At p. 427, in the account of the parish of Roborough, it is stated that the manor, then belonging to Henry Hole, had been purchased from the Wollacombes by his grandfather.

Under Belston, p. 42, Fulford's share of the manor of Belston is recorded as having been purchased in 1784 by Rev. Joshua Hole, father of the Rev. William Hole, the then proprietor (1822).

Under Ashton, p. 17, the Rev. Thomas Hole is mentioned as rector and patron of the rectory.

Under Bradninch, p. 60, the barton of Winham is recorded as belonging to John Hole, Gent.

The above may serve to show how useful Lysons will be in any researches into the history of the Hole family.

Besides the excerpts from Lysons, I may add the following particulars from *Via Devon*, 1620 (Harl. Soc.), at pp. 19, 26, 67:—

P. 19. Joyce, dau. of John Hole, of North Tawton, md. John Battishill, of West Wyke, Devon, living 1620.

P. 26. Mary, dau. of Henry Hole, of St. Giles, md., as his second wife, Bartholomew Berry, "Arma, de Chittlehampton, fil. et hæc. Joh. Berry" (descd. of "Berry of Berry in Erber").

P. 67. Edward Hole, of Affington, Devon, md. Mary, dau. of Wm. Collyns, of Otwell, Devon, living 1620.

Having myself enjoyed the friendship, lang syne, of members of the Hole family, I am glad to put together such facts concerning their history as time has admitted of my learning.

C. H. E. CARMICHAEL.

New University Club.

**FASTEN TUESDAY**—**SHROVE TUESDAY** (6th S. vi. 166, 334).—Nearly forty years ago I was residing in the Dukeries in Nottinghamshire, and I recollect hearing a poor woman speak of Shrove Tuesday as Fasten Tuesday, as if it were commonly designated by that title in the neighbourhood. The reason of its being so called could not have been that it was the day for hiring or "fastening" servants for a year, as your correspondent T. P. B. supposes, for it was not so to the best of my recollection; but it was much observed as a popular holiday, the boys playing at football, and in the evening the public-houses being resorted to for dancing.

The old carnival maintains a lingering existence among our country folk more widely, I suspect, than is commonly supposed, though the fasting of which it was once the prelude is now generally a thing of the past. In Somersetshire, also, Shrove Tuesday is still to some degree a holiday, and doubtless a few generations back was much more kept than it is now. In a parish in the latter county, with which I have been more recently connected, ten shillings used always to be paid to

the clergyman for preaching a sermon on Shrove Tuesday, in fulfilment of a bequest made some time in the last century. I was told by the oldest inhabitant of the parish that the original object of this institution was to counteract the attractions of cock-fighting, which used to be the favourite pastime of the parishioners on that day. But I have never heard of "Fasten Tuesday" in Somersetshire. Perhaps other instances of the use of the term may be known to some of your correspondents.

G. D. W. O.

**ELIZABETH TILNEY** (6th S. vi. 516).—Thomas, Duke of Norfolk, who died in 1524, had two wives, Elizabeth Tilney, daughter and heiress of Sir Frederick Tilney, Knt., of Ashwell Thorpe, Norfolk (she being the widow of Sir Humphrey Bouchier, son of Lord Berners), and secondly Agnes, daughter of Sir Hugh de Tilney, Knt., of Boston, Lincolnshire. These two ladies were first cousins, being grand-daughters of Sir Philip de Tilney, Knt., of Boston, by Isabel, daughter and heiress of Sir Edmund de Thorpe, Knt., of Ashwell Thorpe. Sir Philip had, amongst other children, two sons, Sir Frederick, the father of Elizabeth, and Sir Hugh, the father of Agnes. See P. Thompson's *Collections for an Account of Boston*, p. 248, and Collins's *Peerage*, by Bridges, i. 80.

EDWARD SOLLY.

**THE ANTIQUITY OF "KRIEGSSPIEL"** (6th S. vi. 387).—The idea of the modern *kriegsspiel* is probably borrowed from the ancient "ludus latrunculorum" or "xii scripta" of the Romans, described by Ovid as the game that "imitates the tactics of war" (*Art. Am.* ii. 251). The learned Salmasius adduces an epigram of an early date (*Ad Hist. August.*, p. 464) which attributes its invention to Palamedes (v. Eurip., *Iph. in Aut.*, 198), who first ranged an army in line of battle and placed sentinels around a camp to give the watchword (B.C. 1184). The mention in the epigram of Mucius Scaevola's superior skill in this mimic warfare (B.C. 506) is confirmed by Cicero (*De Orat.*, i. c. 50) and Quintilian (*lib. xi. c. ii.*). The precise nature of the game is not known; decidedly it was not chess, but intended to represent the movements on a battle-field or the furtive stratagems of a siege. The squares were termed *polis*, a city, or *chora*, a region, or *mandra*, an enclosure; and the men, *latrones* or *latrunculi* (mercenary troops), *milites*, or *bellatores*, and were thirty in number, fifteen of them were white and fifteen red. The skill of the game consisted either in taking the pieces of the adversary or rendering them unable to move ("ad incitans redacti"). A player by bringing his adversary's man between two of his own ("Medius gemino calculus hoste perit," *Or.*, *Trist.*, ii. 477) was so far successful, and the move, if prevented, was called *ligatio*. Progression at the commencement of the game was expressed by

dare, and retrogression by *revocare*. In the Capitol at Rome, upon a bas-relief of the Emperor Trajan and Plotina Pompeia, is a young man holding an abacus, on which are placed a first rank of seven men, a second with only one, which he is passing with the fore-finger of his right hand, and a third rank reduced to six, on account of the one passed upwards.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

Is not chess a *kriegsspiel*, and the oldest war game known? The Chinese give it an antiquity of about 200 B.C., but the Brahmin law writers of Hindostan make it out to be many centuries older.

G. G. HARDINGHAM.

Temple.

JOAN OF ARC (6th S. vi. 407).—There is a portrait of Joan of Arc as a frontispiece to *Sketches of Imposture, Deception, and Credulity*, in the "Family Library," 1837, with a notice at pp. 113-8.

*Memoirs of Jeanne d'Arc, surnamed La Pucelle d'Orléans: with the History of her Times*. By W. H. Ireland. London, 1824, 2 vols. A translation from the French.

Rymer, x. 408.—John, Duke of Bedford, to the king upon the death of the Earl of Salisbury and defeat owing to the enchantment "of a disciple and lyne of the feende called the Pucelle," October 20, 1428.

Southey's poem *Joan of Arc*.

G. A. Simcox, "Joan of Arc: a Poem," *Cornhill Magazine*, vol. xvi., 1867, pp. 584-8, with print.

"La Pucelle: an Historical Sketch," *Monthly Packet*, vol. ix., 1855, pp. 20, 119, 153, 269, 321, 407.

ED. MARSHALL.

The subjoined references may be of service to MR. MASSON:—

*Life of Joan of Arc*, by Tuckey ("New Plutarch" Series, 1890).

Southey's *Poems*.

Russell's *Extraordinary Women*, London, 1864.

*Chambers's Miscellany*, No. xxv.

De Quincey's *Collected Works*, vol. iii. p. 206.

*Quarterly Review*, lxi., March, 1842, pp. 281-329; xl. 271; lxi. 30, art. "Versailles."

"N. & Q." 1st S. vii. 206, 295; 2nd S. iii. 447, 512; 3rd S. ii. 46, 98, 155; 4th S. vii. 400, 508; x. 248, 504.

*Maid of Orleans*, by Schiller, Bohn, 1872.

Voltaire's *Maid of Orleans*; or, *La Pucelle*, translated into English verse, with explanatory and historical notes, by W. H. Ireland, 2 vols. 8vo., with forty plates by Moreau and other artists, portrait of Voltaire and La Pucelle, half-bound morocco, gilt edges, fleur-de-lis backs, scarce, 1822.

*Joan the Maid*, by Mrs. Charles.

The writer in the *Quarterly* first before mentioned states, p. 329: "There is no portrait extant;

the two earliest engravings are of 1606 and 1612, and they greatly differ from each other." An engraving by T. Dean will be found in Davenport's *Sketches of Imposture, &c.*, London, Tegg, 1840.

J. MANUEL.

Recent paintings are: By P. H. Calderon, R.A., exhibited at the Royal Academy, 1877, "a solitary figure on the rocks in strong glow of sunset, listening to voices that tell her her mission draws near—she must leave home and fly to the relief of Orleans"; by G. W. Joy, exhibited at the Royal Academy, 1881; by Leonardo Cattermole, exhibited at the Grosvenor Gallery, 1881; by William Etty, as Religion, Loyalty, and Patriotism respectively.

*The Heroines of History*, by Mrs. Owen (published by Routledge, 1854), contains a notice and a fanciful illustration, of no value as a work of art.

JOSEPH ROBT. CARTER.

BARTON-UNDER-NEEDWARD AND HENRY VII. (6th S. vii. 27).—I cannot furnish the name of the poor labouring man, but one of the fine boys was John Taylor, a celebrated canonist and sometime Master of the Rolls. Mr. Foss (*Biographia Juridica*, 1870, p. 650) is of opinion that he took his degree in canon law in a foreign university, and gives the following list of his offices and preferments:—

1503. Ordained Sub-deacon, being then Rector of Bishop's Hatfield, dioc. Lincoln.

1504 (August). Ambassador to Philip, Duke of Burgundy.

1509. Made Clerk of the Parliament.

1513. Accompanied the King in the invasion of France, the events of which he chronicled in his Diary in Latin (now in the Record Office).

1513. Collated to Archdeaconry of Derby.

1514. Chosen Prolocutor of Convocation.

1515. Collated to Archdeaconry of Buckingham.

1515 (May). Met the Venetian Embassy at Deptford with a Latin speech (Cotton MSS. Nero B. vii. fo. 12).

1520. Incorporated at Cambridge.

1522 (May). Incorporated at Oxford.

1525-6. Ambassador to France.

1527 (June 29). Appointed Master of the Rolls.

1534 (Oct. 6). Delivered up his patent as Master of the Rolls to be cancelled, and "very soon after died."

F. SYDNEY WADDINGTON.

Weymouth.

See Foss's *Judges of England*, vol. v. pp. 235, 236; Shaw's *History and Antiquities of Staffordshire* (1798), vol. i. pp. 113, 114; Wood's *Fasti Oxonienses* (Bliss's edition, vol. ii. pp. 62, 63).

G. F. R. B.

SLIPS IN "IVANHOE" (6th S. vi. 407).—The following is another instance of carelessness on the part of the author, which, so far as I know, has not yet been publicly noticed, though it must surely have been often detected. When Cedric and Athelstan are prisoners together in Torquilstone, the former says:—

"It was in this very hall that my father feasted with Torquil Wolfgang when he entertained the valiant and unfortunate Harold, then advancing against the Norwegians, who had united themselves to the rebel Tostig. .... Oft have I heard my father kindle as he told the tale."

This was said in 1194, that being the year of Richard I.'s return from his Austrian captivity, when he took part in the storming of Torquilstone by the outlaws. The revolt of Tostig was in 1066, an interval of one hundred and twenty-eight years; so that if Cedric's father was but twenty years old when he "feasted with Torquil Wolfgang," and Cedric but ten when he heard the story from his father, the latter would then have been ninety-eight, and eighty-eight when Cedric was born!

C. C. M.

Athenæum Club.

**DIE SONNE** (6th S. vi. 540).—MISS BUSK asks whether anybody in England, except one old Sussex gardener, ever calls the sun *she*. Oh, dear, yes! All my Surrey neighbours, save a few who have been misled by an impertinent civilization, call the sun *she*, and so do I, though not to the manner born. For I perceive that to do so is honourable to the luminary herself; and also that the fact, if fact it be, is interesting that in Surrey and Sussex, and nowhere else in England, the German gender of the sun is used. There is a good deal more to be said on the subject than Miss Busk seems to suppose.

A. J. M.

**GILDART OF LIVERPOOL** (6th S. vi. 537).—Capt. Francis Gildart (youngest son of James, Mayor of Liverpool, 1750, eldest surviving son of Richard Gildart, M.P., to whom the arms were granted) settled in Virginia and left numerous descendants; his grandson, Isaac Gildart, of Mississippi, is the head of the family. In England there are descendants of two daughters of the M.P., and of his sixth and youngest son Thomas, who left three daughters coheiresses, whose descendants have a right to quarter the arms.

F. N. R.

**OGDEN OF MOSLEY HALL, LIVERPOOL** (6th S. vii. 28).—In reference to the editorial note appended to my Ogden query, I wish to say that one object of my query was to find out whether that "only child" of Burke ought not to be *only daughter*, for John Christian Boode and Lady Cust inherited the same shares of the Ogden property.

F. N. R.

**THOMAS THURLAND, MASTER OF THE SAVOY**, 1561 (6th S. vi. 429).—The Thurlands were an old Nottinghamshire family founded by a Merchant of the Staple, and settled at Gamston. A branch afterwards migrated through London to Reigate, Surrey. The Master of the Savoy was probably a scion of this race.

J. H. CLARK.

**EDWARD REYNER, OF LINCOLN** (6th S. vi. 429).—As the Rev. Oliver Heywood supplied Mr. Calamy with the Yorkshire and Lancashire portions of the *Lives of the Ejected Ministers*, 1662, and was intimately acquainted with Morley and its families, there can be little doubt that the Rev. E. Reyner was, as stated, a native of Morley, in Yorkshire. The Rayner, Reyner, Reiner, or Reynor family have been inhabitants of Morley wapentake for at least six centuries. The present town clerk of Liverpool is of this family. I have lately obtained a volume of Mr. Edward Reyner's (*Rules for the Government of the Tongue*), not referred to in Mr. Smith's *Morley*, London, 1658, third edition. Imprimatur, Edm. Calamy, pp. xv, 363, xvii.

J. HORSFALL TURNER.

Idel, Bradford.

**WINDYBANK FAMILY** (6th S. vi. 429).—For some notes thereon of seventeenth century persons see *Proceedings of the Society of Antiquaries*, Dec. 12, 1872.

ANON.

**PRESENTIMENT** (6th S. vi. 428).—PENWITH will find much to interest him in Dr. Heinrich Schubert, *Geschichte der Seele*. I have the third edition, printed at Stuttgart, 1839; but I believe there are more recent editions. The German word for presentiment is *ahnung*, the expectation of coming events, based on feeling and not on induction.

L. A. R.

Athenæum Club.

**BARONS VON BARTENSTEIN** (6th S. vi. 428).—The arms of the Barons von Bartenstein in Austria (who attained that rank in 1733 and 1744), are as follows: Quarterly, 1 and 4, Az., a Moor issuant from the base of the shield ppr., wreathed about the temples, and holding in the dexter hand a sling arg., its stone gu., and in the extended sinister hand a battle-axe of the second; 2 and 3, Sa., a chev. arg., between three diamonds, *taillés en losange*, or; over all, Or, an eagle disp. sa., crowned of the field.

J. WOODWARD.

**LOWTHER YATES** (6th S. vii. 48, 94).—The following, also reported by Mr. Gunning in his *Reminiscences of Cambridge*, should be added:—

"The Tutor [of Catherine Hall] Cardinal Thorp [for so he was always called] was lecturing on the 'Law of Extreme Necessity,' which justified a man in disregarding the life of another in order to ensure his own safety. He said, 'Suppose Lowther Yates and I were struggling in the water for a plank which would not hold two, and that he got possession of it, I should be justified in knocking him off'; and he then added, with great vehemence, 'D—n him—and I would do it too, without the slightest hesitation.' It is scarcely necessary to add that the Tutor had an inveterate dislike to the Master of his College."—Gunning, vol. i. p. 18.

*Appropos* of the story, I remember the case of a lecturer on mechanics who enumerated, after the manner of college lecturers, the chief works of re-

pute on the subject. When he came to a book on mechanics published by the Master of his college, he said, "And there's Dr. So-and-so's *Mechanics*, a book from which the human mind naturally revolts." This irreverent lecturer afterwards took orders and attained the dignity of a dean.

CANTAB.

SIR WILLIAM HEDGES, 1688 (6th S. v. 88, 235).—As his most interesting MS. diary, kept in India and Persia between 1681 and 1684, is about to be published, all information regarding him, in addition to that kindly supplied by A. Z., will be much valued.

CALCUTTENSIS.

THE REVISED VERSION OF THE NEW TESTAMENT (6th S. vi. 144, 256, 317, 354).—I thank Mr. MARSHALL, but might wish the fact were otherwise. I had thought that a bishop, writing anonymously in support of his own work, would not have quoted himself by name as an authority; it is like professing to call another to witness when it is really himself; and so I gave this reason for my question and doubt. I did see the extract from the *Church Quarterly* as soon as it appeared; it also is anonymous, and may—or may not—be by a reviser.

W. F. H.

Woodley, Cove.

"A MONTH'S MIND": ST. GREGORY'S TRENTAL (6th S. vi. 205, 251, 352, 374, 410, 458, 516).—In the will of John Sendall, Canon of Ripon, *Acts of Chapter* (Surtees Society, vol. lxiv. p. 230), we find this passage:—

"Item lego pro mille missis, quam cito fieri poterit, et ad ultimum infra mensem a die obitus mei, celebrandis more trentalis Sancti Gregorii, pro anima mea, animarum parentum meorum, Johannis Kynpe, et Willelmi Rothe, quondam archiepiscoporum Ebor., ac magistri Johannis Marshall, et omnium fidelium defunctorum, xvij. xlijs. iij. d., videlicet, cum bet capellano hujusmodi missam celebranti, iij. d."

I should be glad to know what Mr. WATERTON thinks of this. It seems to be meant that the one thousand masses were to be begun, not finished, within the month, and I should suppose the testator referred to the Sarum use, a curious account of which is given in the *York Missal* (Surtees Society, vol. lx. p. 169).

J. T. F.

Bp. Hatfield's Hall, Durham.

"A LITURGY," &c., OF 1776 (6th S. vi. 227, 271, 337).—*Apropos* of this subject, the following advertisement, which I transcribe from a copy of the *Morning Post* of April 3, 1778, which is in my possession, may be of interest:—

"This day was published, price 1s. An Enquiry after several important Truths, especially concerning the Substantial Truth, the Son of God, the Hidden God, the Saviour; and the most rational mode of Worship; taken from Scripture only, without regard to received opinions, or any human authority whatever. With a prefatory Instruction and an Address to the Rev. Mr. Lindsey, late Minister of Dalterick. By J. W., a German Pro-

testant. Printed for the Author; and sold by J. Bew, No. 28, Paternoster-row."

Dalterick is, of course, a misprint for Catterick.

W. R. TATE.

Walpole Vicarage, Halesworth.

WARDROBE (6th S. vi. 388; vii. 55).—The following instructions, given by a dying woman to her husband, so well illustrate the sentiment of Mr. G. Mac Donald's lines, and are so full of quaint touches, that I think they may interest readers of "N. & Q."—

"A few things collected together to assist you at a time when you will not have me to consult with. First, the nurse and the woman that assists, one to have the shift, the other the bedgown; the two flannel petticoats, one for each. My stay for Jenny Hutchinson.

"My body to be kept in flannel. No shroud. A good waincoat coffin with handle, no paul. A hearse, if you please, and two post-chaises for family and company. Six poor women, Mrs. Noble, Mrs. Dawson down the lane, Mrs. Waltham, Jane Hutchinson, Mrs. Pearson, Mrs. ——. To take the corpse at the door of the burying ground. The women to have each of them a good black silk handkerchief without fringe, and white ribbon and gloves, if proper. Mr. Bousfield and Mr. Taylor to have each of them a silk hat-band; white gloves, if proper. Mr. Hall and Mr. Hobson, in the fen, to have what you think proper. Mr. John Small and his sister, and Mr. and Mrs. Harpham of Thorpe, to have gause band and gloves, ribbon. Mr. and Mrs. Gildon to have gause band, gloves, ribbon.

"I think this is nearly all that is necessary, except I say anything concerning the children. One thing I had like to have forgotten, and that is a vault for the corpse—two, if you please: one for yourself and one for me. And then you are left entirely at your option to do as you please. Sep. 27th, 1802."

Here this cool, clear-headed, admirable woman and affectionate wife breaks off. A few days after she adds:—

"My dear six children to wear black one year. My black stuff gown to make Jemima a gown and petticoat, with a black petticoat I have. Every one to have a good black cotton frock, with good stuff petticoat. Jemima to have a crape bonnet. Maria to have a little crape bonnet. Eliza a black silk, or what you please. Mrs. Good to have black ribbon and gloves. Mrs. Goy, Keal, to have ribbons, gloves, and my every-day blue petticoat. Joseph Evison, scarf and gloves, or use five shillings. My sister Gildon to have my best silk bonnet. Jemima to have my black one for every day. To my dear Samuel my watch which was his grandfather Harpham's, and to my dear little Joseph ten silver buttons for his coat; both to have them when they are eighteen. Jemima to have a magnifying reading glass, which was her grandfather Harpham's, also my silk work-bag with a silk needle-book, pink back. Maria to have my silk purse. Eliza to have my leather purse, with silver pieces. Eliza to have a lawn handkerchief set with lace, with a pair of lawn ruffles to match, which was her grandmother Harpham's, with an old pincushion, blue and silver on one side. Maria to have a fine long lawn apron, two breadths, which was her grandmother's. Maria to have my gold mourning ring. Jemima to have all the letters that were sent to me by her father. All my other little

\* Silver pennies and twopenny bits, many of them 200 years old; now in possession of my son.

things, with all my letters and all my books, to be equally divided amongst them all. My child linen, what few there is, to be equally divided amongst my three girls. My clothes to be equally divided between Jemima, Maria, and Eliza. Two pairs of good shoes, which are not worth saving for the children, to be given to Elizabeth Small and Sarah Small.

"October 6th."

The above woman was of an old Puritan family. "Little Joseph" and his brothers and sisters all died at a good old age, with as little fear as their mother. Notice the way in which she speaks of "the corpse" as something of very little consequence.

R. R.

Boston, Lincolnshire.

BARNSTAPLE CHURCH (6th S. vi. 468; vii. 31).

—I do not think that Barnstaple old church has anything to fear at its restoring architect's hands. I remember that when the late Sir Gilbert Scott was called in (about 1868 or before) the good people of Barnstaple were anxious to get rid of their quaint lead-covered, crooked spire, but Sir Gilbert, with true conservative spirit, stoutly fought for its retention. When the chancel was restored all the charming old mural monuments were very carefully repaired by Mr. Henry Cane, the clerk of the works. The present work is being carried out by Mr. John Oldrid Scott, and all old work is being well cared for. The pulpit only dates from 1824, and A. J. M. must be mistaken in supposing that there is anything interesting about it. It is to be regretted that the old date 1695 seems to have been removed, but A. J. M. can hardly understand how much architects and others, who, like myself, are connected with church restorations, have to fight against. The apathy of some of the clergy is most lamentable. Here is an instance, and one which I think deserves to be recorded.

In 1880 it happened that, from instructions received from Mr. W. E. Ashworth, the architect, I renovated the chancel of St. Michael's, Honiton. This church contains, perhaps, the finest carved oak rood screen in Devonshire. A reredos existed at the east end. It was somewhat incongruous in style, perhaps, and did not agree with the surroundings, but it had a marked individual character which interested me. Further, it was made of Painswick stone. I could not understand how this Gloucestershire material had got so far away into the Beerstone locality, but the order came to "remove" this reredos, and then the mystery was solved. When my people got down to the upper "bed" or surface of the lowermost stone, we found there (until then hidden altogether from mortal ken), cut in large bold letters, the following legend: "John Bryan, Sculpt<sup>r</sup>, Gloster, 1769." Upon this was laid a halfpenny dated 1760 and covered with verdigris. Of course the mystery of the Painswick stone was solved at once. John

Bryan lived at Gloucester, made his reredos there, and then carted it to Honiton and fixed it in due course. I felt a strong yearning towards this modest record of my predecessor, which had been so snugly hid for one hundred and eleven years, and so, as we had a new internal cell to put in the north chancel aisle window, close by the priest's door, I reverently inserted this stone with the inscription facing outwards, so that in future all who cared might read it. It will hardly be believed that this recognition of John Bryan was hailed with the utmost hostility by some of the more active minds upon the building committee. I received their orders immediately through the architect "to remove the stone at once." I pleaded for it, pleaded for the sake of the Gloucester stonemason, who, living fully a century ago, knew so well how to do good work, and I believe that I should have won my point had not a resident clergyman (not the vicar) insisted upon its instant removal. Then I declared sturdily that it was impossible, that it was now part and parcel of the window, and that the stone should stay where it was for ever. Now for the sequel. During my absence one of my men was actually made to chop out the old inscription!

HARRY HEMS.

Fair Park, Exeter.

CHATTERTON'S WRITINGS (6th S. vi. 404; vii. 93).—To MR. EDGUMBE'S remark that "we want a popular monograph of Chatterton," it may be stated as generally understood that Mr. John H. Ingram, whose paper on Chatterton and his unknown verse is promised to appear in *Harper's Magazine* this spring, is preparing such a work as is suggested.

R. E. M.

ERASMUS ON KISSING (6th S. vii. 69, 93).—In more than one passage Erasmus speaks in warm, not to say rapturous, terms of the habit of kissing strangers, which, he states, prevailed in England. The original of the extract from the letter written in 1499 from England to P. F. Andrelinus the poet, at that time professor in the University of Paris, may interest H. W. C.:—

"Tu quoque si sapie, huc adrolabis. Quid ita te juvat hominem tam nasutum inter merdas Gallicas consensere? Sed retinet te tua podagra, ut ca, te salvo, pereat malit. Quanquam si *Briannia* dotes satis pernosces *Fauste*, nœ tu alatis pedibus huc accurreres: et si podagra tua non sineret, Dædalum te fieri opties. Nam ut è plurimis unum quiddam attingam. Sunt hic nymphæ divinis vultibus, blandæ, faciles, et quas tu tuis canemis facile anteponas. Est præterea mos nunquam satis laudatus. Sive quod venias, omnium oculis exciperis; sive discedas aliquo, oculis demitteris: rediis, redduntur suavis; venit at te, propinquant suavis; discedit ab te, dividuntur basis; occurrit alicubi, basiatum affatim; denique quocunque te mores, suaviorum plena sunt omnia."—*Epistolarum D. Erasmi Rotodami*, libri xxxi. &c., Londini, 1642, lib. v. epist. x. p. 315.

See also Bayle, *Dictionnaire*, art. "Erasme,"

note F, vol. vi. p. 225, ed. 1820, where, in the course of an amusing dissertation upon the affection for England always displayed by Erasmus, the above passage, with the omission of the unpleasant if characteristic reference to Frenchmen, is quoted.

JOSEPH KNIGHT.

See Mr. Froude's *Short Studies on Great Subjects*, First Series.

E. H. M.

A YORKSHIRE SAYING: THE SADDLER OF BAWTRY (6th S. vi. 208, 335).—I have met with another version of this story, superior in dramatic effect, I think in an old Yorkshire directory or guide, but cannot refer to the passage now. I here give the substance of it. A Bawtry saddler was accused of a crime he had not committed, tried, and sentenced to death. On the way to the gallows a glass of ale was offered to the supposed culprit, in order that he might not lose heart; but he had already done so to such an extent that, with averted head and downcast eyes, he declined the proffered draught. This little incident necessarily delayed the procession; and had the ale been drunk—to say nothing of the saddler—of course more time would have been consumed. All had been over about five minutes when a breathless messenger rode up with a reprieve, just too late to be of service; “whence,” I remember my author concluding, “arose the saying that the saddler of Bawtry was hanged for leaving his ale.”

WILFRED HARGRAVE.

14, Holford Square, W.C.

LIBRARIES IN CHURCHES (6th S. iv. 205, 266, 304, 327, 387; vi. 15, 96, 258, 294, 336, 418).—The library belonging to St. James's Church, Bury St. Edmunds, was formed in 1595, and from a catalogue entitled, “A copy of an Inventory indented of all the books which do remain the library of the Parish Church of St. James, in Bury St. Edmunds, the 13th day of October, in the 41st year (1599) of the reign of our Sovereign Lady, Queen Elizabeth, to be delivered in charge to John Mann, and William Briggs, now Churchwardens, and by them to be accounted for to the said Parish,” it appears that upwards of 200 of the most valuable books were at that time in the library. In 1847 the books, consisting of four very ancient MSS. and 475 printed books, were removed to the Guildhall, where they at present remain. Among the most valuable are “Homeri Opera, folio, Florent., 1488. Editio Princeps.” “Athenæum, Comment. in, curâ Casauboni, folio, Lugdun., 1621.” “Dion Cassius, folio, H. Steph., 1591.” “Livius, cum figuris, folio, Franc., 1578.” “Pausanias. Editio Princeps. Folio. Ven. ap. Ald., 1516.” “Polybius, curâ Casauboni, folio, Franc., 1609.” “Taciti, C. Corn., Opera, curâ Lipsii, folio, Antv., 1589.” “Xenophonis Opera, curâ Leunclavii, folio, Bas., 1572.”

William Burkitt left his library, consisting of 2,000 volumes, to the church of Dedham, in Essex (of which church he was minister), for the use of his successors in the ministry.

WM. FREELOVE.

Bury St. Edmunds.

HOOKE'S “AMANDA,” 1653 (6th S. vii. 7, 36).—The collation of the copy in the Dyce Library, South Kensington Museum, is as follows:—Blank or fly-leaf; leaf (or half-title) with “Amanda,” in large capitals; frontispiece to face title-page; title-page; the epistle dedicatory; five unpaginated leaves; various sets of verses; five unpaginated leaves (at the foot of the fifth leaf “Errata”); 1-88 (at the foot of 88 catchword “To”); blank leaf; title-page, “Miscellanea Poetica”; dedication in Latin, “Alexandro Akehurst,” 93-6; blank leaf “H”; 299, 100, 101, 202, 203, 104, 105, 206; 207, 108, 109, 210, 211, 112-191 (at the foot of 191, “Finis”); blank or fly-leaf, containing a few MS. notes by Mr. Dyce on remarkable words, &c., in the volume.

R. F. S.

“FAMILIARITY BREEDS CONTEMPT” (4th S. v. 285, 430; 5th S. ix. 467, 497; x. 39, 239):—

“Le bon traitement et la grande familiarité que leur avez par cy devant tenue vous ont rendu envers eux contemptible.”—Rabelais, *Gargantua*, ch. xxxii.

H. DELLVINGNE.

Chislewick.

“DOUBLE” MONASTERIES (6th S. v. 407; vi. 18, 155, 216, 350).—I find that to the Gilbertines there should be added the order of St. Brigitte, founded by a princess of Sweden in honour of the Virgin in the thirteenth century. Her convents were intended to shelter sixty nuns and thirteen monks; some of the latter were priests for the service of the church, and others, perhaps, menial servants. But the most remarkable monastery of this character was unquestionably that of Fontevrault, which was not only “double,” but governed by an abbess, generally of high birth. It was founded by Robert d'Arbrissel, a Breton monk, in 1099, and lasted till the French Revolution. It followed the rule of St. Benedict, and consisted of four separate establishments,—a house for seventy monks; another, called the “Grand Montier,” for widows and virgins; a third, called “St. Lazarus,” for leprose women, and a fourth, dedicated to the Magdalen, for penitents. It became a great place of education for the daughters of the French noblesse, and in its principal church our Henry II., Richard Cœur de Lion, and others of princely race found sepulture.

It still exists as “a house of detention for both sexes” and state prison. The monastery of St. Sulpice, in Brittany, resembled that of Fontevrault in some of its arrangements.

Double monasteries were frequently condemned by councils, and special ordinances were enacted for

their regulation. The history of Fontévrault is not free from scandals and suspicion. The authority of the abbess was supreme; the historian of the order relates:—

"Un religieux administrant le viatique à l'abbesse Jeanne Baptiste de Bourbon lui présente l'hostie en disant: *Accipe, soror, viaticum*. Elle lui saisit brusquement la main et, l'apostrophant avec une émotion énergique: Dites, dîtes *Mater*; un arrêt vous l'ordonne."

J. M.

**SPANISH PROVERBS: ESTEBAN GARIBAY** (6th S. iv. 98, 217).—Garibay was a celebrated chronicler of the middle of the sixteenth century. He got into disfavour with the Inquisition, being charged with witchcraft, and had to fly. His trial was thus never concluded, and as he was neither condemned nor acquitted it was said that his soul could be neither in heaven nor in hell. Garibay's house remained a long time uninhabited after his death on account of noises which were heard there, said to be caused by his wandering soul. It was this circumstance which gave rise to the proverb quoted at the former reference; an equally common variant says, "*Estar como el alma de Garibay que ni pena ni gloria*" (which neither suffers nor rejoices).

R. H. BUSK.

"**A FORTUITOUS CONCOURSE OF ATOMS**" (6th S. v. 148, 277).—To the contributions already made the following may be added:—

"And first of the name of Democritus; lest any man, by reason of it, should be deceived, expecting a paucal, a satire, some ridiculous treatise (as I myself should have done), some prodigious tenent, or paradox of the earth's motion, of infinite worlds, in *infinito vacuo*, *ex fortuita atomorum collisione*, in an infinite waste, so caused by an accidental collision of notes in the sun, all which Democritus held, Epicurus and their master Leucippus of old maintained, and are lately revived by Copernicus, Brunus, and some others."—Burton, *Anatomy of Melancholy*, vol. i. p. i. (edit. 1837).

F. C. BIRKBECK TERRY.

Cardiff.

**CHARLES II.'S HIDING-PLACES** (6th S. iv. 207, 498, 522; v. 28, 73, 173, 196, 338).—From inquiries made for me in the neighbourhood, I learn that Pickersleigh may be numbered among the places in which Charles II. took refuge. This house, which is not shown, is situated not far from Malvern Link station. There is a secret room in the house, the entrance to which is by an invisible trap-door in the ceiling of the room beneath.

ALPHA.

**REMARKABLE COMET IN THE TENTH CENTURY** (6th S. vi. 534; vii. 56).—Sir Edward Sherburne, in his *Sphere of Manilius*, 1675, p. 200, has given a list of ten comets which appeared in Europe during the tenth century. Of these one appeared in Germany in 942. Another was visible in Europe in 945, "of a wonderful magnitude and procerity, scattering about fiery rays and beams."

The comet of 962 was "of an unusual grandeur," while that of 939 was "of a most stupendous magnitude."

C. L. PRINCE.

**OAFING** (6th S. vi. 69, 198, 353).—"Oaf" is a very familiar household word to me. I can remember being as often called, as a spur to study, "a stupid oaf" as "a dunce," also "a numskull"; and I dare say I may have carried on the tradition to the next generation.

R. H. BUSK.

**METRICAL DATE** (6th S. iv. 67, 134, 194).—One of your correspondents has already pointed out that this is no date, but a riddle. I find a better version of it in a little book with the title *Carminum Proverbialium Locorum Communium*, Lond. 1579, where, under the head of "Enigmata," it stands thus:—

"*Ter tria dant septem, scilicet, literas.*

*Ter tria dant septem, septem sex, sex quique tres sunt: Octo dant quatuor, quatuor facient tibi septem.*

*Hinc bene si numeres, facient tibi milia quingue.*"

G. F. S. E.

**HENRY MARTEN, THE REGICIDE** (6th S. iv. 449; v. 50, 196, 291, 474).—The biographer of Henry Marten will obtain a wonderful insight into his character by a perusal of the Royalist newspapers of the period, 1648–50. He appears to have been the especial aversion of the news-letter writers on the king's side, the climax of scurrility being reached whenever they had him for a topic. A very bitter reference to Harry Marten, "the city bull," appears in *Mercurius Aulicus* of Thursday, February 17, 1648 (No. 3), *à propos* of the declaration of Lords and Commons touching the resolution to make no further address or application to the king.

Marten's Christian name was Harry, not Henry. He especially alluded to this during his trial with the regicides. Finding that he was described as "Henry Marten," he objected to the trial, on the ground that he was not even mentioned in the indictment; but the judges over-ruled the point.

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

**HOPS GROWN IN ESSEX** (6th S. vi. 389; vii. 76).—Many years ago, perhaps about 1830, I used to attend Braintree Fair, when the hops grown in Essex were pitched in a large field and exposed for sale. The extended growth in Kent and Sussex gradually drove the Essex hops out of the market, as it has also the Suffolk and North Clay hops.

J. GREEN.

Wallington, Surrey.

"**THE BUTTERFLY'S BALL AND GRASSHOPPER'S FEAST**" (6th S. vii. 90) is said to have been written by William Roscoe, Esq., M.P. for Liverpool, for the use of his children, and set to music by order of their Majesties for the Princess Mary (*Genl. Mag.*, 1806, vol. lxxvi. p. 1052; Halkett and

Laing's *Dict. of Anonymous Literature*, vol. i. p. 293. I think that in Jesse's *Life of Beau Brummell* there is a version of it by Beau Brummell. L. L. H.

AUTHORS OF QUOTATIONS WANTED (6th S. v. 388, 479; vii. 58, 78, 98).—

"Two souls with one thought," &c.

The German lines quoted by Mr. PLATT, *ante*, p. 78, differ a little from those given as a footnote in Bartlett's *Familiar Quotations*, yet Mr. MARSHALL's statement that the former were written by Halm and Bartlett's attribution of the latter to Von Münch Bellinghausen must appear at first sight contradictory. It may be as well to set the matter at rest by saying that Friedrich Halm was only the pseudonym of the real author.

J. R. THORNE.

(6th S. vi. 430.)

"Omne rarum carum, vilescit quotidianum."

This is one of the *adlocutoria*, I presume. It occurs in *Carminum Proverbialium Loci Communis*, p. 182, Lond., 1588, where it is "vilescit," in error. Erasmus remarks in his *Adagia*, p. 616, Typ. Wechel, 1629: "Proverbium est et vetustissimum, et hodie usitatissimum (rarum carum) quod xūcūp verum omnibus in ore est: 'Quod rarum carum, vilescit quotidianum.'"

This makes the line metrical rather than rhythmical, which is also the case in its other form:

"Omne novum carum vilescit quodidanium."

Binder. *Novus Thesaur. Adag. Latin.*, p. 262, Stuttg., 1866, from R. P. W. K., *Aphorismi et Axiomata Selecta*, p. 222, Altdorf, ad Vin., 1725. The rhythmical form is probably the oldest. ED. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Parish Registers in England, their History and Contents.* With Suggestions for securing their better Custody and Preservation. Attempted by Robert Edmond Chester Waters. New Edition. (Privately printed, 57, The Grove, Hammersmith, W.)

WE vividly call to mind the pleasure we derived from reading the first edition of Mr. Chester Waters's *Parish Registers*. It seemed to us at the time to tell all that was needed in a way so pleasant as to ensure the attention of all who came in its way. That it has had some measure of success we are well assured. Parish registers are now for the most part reverently treated, and it is no uncommon thing to find country clergymen who take serious interest in the knowledge which they enshrine. Much of this reform is due to the labours of Mr. Waters, who, in season and out of season, has never been weary of showing the treasures that lie buried in our old church books. The present edition will, we believe, be very widely read. It is in every respect a great improvement on its forerunners. On each page we find something new, and the fresh facts he has given us are often of great moment to the student. There is, indeed, hardly a subject in any way connected with the history of the last three centuries on which his book does not throw some light. For instance, he tells what is to us a new fact about Stephen Marshall, the Puritan minister, who was one of the best abused men of his time. By the Commonwealth Marriage Act a fine of five pounds was incurred by any one who should use the old service in the Book of Common Prayer. Still many persons clung to it, and among others Marshall, who, though he had a

chief hand in compiling the Directory, yet "deliberately made use of the Prayer Book in marrying his own daughter, when he paid down to the churchwardens the legal fine which he had incurred." Mr. Waters gives an interesting note on wife selling, a mode of divorce which seems to have been once very prevalent among our common people. The pages of "N. & Q." contain many examples of it, some of very recent date. A gentleman now dead, who was born in the latter years of the last century, has told us that he once saw on market day, in a certain Eastern county, a man offer his wife for sale with a hempen halter round her neck. Neither the constables nor the crowd interfered, and she was disposed of for five shillings, going away contentedly with her new lord. Most of the Christian names of the Middle Ages were taken from those of the recognized saints, but we think not all. We do not profess to have a complete list of saints in our head or in our note-books, but should be surprised to find Horabilia or Orabilia among them; yet this name occurs in Madox, *Formulare Anglic.*, 120, and in the *Monasticon*, iv. 89, 636. Mr. Macray's *Notes from the Manuscripts of St. Mary Magdalen College, Oxford*, contains a list of Christian names most of which, we believe, may be looked for in vain in the Church's calendars. Mr. Waters draws attention to the fact that until recent days double Christian names were very uncommon. It seems that there is only one double Christian name in the registers of Westminster Abbey before 1705. A long continued search among the name lists of the seventeenth century would prove that the custom was not unknown. For example, Sir Henry Frederick Thynne was created a baronet in 1641, and a John Philip Hunter served on the royal side in the Civil War. How accurately Mr. Waters has fixed the date of the introduction of the new fashion is proved by Mr. Hamilton's independent researches, who tells us that the first instance he has met with in the West occurs in 1717, "when Sir Copstone Warwick Bampfild appears among the justices who attended the Midsummer Sessions at Exeter" (*Quarter Sessions from Eliz. to Anne*, 579).

We gather from the preface that this most interesting and scholarly book has been produced during intervals of pain and sorrow. But few of us who are in the enjoyment of good health would have had the perseverance to master so large an amount of detail. With the exception of one or two misprints we have not found a single passage that the most captious could reasonably find fault with. Whenever legislation takes place, as it soon must, with regard to these most precious documents, we shall gratefully recall the untiring labours of Mr. Robert Edmond Chester Waters, side by side with those of our late correspondent Prof. Taswell-Langmead.

*The Law of Cosmic Order: an Investigation of the Physical Aspect of Time.* By Robert Brown, jun., F.S.A. (Longmans & Co.)

THE author of *The Great Dionysiac Myth* is a laborious student. It seems but yesterday that we noticed his pamphlet on the unicorn (6th S. iv. 460), and now we have another small book, which must have taken, one would suppose, years of study to bring it to its present state of perfection. The idea of time must have been one of the very earliest conceptions of primitive man. Night and day, the motions of the moon and the planets, and the revolutions of the fixed stars, must have struck our primitive forefathers in a way that we can but faintly realize. Day and night are, of course, familiar to all—the moon's changes cannot pass even now entirely without notice; but we believe that there are thousands of our countrymen who take no note whatever of the stars—do not know one from another, and understand not the distinction between "the pale jewels of Cassiopeia.....



and the red eye of Aldebaran," and those wandering lights which to the Baktrio-Iranians were, on account of their seemingly irregular motions, evil beings, and have been in much later days regarded by unscientific speculators as the abodes of lost souls. To us moderns, however ignorant we may be, the idea of time is regulated by a multitude of trivial events of daily and almost hourly occurrence, and but very few of us ever look back to a period when it had to be worked out bit by bit. Mr. Brown has done this thoroughly well in his own deeply learned fashion. We cannot profess to follow him in all his speculations as to the signs of the zodiac. Much that he affirms is no doubt true; but the questions involved are so very obscure, and the information that has come down to us so fragmentary, that we may be forgiven for not seeing everything as he does. The book is, however, an important contribution to science, which no future investigator in the same field can afford to overlook. We would especially direct attention to the section headed "The Reign of Law," some of the remarks in which are not only true, but very needful to be pondered on at a time when the facts of science are accumulating so fast that the organizing faculty is sometimes overtaken to arrange them.

*An Account of some of the Incised and Sepulchral Slabs in North-West Somersetshire.* By R. W. Paul. (Provoost & Co.)

THIS is a handsome folio, the work of one who is an excellent draughtsman and a competent antiquary. Mr. Paul has produced a book that is not only delightful to read and pleasant to look upon, but he has done good service to all who are interested in history or in art. Our sepulchral slabs and effigies, like all the other monuments of the dead in this kingdom, are perishing rapidly, and few people think it worth while lifting a hand to save them. Slow decay has all along done much; but it is the misdirected zeal of the church restorer which has in most cases destroyed or hidden the memorials of our ancestors. Mr. Paul's book extends over but a small portion of a single county, yet almost every page gives evidence of the wantonness with which things beautiful in themselves and historically interesting are swept away by the march of fancied improvement. Passages like the following are very heart-rending:—"The church of Ashton was restored some few years ago, and perhaps it [the slab of Thomas de Lyons] was then turned out as a stone not worth preservation to make way for the new tile paving." Under Chew Magna we read:—"The church has now been entirely laid down in tiles, and the slabs have disappeared." In this church is still preserved a knightly effigy made of wood. Figures in this material are very rare. Mr. Paul has made an interesting discovery if his suggestion be correct. In a window in Tickenham Church is some stained glass representing a castle, from the towers of which a cowed figure and a jester are blowing horns. He thinks this may be Berkeley Castle. If it be so, this must be by far the oldest representation of that historic fortress. Will he not confer a further benefit on the public by publishing a coloured engraving of this interesting object? We trust that this volume may be but one of a series, and that very shortly Mr. Paul will give to the world his drawings of the slabs in the other churches of Somerset.

*Illustrated Handbooks of Art History.—English Painters.* By H. J. Wilmot-Buxton, M.A. With a Chapter on American Painters by S. R. Koehler. (Sampson Low & Co.)

IN the short space of some 180 pages [Mr. Wilmot-Buxton has managed to give a fairly comprehensive sketch of the rise and progress of the art of painting in

England. Commencing with a short account of early English art, the sketch is brought to a conclusion with notices of Frederick Walker and Rossetti. In most cases when works of painters of whom he treats are to be seen in any of our public institutions, Mr. Wilmot-Buxton refers his readers to the gallery where the pictures may be found. The subject of which Mr. Koehler treats, that of painting in America, is necessarily more limited in its scope. The earliest native painter whom he mentions is one Robert Feke, who painted in Philadelphia in the middle of the last century. The writer does not attempt to gloss over the want of originality and the absence of national element which are so remarkable in the works of American painters; but he considers the fault to lie with the American public rather than with the artists themselves. The volume, we may add, is plentifully illustrated with engravings of pictures by both English and American artists.

THE International Literary Association announces for public competition the subject of a prize essay, to be adjudged at its forthcoming congress at Amsterdam in September: "Holland and the Freedom of Thought and Writing in Europe during the Seventeenth and Eighteenth Centuries." Essays should, as far as possible (*autant que possible*), be in French, but may be written in other languages. The MSS. are to be sent, under a registered envelope, to the General Secretary of the Association, 51, Rue Vivienne, Paris, before June 1.

THE late Mr. J. F. Stanford, of Christ's College, having left the sum of 5,000*l.* Three per Cent. Consols to the Chancellor, Masters, and Scholars of the University of Cambridge in trust for the completion and publication of his *Etymological Dictionary of Anglicized Foreign Words and Phrases*, and the conduct of the work having been committed to the Syndics of the University Press, the Syndicate are prepared to receive applications for the post of editor in chief on or before February 21. Further information may be obtained from the Secretary, Mr. C. J. Clay.

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We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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W. M. M.—The subject of your query, we understand, did not assume the second name by "sign manual," and did not register the arms of the name assumed. It is therefore impossible to say whether they were quartered at all, as that does not necessarily follow on the assumption of the name.

G. S. B. ("Jeopardy").—See Prof. Skeat's *Etymological Dictionary*.

G. CATTICHER (Padua).—Please use English. A friend would help you.

R. H. B. ("N. or M.").—See Blunt's *Annotated Book of Common Prayer*.

L. L. H.—Thanks for the permission.

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No. 164.

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## Notes.

## THE FAMILY OF LOWE OF DERBYSHIRE.

In the sixth edition of the *Landed Gentry*, Sir Bernard Burke is somewhat unfortunate as regards his account of this family; but no doubt, when his attention is called to the inaccuracies, he will have them corrected at the earliest opportunity.

The copy made by Wolley of a certain document in no way indicates, as Sir Bernard, when citing it (ii. 991), assumes, that the three persons of similar names mentioned were brothers, or, indeed, related at all. Moreover, they are not all alike styled in it "del Lowe," as we are further, but erroneously, informed on the same page.

The Lowes of Derbyshire descended from two of three brothers, who were Laurence Low (serjeant-at-law), Thomas Low, and George Low. No documentary evidence yet produced makes mention of any other brothers. On the contrary, what does exist implies that there were no more, although, beside them, there may have been a sister. This evidence stands thus on the record:

"Hec est finalis concordia facta in Curia domini Regis apud Westmonasterium a die Sancti Michaelis in quindecim dies anno regnorum Henrici Regis Anglie et francie septimi a Conquestu tercio," &c. "Inter Johannem Wyot, querentem, et Laurencium Lowe et Humfridum Lowe et Margaretam uxorem ejus, deforciantes, de

Manerio de Denby, cum pertinentiis, ac de quadraginta mesuagiis, viginti toftis, ducentis acris terre, centum acris prati, quingentis acris bosci, quingentis acris jamp-norum et brueri, ducentis acris more, et quindecim solidatis redditus, ac redditu unius libre Cimini, cum pertinentiis, in Denby et Kylburne; unde placitum conventionis summonitum fuit inter eos in eadem Curia, scilicet, quod predicti Laurencius et Humfridus et Margareta recognoverunt predicta Manerium, tenementa et redditus, cum pertinentiis, esse ipsius Johannis, ut illa que idem Johannes habet de dono predictorum Laurencii et Humfridi et Margarete. Et pro hac recognitione, sine et concordia idem Johannes concessit predicto Laurencio predicta Manerium, tenementa et redditus cum pertinentiis, et illa ei reddidit in eadem Curia: Habenda et tenenda eidem Laurencio, absque impetitione vasti, de capitalibus dominis feodi illius, per servicia que ad predicta Manerium, tenementa et redditus pertinent, tota vita ipsius Laurencii. Et post decessum ipsius Laurencii predicta Manerium, tenementa et redditus, cum pertinentiis, integre remanebant predictis Humfrido et Margarete, tenenda absque impetitione vasti de capitalibus dominis feodi illius, per servicia que ad predicta Manerium, tenementa et redditus pertinent, tota vita ipsius Humfridi. Et post decessum ipsius Humfridi predicta Manerium, tenementa et redditus, cum pertinentiis, integre remanebant hereditibus masculis predicti Laurencii de corpore suo procreatis, tenenda de capitalibus dominis feodi illius per servicia que ad predicta Manerium, tenementa et redditus pertinent imperpetuum. Et si nullus heres masculus de corpore ipsius Laurencii fuerit procreatus, tunc predicta Manerium, tenementa et redditus, cum pertinentiis, integre remanebant Georgio Lowe fratri predicti Laurencii, et hereditibus masculis de corpore suo procreatis, tenenda de capitalibus dominis feodi illius per servicia que ad predicta Manerium, tenementa et redditus pertinent imperpetuum. Et si contingat quod idem Georgius obierit sine herede masculo de corpore suo procreato, tunc post decessum ipsius Georgii predicta Manerium, tenementa et redditus, cum pertinentiis, integre remanebant Thome Lowe fratri predicti Georgii, et hereditibus masculis de corpore suo procreatis, tenenda de capitalibus dominis feodi illius per servicia que ad predicta Manerium, tenementa et redditus pertinent imperpetuum. Et si contingat quod idem Thomas obierit sine herede masculo de corpore suo procreato, tunc post decessum ipsius Thome predicta Manerium, tenementa et redditus, cum pertinentiis, integre remanebant hereditibus de corporibus predictorum Humfridi et Margarete procreatis, tenenda de capitalibus dominis feodi illius per servicia que ad predicta Manerium, tenementa et redditus pertinent imperpetuum. Et si nullus heres de corporibus predictorum Humfridi et Margarete fuerit procreatus, tunc predicta Manerium, tenementa et redditus, cum pertinentiis, integre remanebant Ricardo Newton, de Newton juxta Wydford, et hereditibus masculis de corpore suo procreatis, tenenda de capitalibus dominis feodi illius per servicia que ad predicta Manerium, tenementa et redditus pertinent imperpetuum. Et si contingat quod idem Ricardus obierit sine herede masculo de corpore suo procreato, tunc post decessum ipsius Ricardi predicta Manerium, tenementa et redditus, cum pertinentiis, integre remanebant rectis hereditibus predicti Laurencii, tenenda de capitalibus dominis feodi illius per servicia que ad predicta Manerium, tenementa et redditum [sic] pertinent imperpetuum—Derbia.—Feet of Fines, co. Derby, Michaelmas Term, 3 Henry VII.

The only Lowe family of any note sprang from the township of La Lowe in Shropshire, of which one Ralph de La Lowe was lord in 9 Edw. II.

(Palgrave's *Parliamentary Writs*, ii. div. 3, p. 398). Genealogists generally need not be reminded that this was a family of considerable eminence, branches of which flourished in the counties of Salop, Stafford, and Worcester, and ended in heiresses. It is, therefore, matter for regret that Sir Bernard should have been led (inadvertently, no doubt) to speak in the same volume (p. 1450) of the "ancient Cheshire stock of the family of Lowe." Probably one incentive to the appropriation of the ancestry of this family by others bearing a similar name is furnished by the popular belief that these *bonâ fide* Shropshire Lowes were kinsmen to John Lowe, the renowned Bishop of Rochester.

Further, it is not shown that the single branch of this family which continued until modern times, namely, that seated at Locko in Derbyshire, died out in the male line in 1785 with Richard Lowe, Esq., as Sir Bernard states under "Lowe of Denby and Locko"; for the gentleman in question, though he chose to bequeath the property to his aunt, left a nephew and heir-at-law, Stead Lowe, Esq., residing in America.

JAMES GREENSTREET.

[See "N. & Q.," 6th S. vi. 127.]

#### CAPTAIN WILLIAM BLAIR, R.N.

The monument erected by order of Parliament to the memory of the three captains killed in Rodney's action bears the following inscription:—

Captain William Bayne  
Captain William Blair  
Captain Lord Robert Manners  
were mortally wounded

in the course of the naval engagements  
under the command of Admiral Sir George Brydges Rodney  
on the ix and xii April mcccxxxiii  
in memory of their services  
the King and Parliament of Great Britain  
have caused this monument to be erected.

Capt. William Blair, whose services were thus highly prized by his country, has been so inaccurately described in the works named *ante*, p. 48 ("Biographical Dictionaries"), that perhaps I may be allowed to quote the words of an account of him in a MS. now before me, written for the Duke of York by H.R.H.'s desire:—

"Captain William Blair, son of Daniel Blair and Barbara, daughter of Sir John Whiteford, Bart., was born at Edinbro' in 1741. In the Royal Navy, he commanded the 'Dolphin' Frigate in the action with the Dutch off the Dogger Bank, and during a part of the action occupied with his Frigate a station in the line: he so distinguished himself during engagement, in which he was wounded, that after being presented to his late Majesty, who paid that Fleet a visit on their return to port, Lord Sandwich, the then First Lord of the Admiralty, made Captain Blair, by command of His Majesty, the offer to command any line-of-battle ship not in commission. The 'Anson,' a new ship, was fixed on, and as Admiral Rodney was about to sail for the West Indies, the

'Anson' joined his Fleet: during that memorable action with the French which proved so honorable to British skill and courage, Captain Blair was killed by a cannon-ball, and the Parliament, justly appreciating his merits, and those of the other two captains killed on that occasion, erected in Westminster Abbey a monument to their memory. So flattering a testimony of public approbation cannot be too highly-estimated by the relatives of these brave men," &c.

These last words may well be emphasized in these days, when considerations of taste in monumental art threaten the removal of memorials which, however they may fall short of æsthetic ideals, are none the less precious to the kinsmen of the departed heroes. Capt. William Blair's mortal remains were, by his own request, committed to the deep; and it is interesting to note that the sculptor who executed the monument obtained sittings for the medallion of the deceased from his brother, Capt. Thomas Blair, H.E.I.C.S., of Walton Grove, Surrey.

William Blair was unmarried, but his brothers, Thomas Blair, of Walton Grove, and Lieut.-General Sir Robert Blair, K.C.B., both left a numerous progeny, who, to use the words applied by Charles II. to some of the same family, "have been emultery of the virtues of their ancestors." It is not a little remarkable that of the twelve male descendants of the above two officers who reached the age of manhood, all, without exception, served their country in the Indian empire, while three ladies of the family fell victims to the murderous treachery of the natives at Cawnpore. The family is a branch of the ancient family of Blair of Balthayock and Balgillo, and is probably the only branch with unbroken male descent. William Thomas Blair, H.E.I.C.S., eldest son of Capt. T. Blair of Walton Grove, died at Twickenham in 1881 at the ripe age of eighty-eight, having been for many years the chief of the whole race of Blair, according to the dictum of one of the kings of Scotland, who, on a question of precedence was unable to decide whether the Blairs of Perth or Ayr were the oldest family, and so pronounced that the age of the chiefs for the time being should regulate the precedence of their respective families. A. T. M.

#### THE REV. GERVASE MARSHALL, VICAR OF WHATTON, NOTTS.

I have spent some time and a considerable amount of trouble in collecting biographical notices of this divine, and shall be much obliged to any of your correspondents who will aid me in completing them, especially as to the details of his life during the time he was deprived of his living.

Gervase Marshall was the eldest son of Thomas Marshall, of Marston, and afterwards of Bloxham, co. Lincoln, who died Jan. 22, 1653. He was, according to the Visitation of Lincolnshire, 1634,

then aged eighteen, and must therefore have been born in 1616. In Dagdale's Visitation of Yorkshire, 1665, he is described as of Whotton-in-the-Vale, co. Nottingham, as married and having issue, but the names of his wife and children are not given. He was of Magdalen College, Cambridge, B.A. 1637/8, M.A. 1641; ordained deacon by John, Bishop of Peterborough, June 9, 1639 (*Liber Ordinum in Visitacione Dni Archiepi, 1667 exhibitorum*, now kept among the records of the Exchequer Court at York). He was vicar of Whotton as early as 1648, as appears from the baptism of his eldest son in the register there:—"Gervas the sonne of Gervas and Elizabeth Marshall was [baptized] the 19th day of October, anno supradicto [1648], the said Gervas Marshall being the vicar of this parish of Whotton cu' Aslockton." Previous to becoming vicar of Whotton he probably resided at Newark, as I find in a Salsbury Roll (Hundred of Newark and Bassetlowe, co. Nott'm., 16 Car., June 18, 1642, Public Record Office, No. 160/303), under head "Newarke towne," "Gervas Marshall, Clark," assessed at ij' viij<sup>d</sup>.

From a Return in Inquisition taken at Nottingham, August 14, 1650, Lambeth MSS. vol. xiii., fo. 251, entitled "A Survey of Church Lands, Anno 1649," I extract the following:—

"The impropriacion of Whotton, w<sup>ch</sup> is worth one hundred pounds p' Annum, in the possession of Thomas Shipman, gent<sup>l</sup>, the Impropricator, who receives the p'fittes thereof to his owne use. And the Vicariage of Whotton and Aslockton, which is worth fortie markes p' Annum, in the Donacion of Mr. Shipman. Gervase Marshall, Clerke, the p'sent Incumbent, who receives the p'fittes of the said Vicariage for his salary and supplies the Cure diligently, preaching twice every Lords day."

The next notices I find of Gervase Marshall show him as vendor of lands in Nottinghamshire in the fourth and fifth years of the Commonwealth, when we may suppose that he had been ejected from his living, and had to sell his property in order to support himself and his young family. Among the Feet of Fines in the Record Office are these, of which I give abstracts:—

"Easter, 1652. Final agreement dated morrow of the Ascension, 1652. Between John Gregorie, gent., p<sup>l</sup>t., and Gervas Marshall, clerke, and Elizabeth his wife, *def<sup>ts</sup>*, of one messuage and two cottages in Lenton. Said Gervas and Elizabeth acknowledge the said premises to be the right of the said John, and for this acknowledgement said John hath given aforesaid Gervas and Elizabeth 4l<sup>r</sup>."

"Easter, 1653. Final agreement dated from Easter fifteen days in the year 1653. Between John Stanbank, p<sup>l</sup>t., and Gervase Marshall, clerke, and Elizabeth his wife, *def<sup>ts</sup>*, of two cottages, one croft, four acres of land, and common of pasture in Edinestowe, otherwise Edwinstowe, for which said John paid them 4l<sup>r</sup>."

We hear no more of Gervase Marshall till after the Restoration. What became of him in the mean time; and was John Stanbank a relative of

his? John Gregory probably was, as, if I am not mistaken, he was the father of Anne, wife of Gervase Shipman, brother of Thomas Shipman, of Scarrington, who presented Gervase Marshall to the living of Whotton, September 11, 1662, it being then vacant by the death of the last incumbent (Institution Book at York). When Marshall was first presented to Whotton the patron was Thomas Shipman, grandfather of the above Thomas. His daughter Elizabeth married Richard Marshall, of Brandon, co. Lincoln, of the same family as Gervase, but what the exact relationship of the one to the other was I am unable to state; it is a point I should much like information upon.

Both Richard Marshall and Thomas Shipman were on the Royalist side, and though Gervase's name does not occur in Walker's *Sufferings of the Clergy*, and his restoration to the benefice took place on the death of the last incumbent, it is difficult to assign any other reason for his not being incumbent from 1650 to 1662 than the supposition that he was a Royalist. It is worth noting that the registers of Whotton were not kept during his absence from the living.

I have already noticed the baptism of his eldest son before the Commonwealth; his youngest child was baptized at Whotton after his restoration to the living: "Mary y<sup>e</sup> daughter of Mr. Gervas and Elizabeth Marshall was Baptizd 12 day of January, 1662" (i.e. 1662/3). His wife died soon after: "Elizabeth y<sup>e</sup> wife of Gervas Marshall, vicar of this church, was buried y<sup>e</sup> 30<sup>th</sup> day of novemb. being S<sup>t</sup> Andrewes day, in y<sup>e</sup> Year of o<sup>r</sup> Lord 1663." Gervase Marshall was buried at Whotton, March 21, 1675/6. His will was proved by his son Thomas in the Consistory Court at York. The following is a verbatim copy of the original:—

"In the name of god Amen. I Gervas Marshall of whotton in y<sup>e</sup> Countie of nottingham Minister the eighteenth of March 1673 being in perfect health and good remembrance thanks be to All Mighty God my maker and redeem<sup>r</sup> whom I put my wholl trust in, when he shall thinke good to take me out of this mortal world that he will receive my soule, and place in his heavenly kingdomes where it shall be at rest life everlasting and this my trust I stedfastly beleave. As concerning my bodie I comeit it to the earth from whence it came, and for my worldly goods I bequeath to my Eldest son Thomas Marshall to be my whol Execut<sup>r</sup> of all the goods and chutels, whometh all wayes beene A tender and careful child to me and I wold have him doe to his Brothers and siset<sup>r</sup> what he thinks good for I leve it all to his disposing for I think he will not rong them if he canfor<sup>th</sup> them for I have found him soe and I hope the [they] will doe the like and for the better certifying this to remane in full pow<sup>r</sup> force and verty at my deces I have writit with my one hand where unto I have set my hand and scale y<sup>e</sup> day and y<sup>e</sup>are of o<sup>r</sup> Lord Above written, witnesses to this

Richard Clater. Gervas Marshall.  
John Clater. Thomas + vpton his marke.

(L.S.)

Bond and Inventory are annexed. The parties to the bond are Thomas Marshall, of Whotton,



co. Nott'm., husbandman, and Thomas Vpton, of Whaddon aforesaid, weaver. The bond is dated July 10, 1676. The inventory amounts to 38*l*. 18*s*. and is signed by William Giltthorpe, Tho. Cooke, Fra. Cooke, and Robert Shaw.

It is probable that the two Clators who witnessed the will were related to the testator. The only other mention of the name I have met with in connexion with that of Marshall is a marriage in the register of Orston, Notts: "John Clator, *y*<sup>e</sup> sonne of Will'm Clator and Ellenor Marshall, the daughter of William Marshall, were married the sixt daye of Maye, 1633."

The seal at the end of the will is much defaced, but appears to be the arms of the testator, Three bars, a canton ermine. Owing to only Thomas, the eldest (surviving) son, being mentioned in his father's will, and to want of knowledge as to where Gervase Marshall resided during the period 1650-1662, it is impossible to find out how many children he had, but probably more than the following:—

1. Gervase, bapt. at Whaddon October 19, 1648; buried there April 30, 1670.

2. Thomas, eldest surviving son, of Whaddon, and afterwards of Scarrington, of whom presently.

3. William, mentioned in the will of his brother Thomas, 1707.

4. John, mentioned as of Grantham in the will of his cousin Thomas Martin, of Doncaster, proved at York, 1690, and in will of his brother Thomas Marshall, 1707. Was he of Grantham, barber? "Mr. John Marshall and Mrs. Hester Rowes" were married there April 27, 1694. His adm'on as of Grantham, barber, to Hester Marshall, of Grantham, widow, is in the Consistory Court at Lincoln, dated October 3, 1711. Inventory 37*l*. 18*s*. 4*d*. Her adm'on in the same court, as Hester Marshall of Grantham, widow, was granted to Robert Rouse, of Grantham, April 20, 1714. Inventory 53*l*. 5*s*.

5. Robert, buried at Whaddon May 7, 1671.

6. Mary, bapt. at Whaddon Jan. 12, 1662/3.

Thomas Marshall was bapt. at Whaddon Jan. 22, 1649/50. Besides the children mentioned in his will he seems to have had Hanna, bapt. Jan. 3, 1682/3, and Thomas, bapt. May 1, and buried August 26, 1688; and perhaps others by a first wife. "Thomas Marshall & Anne flower" were married at Whaddon Feb. 9, 1673/4. His will was proved in the Exchequer Court at York by Winifred, his relict, Dec. 19, 1707, and is registered vol. lxiv. fo. 200:—

"Thomas Marshall, of Scarrington in the co. of Nottingham, husbandman. Dated 1 Dec., 1707. To my brother William Marshall 1*l*. To my brother John Marshall, of Grantham, 5*s*. To my son William Bush 2*l*. To my son Matthew Hall 1*l*. To my son John Cant 1*l*. To my son Thomas Marshall 40*l*., whereof 10*l*. shall be paid as soon as he is willing to be bound prentice to a trade, and 30*l*. more when he is 21. Same to son Benjamin Mar-

shall on same conditions. Same to son Martin Marshall on same conditions. To daughter Jane Marshall 40*l*. when she is 21. Same to daughter Winifred Marshall when she is 21. All children to have maintenance till they are 16. Residue to wife Winifred and eldest son Gervase Marshall, and appoints them executors. My cousin John Olliver, of Scarrington, and son Matthew Hall, of same, to be trustees to see will performed."

I have not been able to trace the descendants of Gervase Marshall after this period, and shall be glad of any information as to him or them.

GEORGE W. MARSHALL.

60, Onslow Gardens, S.W.

NEWBURY THE PUBLISHER.—I have just become possessor of five little books, issued from this celebrated house by Carnan & Newbery, a description of which may be interesting to some of the readers of "N. & Q."

They are called "Circle of the Sciences, &c.," and are stated to be "published by the king's authority." They comprise (1) Grammar, (2) Arithmetic, (3) Rhetoric, (4) Poetry, (5) Logic. Each volume is 4 inches in height by 2½ in breadth, and about ¾ in. in thickness. As they lie upon the table on their sides, upon each other, they make a heap 3½ in. high. They appear to be in their original binding, which is half green vellum with marble paper sides and yellow edges. They are quite perfect (with the exception of the margins of a few of the leaves at the commencement of two of them being tender from damp), and almost as clean as when new. It is very unusual to find old school-books in such a state; these have been in a circulating library (in Wales apparently) as each volume has "14 days" written on the white paper cover. Every volume contains a separate dedication to a prince, princess, or nobleman. I give the title and dedication of the first volume: "*Grammar made Familiar and Easy, being the First Volume of the Circle of the Sciences, &c.*" Published by the King's Authority. | The Fourth Edition. | London: | Printed for T. Carnan & F. Newbery, Jun. | at Number 65, in St. Paul's Church-yard. | MDCCLXXVI. On the next leaf is the dedication: "To His Highness | Prince William Henry, | this | Grammar | Is humbly Inscribed | by | His Highness's | Most obedient Servant, | John Newbery."

The fourth volume has a "Dictionary of Rhymes" at the end, besides a list of some of the books published by Carnan & Newbery, from which I find vol. i. was published "Price 3*s*. bound in the Vellum Manner," and "Logic, Ontology, and the Art of Poetry: Being the Fourth and Fifth Volumes of the Circle of the Sciences: considerably enlarged and greatly improved, Price 5*s*. bound."

Among the advertisements at end of vol. iii. are "The Vicar of Wakefield: a Tale. The Fifth

Edition, Two Volumes bound in One. Price Five Shillings; "Citizen of the World," "Life of Richard Nash of Bath," "Deserted Village," "The Traveller," &c. R. K.  
Boston, Lincolnshire.

FRENCH RHYMES IN ENGLISH POEMS.—It is curious to see how commonly our older poets, when using a French word at the end of a line, utterly ignored its true sound, and chose as a rhyme to it an English word, perhaps resembling the foreign one merely in spelling, but more frequently not even having that excuse. Our best poets offer instances of these strange attempts at rhyme, showing how little French they knew, or expected their readers to know. "Pope," says Warburton, "removed to London to learn French and Italian, and mastered these two languages with surprising despatch." If he mastered French grammar, he certainly did not master the pronunciation. In the *Rape of the Lock* he makes "shining rows" rhyme to "billet doux." In the *Second Epistle of the Second Book of Horace*, "his boy"="of Blois"; *Dunciad*, bk. i., "and here"="Molière," "Lays down the law"="Ah! goutez ça"; *Phryne*, "came to her"="Monsieur" (mon-sue-er). Swift, *Paraphrase of Horace*, bk. ii. ode i., has "coup d'éclat"="much chat." Prior knew French, and probably merely regulated his rhyme by what in his day was the accepted pronunciation of Liège, when, in the *Fall of Namur*, he made the word rhyme to "siege." But even he has "your fame"="Notre Dame." Gay, in *Trivia*, writes "content on foot"="good surtout." Goldsmith had travelled in France, and ought to have known that "sportive choir" did not rhyme to "murmuring Loire." Cowper (*Table-Talk*, l. 243) has "alacrity and joy"="vive le Roy." Byron, who had lived so much abroad, and knew Italian, makes ludicrous French rhymes. *Don Juan*, canto iv. 103, "young De Foix"="to destroy"; c. viii. 121, "sang froid"="Troy"; c. xiv. 72, "je ne sçais quoi"="Troy"; c. xv. 68, "petits puits"="no less true is"; c. xiv. 33, "applause"="faux pas"; c. xiv. 60, "éclat"="she saw." Of all would-be French rhymes, however, those of Scott are the most absurd. He was quite able to read French, but seems never to have mastered the pronunciation. His *Troubadour* consists of four stanzas, in each of which "Troubadour" is made to rhyme with "bower." But the drollest instance is in the *Search after Happiness*, 1817:—

"And Monsieur, seeing that he was comme il faut, a  
Loud voice mustered up for Vive le Roi (fo-a-ro-a)." J. DIXON.

A PORTRAIT OF SHAKESPEARE.—A recent advertisement in "N. & Q." invited attention to a portrait of Shakespeare. Will you afford me, who have seen and examined it, the opportunity of recommending

all others to whom it may be a subject of interest to go and do likewise, as well as of recording my impressions regarding it? In the first place, the portrait is, to my mind, undoubtedly that of Shakespeare in a state of suffering, but whether taken from the life is the question. There are some lines underneath, ostensibly written by Shakespeare himself in reference to the picture, with the subjoined note, "Sic cecinit Cygnus Avonise et obiit 23 Aprilis 1616, æt' 62." I doubt, however, the authenticity of these lines, and think they were more probably written by the "much valued friend" alluded to in an inscription at the back to this effect: "There is a tradition that Shakespeare, shortly before his Departure, and in an anticipation of that event, did at length, for the Gratification of a much valued friend, submit to sit for his Picture," and a great deal more follows with the view of proving that this must be the identical portrait, and it is signed "J. H., 1750." This person was evidently the possessor of the picture in 1750, and though no such tradition as that to which he refers has reached our day, it is by no means improbable that it existed at that period, nor is it in the least improbable that the tradition was founded in fact. As to its more recent history, I learn that it belonged to a Mr. Kinton, who died in 1865, aged ninety-one, and that some years previously he informed its present owner that it was bequeathed to him by a friend some fifty years before, and that it had been in the possession of this friend a great many years, but beyond that he knew nothing. Far more than all this, however, is the intrinsic evidence of the portrait itself, which undoubtedly influences one's judgment in its favour, and, bearing in mind that its history can be traced back almost to the period of the inscription of 1750, it seems to me scarcely possible to admit a doubt as to its authenticity. Absolute proof is, of course, out of the question, or what a priceless treasure would be here!

J. S. M.

THE AURORA BOREALIS.—In Grimm's *Deutsche Mythologie*, vol. iii. (1878), is the following note on popular names given to the Northern Lights. I give it with some hesitation in the original German, because I am not inclined to favour the recent tendency of writers in these pages to give quotations freely from foreign languages when a translation (possible to the sender; impossible, perhaps, to most of his readers) would have served the purpose of the communication quite as well: "Das nordlicht aurora borealis heisst heerbrand, heerschein, Frommann, 4, 114 (s. zu s. 586). Schwed. norrken, dän. nordlys, gal. firchlis, na fir chise, the merry dancers. Welsh y goleuny gogleddol. Finn. des fuchses feuer. Vgl. gesta. rom. cap. 78, und note z. Kellers sept sages, ccxx" (vol. iii. p. 214).

To this I would add the references beneath.

Among the Greenlanders, according to Crantz, the Northern Lights are the souls of the dead playing ball (Dorman, *Origin of Primitive Superstitions*, p. 330). Rink tells us "those who go to the upper world will suffer from cold and famine, and these are called the *arsartut*, or ball-players, on account of their playing at ball with a walrus head, which gives rise to the *aurora borealis*" (*Tales and Traditions of the Eskimo*, p. 37). The Irish speak of "blood lights": "When of white, blue, or other colours than red, when being described you will hear it said, 'They were not lightning, but seemed to be some sort or breed of blood lights.' In fine weather a display is supposed to indicate rain and storm" (G. H. Kinahan, "Notes on Irish Folk-lore," *Folk-lore Record*, vol. iv, p. 100). Mr. Henderson has a note upon the historic appearance of the *aurora borealis*, and mentions that in the northern counties "the *aurora borealis* is still well known as 'the Derwentwater Lights,' in consequence of having been particularly red and vivid at the time of that unfortunate nobleman's execution" (*Folk-lore of the Northern Counties*, p. 307).

WILLIAM GEORGE BLACK.

Glasgow.

BONDAGE IN SCOTLAND.—"N. & Q." will be glad to learn that in Kilmarnock, Ayrshire, there are two weekly journals, the *Standard* and the *Herald*, in which a column is devoted to local history and antiquities. Some valuable ecclesiastical and trade records have thus been given. The following bit of folk-lore is from the *Herald* of December 1:—

"I daresay your correspondent is right in saying that the pulling of the front lock of hair as a salutation is a 'survival' from the old form in which the villain acknowledged his bondage. I remember seeing children in the north of Scotland, a quarter of a century ago, engaged in a bit of fun which seems to me an exact reproduction of the ancient ceremony. One boy seized another by the hair of his forehead, saying at the same time:—'Tappie tappie toozie, will ye be my man?' And if he answered 'Yes,' the forelock was pretty roughly pulled towards the questioner, with the words, 'Come to me, come to me!' If the answer was 'No,' the victim's head was just as roughly pushed away by the hair, with 'Gae fra me, gae fra me!' The fun of the thing was in this, that whether the boy pounced upon chose the affirmative or the negative answer as the likeliest means of escaping the impending 'rug,' he was equally disappointed."

W. F.(2).

RIVER-NAMING.—If examples should be watched for, I believe that it would be found to have been a prevalent motive, in the earliest naming of rivers, that one mouth or estuary constituted one river. Like a tree, a river, with all its branches, was one object, with one name common to its trunk and all its ramifications up to their various sources. The different tributaries, or even different sections of the main stem, have often afterwards been renamed, or perhaps only orthographically differ-

enced. I formerly brought a striking example of this process to your notice (6th S. v. 131), that Caer Eurauc=York, although seated upon the Ouse, preserves the echo of a more ancient name of that river, the Eura, which name still exists, but has now retreated into one of the two higher limbs of the stream. In this instance the two names are probably the same or cognate, compare Norse=Nose=Neas, &c.

The namesake in Normandy of the Yorkshire river presents another example of this action. The city of Eureux=Ebronce is not situated upon the Eure, but upon its affluent the Iton, anciently Itton, some fifteen or twenty miles before it joins the Eure. THOMAS KERSLAKE.

LONG CHAPTERS.—Every one is familiar with the shortest chapter in any book, "There are no snakes in Iceland," so it may be well to note an abnormal instance or two of the opposite kind. The review of the second volume of Dr. Langford's *Modern Birmingham and its Institutions* in "N. & Q.," 5th S. viii. 240, commences with these words:—

"This, the second volume of *Modern Birmingham*, chronicles twenty years of local history (1851-1871). The first volume, of more than 500 pages, contained the records of ten years. The two together (about 1,000 pages) furnish the annals of one generation. It is not often that any town or city gets so minutely described as Birmingham, in the present case. In this last instalment, completing the work, there are but two chapters. The first volume was similarly partitioned, and these are perhaps the longest chapters to be found in any book on a similar (perhaps on any) subject."

The parenthetical surmise may have been correct at the time, but it is not so now, for Dr. Langford's lengthy chapters have been completely eclipsed by one in Mr. Lock's *Gold*, just published, which extends "to the inordinate length of 745 pages" (*Athenaeum*, January 20, p. 69, col. 2).

J. R. THORNE.

DRYDEN.—There is a small error in Mr. Christie's Globe edition of Dryden's *Poetical Works*. In a note to the memoir, p. lxxix, an entry in the register at Doctors' Commons is printed "Administratio de bonis non," which the editor explains as "a new administration." But the true reading is "de bonis non," i.e., an administration of goods not included in the previous administration.

W. C. B.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

QUESTIONS TO LIBRARIANS.—I am practically the librarian of a fair rectory library. On its shelves stand about five thousand volumes, which I have

under my care, and besides these I have sundry manuscripts, parchment deeds and documents, court rolls, &c. Three things trouble me, three difficulties weigh upon me, and on these points I beg for aid and advice. At the library table sits an autocrat; he regards me as his slave, and his willing slave I glory in confessing myself. He constantly expects me to hand him down volumes from shelves eleven feet high; to get at them he provides me with a cumbersome piece of machinery which he calls "the steps." It is something like a huge step ladder, or rather it is a movable staircase, for it has a baluster, and it has a landing floor. It, that is the landing floor, has two castors on which it should run easily. The end of the floor which has no castors—so providing against any undue rapidity of motion—drags along heavily, and my strength is greatly taxed when I try to push and guide it. This is my first difficulty. Again, when my autocrat wishes to study his parchments he thinks I ought to lay them before him perfectly smooth and clean. He procures them shrivelled, and dusty, and faded; he expects me to hand them to him, the vellum fair and smooth, the dusty discoloration gone, the ink clear and bright, and this not because it is necessary for his ready deciphering, but only for his artistic delight in their antique perfection; and here is my second difficulty. My third I hardly like to mention; but it presses sore on me, and I must. My perfect autocrat has one fault: he will splutter his ink about. His table is covered with most costly morocco, its tint *sang de bœuf*, the whole thing a miracle of beauty; but the beauty is defaced, and this librarian is grieved. Now, will some one more experienced than I am help me, and (1) recommend me a convenient and safe, not cumbersome, ladder by which to get at my top shelves; (2) give me a recipe for smoothing and cleaning crumpled parchment rolls; and (3) tell me how to remove inkstains without injuring the surface or the colour of the leather?

M. A. M. J.

Scarning Rectory.

**THE DUKE OF STURLICH.**—The ambassador of this prince is recorded by Sanuto in his *Diarii*, iii. col. 505, along with those of France, Naples, and Mantua. Who was this duke?

[1 Steno Sture, the elder, Administrator of Sweden, 1471-97, and in 1501.]

**THE DUKE OF POLINGER.**—Again, Sanuto tells us, *op. cit.*, iii. col. 1412, under February, 1501, that "there is war between the Duke of Polinger and Madonna Anna, late wife of the Duke of Saxony." Who was the Duke of Polinger, and who is this Duchess Anne, whom I cannot identify in the genealogy of the house of Saxony?

[1 Polangen, on the frontier of Courland. 2 Anne of Saxony, wife of William, Landgrave of Thuringia, son of Frederick of Meissen, Duke and Elector of Saxony.]

**THE LAND OF PARTEMON.**—Yet again Sanuto says, *op. cit.*, iii. col. 755, that the Emperor Maximilian sent ambassadors to the King of France in 1500 to demand "paex di Partemon" and the duchy of Milan. I want to identify this country.

EDITOR OF "GIORNALE DEGLI ERUDITI E CURIOSI."

Padua.

**ULTIMO, INSTANT, AND PROXIMO.**—When were these words first used in reference to the past, present, and coming months; and has not their use been the cause of more trouble and mistakes than advantage or profit? The *Times* of the 25th of January, 1882, says: "The Right Hon. the Speaker and Lady Brand will arrive at the Speaker's house on Monday, the 5th *proximo*." What was gained here, either in brevity or clearness, by saying *proximo* instead of Feb.? I notice that numerous errors are constantly occurring through the use, more particularly of the words *ultimo* and *instant*. Statements regarding births, deaths, and marriages frequently contain these words, and when read in newspapers convey very false ideas. For instance, a person writes: "On the 30th *inst.*, John Jones, at Clapham, aged seventy," meaning January 30. The notice is not inserted in the paper until February 2; what then is the meaning of *inst.*? I would venture to suggest that the three words referred to might without any loss be suffered to pass into oblivion, and that the substitution of the name of the month intended to be spoken of would in all cases, without any exception, be a very great improvement on the present practice.

GEORGE C. BOASE.

15, Queen Anne's Gate, S.W.

**PEMBROKE COLLEGE, CAMBRIDGE.**—Will PROF. MAYOR kindly aid me in procuring fuller particulars of Sir Robert Thorpe, first master of my old college, than are contained in Campbell's *Lives of the Lord Chancellors*? Any information, also, concerning the following masters of Pembroke will be gladly received by me:—Thomas De Byngham, 1364; Richard Morys, 1389; John Sudbury, 1406; Hugh Damlet, 1447; Jerome Beale, 1618; Sydrach Simpson, 1650; William Moses, 1654; Mark Frunk, 1662; Mark Mapletot, 1664; Nathaniel Coga, 1677; James Brown, 1770. I shall be especially glad to hear whether any portraits of the above exist.

T. CANN HUGHES, B.A.

The Groves, Chester.

**SIR JOSHUA REYNOLDS.**—Can any one give me particulars of miniatures painted by him? There was one of Sir Patrick O'Connor, formerly in the possession of Edmund Burke, the whereabouts of which I am especially anxious to know.

ROSS O'CONNELL.

**WOODRUFF FAMILY.**—Is the Woodruff family of English origin? If so, from what part of the

country did they spring, from what source was the name derived? Are Woodroffe, Woodrooffe, Woodrough, Woodroof, Woodroe, Woodruff, all different families, or simply variations in spelling the same family name? Where can the pedigrees be found?

H. L. W.

[Families in Derbyshire, Yorkshire, Middlesex, Devon, Suffolk, and in Ireland, are in Burke's *Gen. Armory*, 1878, with references to *Viz. London*, 1668, and the Registers, Ulster's Office, Dublin.]

"EARLY TO BED," &C.: PROVERB.—

"Early to bed and early to rise

Makes a man healthy, wealthy, and wise."

According to Hazlitt this distich occurs in Clarke's *Paramiologia*, 1639. He quotes in illustration: "And then it is no marvell though I know him not, for my houre is eight o'clocke, though it is an infallible Rule, Sanat, sanctificat, et datat surgere mane (*A Health to the Gentl. Prof. of Servingmen*, 1598, repr. Roxb. Lib., p. 121)." Can any of your correspondents tell me whence the Latin hexameter line is taken? I find it occurring in Fitzherbert's *Book of Husbandry*, 1534 (p. 101, E.D.S., 1882): "At grammer-scole I lerned a verse, that is this, 'Sanat, sanctificat, et datat surgere mane.' That is to say, Erly rysing maketh a man hole in body, holer in soule, and rycher in goodes." I have several times seen the proverb set down as "Poor Richard's."

F. C. BIRKBECK TERRY.

THE OLD PRUSSIAN LANGUAGE.—What are the existing remains of the old Prussian language? I understand there is an ancient catechism in this extinct Aryan tongue. Are there any other literary relics of it? Has a dictionary or grammar ever been compiled of it? It seems to have been cognate to the Lithuanian.

THE NAME OF HARRIS.—What is the accepted origin or derivation of the not uncommon English name Harris? There are many of the family now residing in Cornwall.

ALDONA.—Can any one give me the derivation of the female name Aldona? It is Lithuanian in origin, and the Princess Aldona was famous in Slavonic history. She was baptized (having been brought up as a pagan) at Cracow Cathedral on June 28, 1325, and married soon after to Prince Casimir of Poland. The name is Aryan, not Semitic; but what is its meaning? W. S. L. S.

P'DON BENYS.—The following is taken from the *Valor Ecclesiasticus*, published by the Record Commissioners, vol. iv. p. 98:—

"Den'is distribut' videl't an'i xxx' paup'ibz in villa de Multon & Awkbarow p' a'ta Luce Committis Lincoln' fundatic' monast'ii p'dict' videl't cuil't eo3 tres ulnas & di' panni lanae voc' duds p'c' uln' vili' cu' xxviii' ut de p'e vii' quart' faba; voc' p'don benys distribut' paup'ibz ib'm ex fundaco'e d'ce comm'isse."

To me, who am not at all well versed in the ways

and customs of the times of Henry VIII., this whole sentence has a curious ring about it; but where I am utterly at fault, and where I would ask for assistance, is in the proper explanation of the words "p'don benys."

J. GOULTON CONSTABLE.

Walcot, Brigg.

[Pardon beans.]

THE SPENCER FAMILY.—Catherine and Margaret, daughters and coheirs of Sir Robert Spencer, of Spencecombe, by the Lady Eleanor Beaufort, married the fifth Earl of Northumberland and Thomas Cary, ancestor of Viscount Falkland. I shall be much obliged for any information regarding this branch of the Spencer (I Le De Spencer) family, and for any reference to a printed pedigree. Lady Eleanor was eldest daughter of Edmund Beaufort, Duke of Somerset, widow of the fifth Earl of Ormonde and Wiltshire (who died 1461), and first cousin of Margaret, mother of King Henry VII. The representatives of her two daughters appear to be heirs general of John of Gaunt.

SIGMA.

AN OLD ENGLISH BLACK-LETTER BIBLE.—I have an old folio black-letter family Bible (English) in my possession, of which I cannot determine the date, as its title-page is missing; it was found in a loft of an old country house. It is bound in cardboard, covered with thin oak veneer much worm-eaten, with double brass clasps slightly engraved. The book contains Old Testament, New Testament, and Apocrypha; many chapters bear an initial letter, some of which are very quaint. The Bible is divided into parts, the commencement of each part being embellished with elaborate woodcuts, which appear to be of a very early state of the art. The introduction to the Psalms gives a prologue by St. Basil the Great. Following on the story of Bel and the Dragon is "A Necessary Table for the Knowledge of the State of India from the Beginning of the Greek Monarchy." Most of the books have initial letters at the end of them, viz., E. W., A. P. C., &c. The book throughout is interspersed with marginal notes, and is printed in double columns; the type is of several sizes. Can any one fix the date of publication, or give me an idea how to do so?

HARRIOT ELIZABETH TABOR.

"HANNIBAL AD PORTAS."—What is the earliest use of this proverb, which occurs in Jer. Taylor, vol. vi. p. 483, Eden's edition? I am aware of Juvenal, vi. 290:—

"Ac proximus urbi  
Annibal."

ED. MARSHALL.

N. GLASCOCK.—"A Book of Cyphers or Letters Reversed; very pleasant and usefull for Engravers, Chancers, and Others. By Jeremiah Marlow. Engraved by N. Glascock. Lond., 1683, 8vo." I

shall be glad to receive any information relating to N. Glascock. J. L. GLASSCOCK, Jun.

Bishop Stortford.

"THE PERRYIAN PRINCIPIA AND COURSE OF EDUCATION."—This singular educational work is in my possession. The full title is:—

"The Perryian Principia and Course of Education, by James Perry, Esq., proprietor of the Perryian Model Schools, for each sex, London; and author of the Perryian System of Education. London: Printed by W. Pople, 67, Chancery-lane, for the author (of whom alone the work can be obtained), Perryian Model Schools, 14, New-street, Bishopsgate-street. [Exclusively for the Use of the Model Schools, and of other Establishments using the Perryian System.] 1823."

Is the system still in use, and what are its merits? I should also like to know if a "key" is not necessary to the main work. J. F. O.

Stamford.

SIR DAVID GAM.—Will any one favour me with any information about the Welshman Sir David Gam, whose proper name was Vaughan, Gam being a sobriquet for "one-eyed"? H. NUNN.

COOKHAM DEAN.—Can any of your readers give me a good definition as to the word *dean* in relation to a portion of the parish of Cookham, Berks? I may say that the part called "Cookham Dean" is on high ground, in contradistinction to the village itself, which is level with the river Thames.

DURDONS.

VICTOR HUGO'S WRITINGS.—What are Victor Hugo's lines which run as follows in English:—

"I forget the bitterness of my heart  
When thy greatness I behold;  
For this cause have I thy shores approached."

In what piece are they to be found? L. H.

AN OLD PICTURE.—At a sale of the furniture, pictures, &c., of Gilston Park, Herts, in April, 1851, a view of Blakesware, the ancient seat of the Plumers, was sold. I should be much obliged if any of your correspondents could inform me where this view, if still in existence, now is.

HELLIER GOSSELIN.

Blakesware, Ware, Herts.

AUTHORS OF QUOTATIONS WANTED.—

"It is of Heaven a merciful decree  
That veils the secrets of futurity:  
Else blinded were the eyes that through hot tears  
Could count the shattered hopes of coming years."

H. A. S. J. M.

### Replies.

HOOKE'S "AMANDA," 1653.

(6th S. vii. 7, 36, 117.)

COL. PRIDEAUX'S *AMANDA* formerly belonged to me. I had two of it. Mr. Ouvry having kindly presented me with several of his private reprints, one

of which was Crawley's *Amanda*, I sent Hookes's *Amanda* for his inspection, supposing he had never seen it. He replied that he had it, but the one I had sent him was so exceptionally fine that he would like to keep it. Like your correspondent, he pointed out what Mr. Hazlitt says in his *Handbook* about the collation, but observed that it agreed exactly with his other copy; which I examined the next time I went to London, and found that it did. It was also precisely the same as the copy which I still have. According to Bedford, Mr. Ouvry's book is in the original binding, which is as sound as when first done. This being so, one would think it must be perfect, for it has had no leaf taken out since it was bound; and surely it would have everything put in which was considered to be necessary to make it perfect when first bound. I bought it eight or nine years ago of the late B. M. Pickering, who laughed a sardonic laugh when I alluded to the collation in the *Handbook*. He looked at me rather pityingly, and, after a pause, simply said, "You take the book; it's right enough." It is needless to say few men were better judges. If FAMA has seen a copy containing the half-title and leaf of errata, we may then conclude that the errata is an extra leaf, printed after the book was published and not included in all copies. Had the errata been originally issued with it, it is reasonable to suppose it would have been printed on the blank of the last leaf, and not on a single leaf which would require to be pasted on; and also that the leaf containing the first errata (pp. 25-6) would have been cancelled. I now think the book originally had a half-title, for the following reasons, notwithstanding all the copies I have seen are without it. On opening it wide I find, of course, that the frontispiece is a loose leaf pasted in. I find also that the stitches showing the middle of the first section are at the back of A 4, thus proving that A 4 was actually the fourth leaf of the book—the printed sheet, that is—without counting the copper-plate frontispiece, which was necessarily printed separately. If there had been no half-title, the present A 4 would have been the third leaf, and so the middle of the section (of an octavo sheet) could not be at the reverse of it. I also find in the back three "stab holes," showing that it was originally published unbound, stitched, in a pamphlet form. The book being coverless would be a good reason why there should be a half-title. This half-title would generally become soiled, and be cut off by the binder when the work was bound. Conclusion: it certainly had the half-title, but the leaf of errata was probably an addition—an afterthought.

As this is a very scarce work, a perfect copy making from 10l. to 15l., perhaps some of the readers of "N. & Q." would be glad to know something of the contents and nature of it. Does it contain very good poetry? Certainly not. It

is, for the most part, a gross, vulgar performance, with laboured attempts at wit, which principally depend for their point on vulgarity and ribaldry. It is full of the most grotesque and barbarous conceits, not altogether without evidence of poetic faculty, but chiefly owing what interest it possesses to plagiarisms and imitations of better writers.

"Then why do you have it?" "Bibliomania, most decidedly. One naturally wants not only what one's neighbour has, but especially what he can't get." What can it be but bibliomania when such a farrago of rubbish fetches more money than the first editions of Herrick or Milton, four times as much as Suckling or Donne, and as much as the folio of Taylor the Water Poet?

It gives evidence of the author's acquaintance with the works of Shakespeare and others, and, in his attempts to be witty, it contains many slang terms and colloquialisms. The following are Shakespearean allusions, at least he seems to have had passages of Shakespeare in his mind when he wrote them.

"To Amanda, over-hearing her sing.

"Hark to the changes of the trembling air!  
What Nightingals do play in consort there!  
See in the clouds the Cherubs listen yon,  
Each Angel with an Oboecoon!  
Hark how she shakes the palse element,  
Dwells on that note, as if 'twould ne'er be spent!  
What a sweet fall was there! how she catcht in  
That parting air, and ran it o'er agen!  
In emulation of that dying breath,  
Linnets would straine and sing themselves to death;  
Once more to hear that melting *Echo* move,  
*Narcissus*-like, who would not die in love!"—P. 19.

The above is one of the best bits in the book, notwithstanding the grotesque touch in it. Of course, the idea of cherubs (all heads and wings) listening with ear-trumpets (how did they hold them?) is entirely his own; he did not find that in Shakespeare. I have heard a tale about a "cherrybum." A little boy was out with his big brother shooting. They came to a churchyard. There, in a tree, an owl was sitting. The boy with a gun shot it, to the horror of his little brother, who exclaimed, "Oh, Tommy! what have you been and done! You've been and shot a cherrybum!" Which was natural for the little fellow to think.

"The Sunne himselfe yonder expectant styes,  
And strewes the golden atomes of his raies,  
To guild thy path: though in post-haste he be,  
Yet he stands still to look and gaze on thee.  
The Heavens court thee, Princely Oberon  
And Mab his Emperesse both expect thee yon,  
They wait to see thee, sport the time away,  
And on green beds of daisies dance the hay;  
In their small acorn poemets, as they meet  
Quaff off the dew, lest it should wet thy feet." P. 47.

"If Owen Tudor prais'd his Madam's hue  
Cause in her cheeks the rose and lily grew,  
Thou'rt more praise-worthy than was Katherine,  
There's fresher York and Lancaster in thine:

Had thy sweet features with thy beauty met  
In William de-la-pool's faire Maynard,  
The Peers surpris'd had never giv'n consent,  
For th' Duke of Suffolk's five years banishment,  
For the Exchange of Mauns, Anjou and Main."

P. 71.

"To Amanda on her black browes.

"Thou'rt faire and black, thy browes as black as jet,  
But ne'er were black and white so lovely met,  
The Moor's black Prince would court thee, there's in  
you  
The English Beantie and the Negro's too."—P. 79.

He finds Amanda asleep, and remembers the beautiful lines of Shakespeare on a similar occasion:—

"Without the bed her other fair hand was,  
On the green coverlet; whose perfect white  
Shew'd like an April daisy on the grass."

Like a "daisy on the grass" is all very well for a common country fellow, but it won't do at all for this gentleman of Trinity College, Cambridge. He has been used to large towns with their superior civilization. He has been struck with the beautiful sight of wax candles and their ornaments in the windows of shops, so he improves on the above in this manner:—

"Here lies Amanda dead asleep:  
Hither lovers come and weep:  
Here's a hand which doth out-goe  
In whiteness driven snow  
Upon that sweet bag cast your eye,  
There on fine, fresh, green satin see it lie,  
With knots of scarlet ribbon by:  
Thus interwoven have I seen  
Virgins wax candles red and green,  
Proud with a flue white twist between."

P. 37.

There are two or three other passages which seem to contain faint echoes of Shakespeare, but the above will suffice. A few more specimens of his grotesque conceits. At p. 31, "To Amanda Praying," he angrily asks where the "Virgin angels" are gone "Who strew their wings for thee to kneel upon" (p. 32). The cushion is not soft enough, the bare boards shrink in horror from the profanation of touching her knee. At last her lover comes to the rescue; he would place one of his hands under each knee, but remembers there are bones in them which might hurt her! So he gives his heart for her to kneel upon. One would think his head would have been soft enough. After her prayers he observes tears which exhibit a curious phenomenon:—

"There Infant-Angels wade it hand in hand."

Moreover, he saw the angels fly "to hear her lectures of Divinity," and when she lifted up her hands he saw

"Thousands of sweet celestial Choristers  
Danc't on each fingers end, delighting there  
To fann themselves in the perfumed air  
Of my Amanda's breath, swarm'd at her lip,  
As Bees o're flowers, where they Nectar sip,  
Then some did on her silver bosome rest,  
Pruning their golden feathers in her breast."—P. 34.

This reminds one of the question of the old schoolmen as to how many angels could dance on a needle's point at the same time. After they had finished paddling in her tears and "pruning" their feathers on her breast, she commenced to sing, at which the angels went mad for joy and began to spin the stars about:—

"And when my Dearest sang *Te Deum* out,  
Th' *Intelligences* twirl'd the *Orbes* about,  
But when she chanted her *Magnificat*,  
The *Angels* then first learn't to imitate."—P. 34.

Amanda and her lover go for a walk and are caught in a shower. The cause of the rain is thus explained to Amanda:—

"I'll tell thee, my *Amanda*, whence it is,  
It rain'd so much to day, the reason's this,  
The *Sunne* esp'd thy beauty, look't upon't,  
And *Heaven* sneez'd with looking too much on't." P. 51.

He addresses a supposed rival in the 'Ercles vein, and after much tall talk and many imprecations he tells him:—

"Go dive amongst the *haddock*s and the *whales*,  
Make love to *Mare-maid*s and their *Conger-tails*."

But if he dare to come near this sacred court he will not only kill him, but his very shroud shall be made of knives and daggers:—

"I'll stifle thy rebel heart in clotted gore  
Of blood, with knives and daggers shroud thee o'er,  
And make thee bear 't th' face, throat, heart and back,  
More signs then he in *Swallow's Almanack*." P. 52.

Amanda has dimples, and the use the Graces make of them is described in the following lines, which may be compared with a somewhat similar passage in Herrick:—

"Each winged thought to thee, *Amanda*, flies,  
And under th' crystal windows of thine eyes  
Lights on thy damask cheeks, where they do play,  
The wooing turtles winding every way.  
Till by young *Cupid*s craft they're taken in,  
*Love's* dimpled pitfalls of thy cheeks and chin,  
Three nests of new-frown smiles on roses near,  
To which a thousand unfeign'd *Angels* are,  
Chirping pin-feathered, pinking *Cherubs* sit,  
Sweet blushing *Babes* playing at cherrie-pit,  
Some win and smile, some lose their cherries, then  
Down to thy lips, and gather fresh again,  
Sweet kissing lips, which all the Winter show  
The ripest cherries, and their blossoms too,  
When e'er thou weep'st, each *Grace* doth snatch a tear,  
And fill a dimple with't, then wash her there."—P. 65.

He imagines Amanda changed into a cow, and himself the milkmaid (ravishing thought!). He revels in the description of the pleasures and opportunities this would afford him, and describes the delicious "Syllabubs" he would have (p. 74). Having turned his mistress into a cow, we are not surprised to find that he turns his friend into a horse. After some unquotable lines he proceeds with the following delicate railery:—

"Then for thy motions, *Rhe*, ho, hut will do,  
The *Aldermans Thiller* thy name-sake too.

And then all day to have thy Tutor *sag*,  
*Lash* thee and *whittle*, (then rogue) fresh grasses i' th' spring;

Yes and i' th' winter-time to have a maw,  
To feed on *haws* of peace and *barley-straw*;  
Then draw up hill, and when the cart goes dead,  
To be well-pun'd with whips i' th' flank or head,  
And then thy Master when thou'st spent thy force,  
To clap thy buttocks with *Gra-merc e-horse*."—P. 104.

At p. 82 he gives a "facetious" reason why a man should have a wife of his own—a brilliant piece of wit, seemingly inspired by a joke of a similar nature which had just appeared in Gayton's *Festivous Notes on Don Quixote*.

The following passages contain illustrations of words and subjects which have been recently discussed in these pages.

*Fox*: *Stuponic*.—

"I'll drink a Helicon of sack to thee,  
And fox thy sense with *Lovers stuponic*."—P. 20.

*Hoop-all-hid*.—

"Thus doth *Morphews* court thine eye,  
Meaning there all night to lie;  
*Cupid* and he play *hoop-all-hid*,  
Thy eye's their bed and coverlid."—P. 30.

*Trundle-bed*.—

"Oh that I may but lay my head  
At thy beds feet i' th' trundle-bed;  
Then in the morning ere I rose  
I'd kisse thy pretty petticoat."—P. 30.

*Half an eye*.—

"Who pass *Amanda's* tomb stone by,  
And with so much as half an eye,  
Will not vouchsafe to look on it."—P. 38.

*Woodbine*: *Honeysuckle*.—

"Look how that woodbine at the window peeps,  
And allie underneath the easement creeps!  
It's *honeysuckle* shewes, and tempting stands  
To spend its morning *Nectar* in thy hands."—P. 40.

*Easter clothes*.—

"Puts its best *Easter clothes* on, neat and gay!"—P. 43.

*Well-timbered*.—

"Such a well-timber'd man, of such a height."—P. 55.

*M. Angelo*.—

"Durst cut a line with skilful *Angelo*."—P. 62.

*Wardrobe*.—

"Of all the *beauties* which in women shine  
Your *Nature's wardrobe*, but yet *masculine*."—P. 56.

*Brown studies*.—

"The dull disease  
Of *nods*, *brown studies*, and such plagues as these." P. 82.

*Sturbridge*.—

"Would you allow us coats in honest prose,  
Like *Sturbridge-puddings* in their antic hose  
Instead of luting verse, we'd dance on egges,  
Make faces, and shew owles between our legges." P. 140.

These extracts might be increased, but sufficient have been given to show the nature of the book. Some parts could not be quoted in any work intended for general reading. These small books,



made up of a little wit and much vulgarity, spiced with obscenity ("facetiousness" the wise it call), abounded at that period. Many of them now fetch their weight in gold—and more. This work, on the whole, is not an unfavourable example of the class. Some are cleverer, but many are much more offensive. In conclusion, I will give a whole poem, illustrative of the times, which is not wanting in graphic touches, and contains nothing very offensive:—

"To his best Friend, Mr. T. H.

True Sir,

The Country Gentleman who never mist  
When he walk't out his Fanic'ner at his fist;  
Who once besides his hounds was able,  
To keep a pack of servants at his Table;  
Now trudges through the streets in any fashion,  
To a Committee, and returns in passion,  
Chewing his lips for cud; it is not hard,  
To know 'n by 's silver-haire malignant beard,  
And his delinquent boots, in which he goes,  
Wetshod i' th' sweat of 's dirtie mellow toes;  
'Tis pity troth such good old Gentlemen,  
Are forc't to wear their old boots o're agen.  
Nay Sir, the Prelates beg, his Lordship's grace,  
Walks with a scurvie Segregation face,  
The good old honest Priest is grown so poor,  
He says his grace at another mans door;  
You may know 'n by the reliques of 's old Querp-coat,  
By 's Canonical rags he 's a Priest you must know 't,  
His girdle is greasie, he doth all to befat it,  
Black puddings he hange, and saucies at it,  
Though once he preach't well, and learnedly spoke,  
Now he hath not so much as a pig in a poke.

True Sir, the Clergie suffers, none can teach,  
The truth with freedom, or with courage preach,  
In stead of some good worthy pious Knox,  
W' have nothing now but *lack in a box*;  
The people without life or soul he dead,  
As under th' aspect of *Medusa's head*;  
The Gentry groans, the Nobles musled are,  
The heavie taxes make the Bumpkins swear,  
And *Tradersmen* break; the truth o' th' storie 's this,  
The times are bad, and all things are amisse;  
It is an iron age, an age that swarms  
With vipers, yet had I within mine armes  
My lovely sweet one, that same *Fairest she*,  
Whose love accepts my bribing Poetrie;  
Pretty *Amanda's* kissing *Alchymie*,  
Can make this age a golden age to me."

Hookes's *Amanda*, 1653, pp. 79-80.

R. R.

Boston, Lincolnshire.

EXAMPLES OF ANCIENT CHURCH PLATE (6th S. vii. 85).—Having for some years been engaged in making inquiries as to old church plate, I can corroborate, if necessary, DR. LEE's statement as to the very few pre-Reformation examples now remaining. Mr. Cripps (*Old English Plate*, second edition, p. 149) cites the few examples of old chalices he had been able to find after an extensive search.

I subjoin the following list, though it includes the examples DR. LEE cites, because I believe it to be nearly exhaustive so far as inquiries have

at present gone, and because it gives references to publications where those pieces are described or figured:—

*Chalices*.—Those of (1) Combe Pyne, (2) Leominster, (3) Trinity College, Oxon., and (4) Corpus Christi College, Oxon., are figured in *Specimens of Ancient Church Plate*, &c., J. H. Parker, 1845. There is also a beautiful drawing of the Leominster chalice, with a description of it, in the *Archæologia*, xxxv. p. 489, by Mr. Octavius Morgan. There is also a description of the Combe Pyne chalice by Mr. O. Morgan in *Archæologia*, xlii.

(5) Nettlecombe.—Figured and described by Mr. Morgan, *Archæologia*, xlii. p. 405.

(6) Chewton Mendip.—Figured and described in *Archæological Journal* for 1848, p. 331.

(7) Old Hutton.—Figured and described in *Old Church Plate in the Diocese of Carlisle*, p. 114.

(8) Little Faringdon.—Alluded to in *Antiquary*, December, 1882, p. 269.

(9) Wylve.—Vide *Old English Plate*, second edition, p. 149. Mr. Cripps also illustrates and describes the Nettlecombe and the two Oxford chalices, besides telling all that is to be told on the subject. And here, perhaps, I may venture to take exception to DR. LEE's sweeping condemnation of the Elizabethan cups, many of which (however inferior to the chalices which preceded them) are none the less good specimens of art, and well worthy of careful preservation. I would refer your readers to what Mr. Cripps says (pp. 150-158) on this subject.

In addition to the nine old chalices above mentioned, I have been fortunate enough to find two more, viz.:—

(10) Hinderwell, near Whitby.—This chalice has no hall marks, but Mr. Cripps kindly gives me the early part of the fifteenth century as, in his judgment, its probable date. It bears some resemblance to the Nettlecombe chalice, though not so elaborate in detail of workmanship. I hope to publish a full description and drawing of it and the following before long.

(11) Jurby, in the Isle of Man.—This has London hall marks, but at present it is premature to say what year the date letter indicates. This chalice has only lately come to light.

Besides these eleven, Mr. Cripps notes another (12) sold away from his parish in Wiltshire, and now in the British Museum. Mr. Bloxam gives a drawing of another (13), "said to have been discovered some seventy years ago in ploughing a field adjoining the churchyard of Hamstall Ridware, in Staffordshire" (*Companion to Gothic Architecture*, p. 184). There are also two very handsome chalices, one at Boconnoc, and the other at St. Kea, Cornwall, but they are almost certainly of foreign (presumably French) workmanship. The date of the chalice at St. Sampson's, Guernsey, is, I believe, post-Reformation, and

one hundred years later than the date given by Dr. Lee, and the history of the chalice belonging many years ago to the Rev. E. J. Phipps is too uncertain. May I ask where is this chalice now?

*Patens.*—These are more numerous than the chalices. So far as I know they are as follows:—

(1) Great Waltham, Essex. (2) Pilton. (3) Cliffs. (4) Walmer. (5) Wymondham. (6) Brancaster. (7) Sherburne. (8) Trinity College, Oxon.—All the above are figured in *Specimens of Ancient Church Plate*, and that at Trinity College, Oxford, is also figured by Mr. Cripps (*Old English Plate*, second edition, p. 149).

(9) Beeston Regis.—Vide Paley's *Manual of Gothic Architecture*, 1846, p. 246.

(10) Heworth.—Vide Chaffers's *Hall Marks*, fifth edition, p. 85.

(11) Nettlecombe. —Vide *Archæologia*, xlii. p. 405, and *Old English Plate*, second edition, p. 146.

(12) Chewton Mendip.—Vide *Archæological Journal* for 1848, p. 331.

(13) Paten belonging to Rev. T. Staniforth.—Vide *Old English Plate*, second edition, p. 150.

(14) Malew, Isle of Man.—Vide Jenkinson's *Guide to the Island*, p. 162. There is no ancient chalice here, as stated in Mr. Cumming's book on the Isle of Man; that statement is a mistake.

(15) Hamstall Ridware.—Vide Mr. Bloxam's book, as above.

(16) Hinderwell, near Whitby. (17) Castle Bromwich, near Birmingham.—Both these latter have been brought to my notice by the clergy of those parishes.

Probably many more patens will turn up as attention is drawn to the subject, thanks to the interest excited as to plate generally, and church plate in particular, by Mr. Cripps's work, so often referred to in this notice. I could say a great deal more on the subject of old church plate, but I will only add that I shall be very grateful to any of your readers, clerical or lay, who may be so good as to send me notes of any church plate earlier than the present century existing in their parishes. T. M. FALLOW.

Chapel Allerton, Leeds.

I add a few examples to the list supplied by Dr. Lee which have come under my immediate notice, interesting from the fact of their bearing the London hall marks and dates of manufacture; and I would suggest that, if possible, the date of each piece be appended, as denoted either by its hall mark or engraved date of presentation. I therefore take the liberty of placing dates against some of those quoted by Dr. Lee; perhaps he can give others:—

1507. Bishop Fox's chalice and paten, Corpus Christi College, Oxford.

1527. Sir Thomas Pope's chalice and paten, Trinity College, Oxford.

1519. The Nettlecombe chalice and paten. An earlier date has been assigned to these in the *Archæologia* by mistaking the date letter for 1459, which is clearly erroneous, the ornamentation being very similar to that of the two examples above alluded to, as well as in the form, differing materially from the style of the middle of the fifteenth century.

#### *Additional list.*

1511. Gothic silver chalice and paten, Chewton Mendip Church, co. Somerset.

1514. Gothic silver paten, Heworth Church, Newcastle-upon-Tyne.

1517. Gothic silver paten, in the Rev. T. Staniforth's collection.

1523. Gothic silver paten, Dr. Ashford, of Torquay.

1549. Silver chalice and paten, the latter bearing the royal arms (Edward VI.), supported by the lion and dragon in coloured enamel, St. Antholin's parish, London, the church built by Wren having been recently demolished.

A few remarks about chalices may not be considered irrelevant. Omitting notices of those of primitive times made of wood, earthenware, glass, or horn—objected to on account of their absorbing nature, fragility, or impurity—of the inferior metals, as lead or copper, "quia provocat vomitum," the preference was eventually given to vessels of gold, silver, or silver gilt, until at length luxury and prosperity suggested the addition of precious stones or enamel. The bowl of the silver chalice was usually plain, but occasionally a sentence was engraved round the middle, the stem, knop, and foot being highly ornamented. The foot was large in proportion, and the edges scalloped to prevent the chalice rolling off the credence table or altar when placed to drain. In an inventory of 12 Edward IV. (*Kal. Ezech.*, iii. 169), "Une coupe d'argent doré p'tout plein, od covercle, od rond pomel convenable por Eukarist, pois et pris iijj marcs." Plate was frequently bequeathed to be converted into chalices. Richard, Lord Scrope, in 1420 leaves to his kinsman Marmaduke Lumley a cup of silver called "the Constable Bolle," upon condition that when a certain chapel he had directed to be built was finished it was to be converted into a chalice for that house (*Test. Vet.*). Sir John Neville bequeaths to the church of Hauteprice a standing cup of silver gilt called "the Kataryne," and thereof to make a chalice (*ib.*). Chalices being so frequently left to churches for masses to be sung for the welfare of the donors' souls after their decease, there must have been a superabundance of them in many large churches, and it was not unusual to let them out on hire. In the churchwardens' accounts of St. Margaret's, Westminster, is the following: "Item. Received of my Lord Daubeney's chaplaynes for the hire of a Chalis by a whole year, iij<sup>s</sup> iv<sup>d</sup>." In connexion

with the chalice was a calamus, or pipe, used to draw a portion of the contents into the mouth without letting the lips touch the cup, in use from the tenth to the sixteenth century. In the inventory of St. Paul's, A.D. 1295, "Calix Grecus sine patena, cum duobus calamis argenteis deauratis, cum ymaginibus in circuitu, opere fusorio levatis, ponderis vj.l." It was also termed *fistula*, *siphon*, and *canola*. Ducange explains "Calamus. *Fistula, quæ sanguis Dominicus hauritur.*"

W. C.

New Athenæum Club.

To DR. LEE's list should be added the notable "Ardagh cup," of which a full account will be found in Mr. W. J. Cripps's *College and Corporation Plate*, p. 7 ("South Kensington Art Handbook").

HIRONDELLE.

In the *Index to the Journal of the British Archaeological Association*, vols. i.-xxx., I find that patens were exhibited, xxi. 231; xxviii. 183; xxix. 184. No chalices appear. NOMAD.

TENNIS (6th S. iii. 495; iv. 90, 214; v. 56, 73; vi. 373, 410, 430, 470, 519, 543; vii. 15, 73).—From a desire to be as brief as possible in writing to "N. & Q." I may not have explained my theory of the origin of the word *tennis* with sufficient exactness. I may say, perhaps, with Horace, "Brevis esse laboro, obscurus fio"; and therefore, with your permission, I will endeavour to explain it more fully.

I assume that this particular form of ball-playing did not come into use, at least in this country, long before the word *tennis*, or more properly *tenis*, appears in our literature, that is, before the reign of Henry IV. This is, however, no part of my argument. I wish only to show that the word existed here before that time with a prior but yet allied meaning. In O.Fr. the forms *tenis*, *tenge*, *tense*, *tenson*, *tenpon*, are found, and also *tenne* and *tenchon*. They have all the same meaning; "querelle, guerre, combat," as Roquefort interprets *tenge*. All have become obsolete, except *tenis*, and this exists only as a dialectic word, and with a secondary meaning. They were often used to denote a word-fight, "combat de paroles," but this is only an application of the more general meaning. In Languedoc the form was *tenso*, and the translation of the passage which in our A.V. is "I have fought a good fight," is in this dialect, "la bona *tenso* *tensonci*," bonum certamen certavi (*Dict. Lang.*, by De Sauvages).

We know the Norman-French that was spoken here from the time of the Conquest only from deeds and other written documents. In these the form *tenpon* or *tenson* alone has come down to us; but from this we may safely infer, I think, that the other forms were used in the spoken language, as in France. The suffix *on* is only the Celtic

suffix of individuality, and the French form *tenis* or *tense* suggests an earlier *tenis*. It is also worthy of note that the word was at first generally written with one *n*. It appears as *tenyse* (or *teneyns*) in the *Prompt. Parv.* (1440), in a statute of Henry VII. (1496), "No apprentice nor servant of husbandry play at the tablys, *tenyse*, dyse," &c.; in Sir T. Elyot's *Bibliotheca* (1538), "Pila ludere, to play at *tenyse*"; in Cooper's *Dict.* (1578), "Pila se exercere, to play at the *tenise* or lyke game"; and in other works.

I infer that this O.Fr. *tense* or *tenis*, meaning strife, fight, combat, was applied, and then exclusively devoted, to the contest of parties in this particular form of ball-playing. There is nothing forced or unnatural in such an application of it. The argument may not seem satisfactory to Mr. JULIAN MARSHALL—he has, I believe, a theory of his own to support; but, in withdrawing from a discussion which has now stretched to a great length, I submit it to the judgment of those among your readers who feel an interest in the controversy.

J. D.

Belsize Square.

Sir Winston Churchill, Knt., in *Diui Britannici; being A Remark upon the Lives of all the Kings of this Isle from the year of the World 2855 unto the year of Grace 1660*. Hen. V., 1412, p. 261, writes:—

"Scornfully sent the King a Present of Tennis-balls, which being of no value, nor reckoning, worthily so great a Prince's acceptance, or his recommendation, could have no other meaning or interpretation, but, as one should say, he knew better how to use them then Bullets. The King, whose Wit was as keen as t'others Sword, return'd him this Answer, 'That in requital of his fine Present of Tennis-balls, he would send him such Balls, as he should not dare to hold up his Racket against them.'"

EDWARD FITZ-YORKE.

EARLY MARRIAGES (6th S. vi. 347; vii. 91).—A. H. will, I trust, forgive me for pointing out that the true date of marriage of Lionel, Duke of Clarence, is ten years earlier than the one he has given, so that the age of the duke was four, not fourteen years. On Sept. 9, 1342, Bartholomew de Burghersh was paid 360*l.* "for jewels bought by him from divers men of London for the use of Elizabeth, daughter of W., late Earl of Ulster, for the nuptials (*sponsalia*) between Lionel the king's son and the said Elizabeth, lately solemnized at the Tower of London, viz, for a golden crown garnished with stones, a girdle garnished with *perre*, a nouché, and a tressure garnished with *perre*, and a ring with a ruby stone" (*Issue Roll, Michs.*, 16 Edw. III.). Elizabeth was the senior of Lionel by six years, having been born July 6, 1332 (*Inq. Will. Com. Ulton.*, 7 Edw. III. 39). Their only child Philippa, born Aug. 16, 1355 (*Prob. Act.*, 43 Edw. III. 91), was married to Edmund, Earl of March, in the Queen's

Chapel, before July 16, 1359 (*Issue Rolls, Easter*, 33 Edw. III.). The bill for her wedding jewels and those of the Princess Margaret, which cost 526l. 6s. 8d., was paid February 15 (*Ibid.*, Michs., 33 Edw. III.); but the entry does not intimate that the marriages had actually been celebrated. She died in or about December, 1377, as news of her death was sent to her uncle, John of Gaunt, on January 7 following, to excuse the widowed husband from accompanying him to Scotland (*Ibid.*, Michs., 1 Rich. II.).

Constance, only daughter of Edmund, Duke of York—whose parents were married in March, 1372, and whose brother Edward was born c. 1372-4—was married to Thomas le Despenser before Nov. 7, 1379, on which day John of Gaunt paid 22l. 0s. 4d. for a silver-gilt hanap, triper, and ewer, given to her at her wedding (*Register of John of Gaunt*, vol. ii. fol. 19, b.), then evidently a past event. Her bridegroom was born Sept. 22, 1373 (*Inq. Edwardi Le Despenser*, 49 Edw. III. ii. 46).

Abundance of similar instances might be given, as such infant marriages were not at all uncommon throughout the Middle Ages. HERMENTRUE.

The notorious Duke of Wharton was married at the Fleet in 1715, being then in his sixteenth year. In this case the wife was much too good for the husband; but no doubt many young heirs and heiresses committed matrimony at an equally early age at Mayfair and the Fleet. It may be worth while to remark that nearly every English poet of the seventeenth and eighteenth centuries writes of "fifteen" as the most charming age in young ladies. The Duke of Bedford was married in 1735, at the age of sixteen, as Lady Mary Wortley Montagu records in a characteristic letter. EDWARD H. MARSHALL.

A PORTRAIT OF CHARLES I. (6th S. vi. 430).—Faber, sen., scraped three plates of this subject, and Faber, jun., one. They all bear very similar inscriptions, according to one of which the original picture ("A: v: Dyke Esq. Pinxit") was "in the Possession of the Honble George Clark, Esqr. one of the Lords Comms of ye High Court of Admiralty." They are all accurately described in his *British Mezzotinto Portraits*, by Mr. J. C. Smith, who notices the fact "that Vandyke died seven years before the trial of Charles," but gives no opinion as to the authorship of the picture.

JULIAN MARSHALL.

Prefixed to a little 12mo book in my possession, forming one of the "Family Library" series, and entitled *Trials of Charles I. and the Regicides*, is a steel portrait of the unfortunate king, exactly of the same kind as that mentioned at the above reference, and said to be engraved by W. C. Edwards, but no painter's name is subscribed. Unless my memory is very much at fault, there is

a fine portrait in oil of King Charles I. at Belvoir Castle, from which the engraving seems to have been taken; but it is more than thirty years since I saw it. There is no author's name prefixed to the little volume, but the following remarkably apt and prophetic quotation from *Lucretius* is placed on the page before the contents:—

"Ergo, regibus occisus, subversa jacebat  
Fristina majestas soliorum, et sceptris superba:  
Et capitis summi præclarum insigne cruentum  
Sub pedibus vulgi magnum lugebat oneratum  
Nam cupide conculeretur nimis ante metutum.  
Iles itaque ad summam fecem turbasque residit,  
Imperium sibi cum, ac summatum quisque petebat."  
BL. v. 1135-41.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"THE PICKWICK PAPERS" (6th S. vi. 29).—A friend of mine writes me in reference to this query: "You will at once see how easily the mystery is solved when I tell you the plates were in duplicate, in order to get enough impressions for publication day, and that consequently both 'Veller' and 'Weller' would appear in the same edition. But why Browne made the change in the letters I cannot tell." W. STAVENHAGEN JONES.

79, Carlton Hill, N.W.

THE DUNMOW FLITCH (6th S. vi. 449).—The earliest allusion to this is in *Piers the Plowman*, A text, pass. x. 188. It is also mentioned in Chaucer, *Wyf of Bathes Tale*, and in a poem in MS. Laud 416 (about 1460). There is a note, a page and a half long, on the subject in a book which abounds with illustrations of old words and manners, but seems to be only known to few, viz., my *Notes to Piers the Plowman*, published by the Early English Text Society in 1877. See p. 227 of that work. WALTER W. SKEAT.

The custom is far earlier than the seventeenth century. The origin is not known with certainty, but

"In the chartulary, or register book of the priory, now in the British Museum, there are entries and memorandums of persons that received the bacon at several times; Richard Wright, of Baddeburgh, near Norwich, yeoman, 27 April, 1445; Stephen Samuel, of Little Easton, husbandman, in 1467; Thomas Fuller, of Coggeshall, 8 Sept., 1510."—*Hist. of Essex*, vol. iii. pp. 155-6, Chelmsf., 1770.

ED. MARSHALL.

In the *History of the Dunmow Flitch of Bacon Custom*, by W. Andrews (Tegg & Co., 1877), it is stated that the custom is supposed to have had its origin as early as in the time of King John.

ALBERT HARTSHORNE.

Braud (Bohn's edit., ii. 180) says it "is alluded to in the *Visions of Pierce Plowman*." To which is added (by Sir Henry Ellis, I suppose) "a very early notice of it occurs in MS. Laud 416, a

metrical paraphrase of the Ten Commandments, in the Bodleian Library." J. INGLE DREDGE.

FOLLOWERS of "N. & Q." (6th S. vii. 105).—To the list already given should be added *Willis's Current Notes*, a publication of the same size and style as our dear "N. & Q." I have seven volumes, of about 100 pages each, from 1851 to 1857, and should be glad to know whether the work was continued after that date. It seems strange that Germany should possess no journal of the kind. Is it that the German erudites are loth to communicate their knowledge except in the form of big and frequently very unreadable books?

H. S. ASHREE.

[See "N. & Q." 6th S. vi. 328, 522. At the latter reference our correspondent will find the information he seeks, supplied by Mr. HENRY SOTHERAN.]

A religious paper, the same size as "N. & Q.," was published in 1854. It was called *The Christian Annotator*; or, *Notes and Queries on Scriptural Subjects*. It lasted till April 11th, 1857, and was discontinued on account of the death of the editor, Mr. L. H. J. Tonna. It is of considerable value, and contains contributions by some of the most eminent theologians of the Evangelical school of that time.

HUBERT BOWER.

Brighton.

BALTHAZAR GERBIER (6th S. vii. 89).—In Walpole's *Anecdotes of Painting* Mr. C. A. WARD will find a biographical notice of Gerbier which, with other details, says that he had an academy in Whitefriars, and, later, another at Bethnal Green. His prospectuses referring to one or other of these establishments are in the British Museum, and give elaborate accounts of the system of teaching which prevailed there.

O.

BOOKS WRITTEN IN LATIN BY MODERNS (6th S. vi. 207, 351).—Though the following quotation is rather a long one, perhaps it will be justified, as coming from so well-known a man as Dr. Arnold, and as containing the reasons for writing his notes on Thucydides in English, when the custom was yet in its earliest state, if, indeed, any important classical notes had appeared in English previously; Dr. S. T. Bloomfield's edition of Thucydides, I believe, was later, though his translation was published in 1820, "with notes"—

"It only remains that I should explain the reason of the Notes and Preface to this edition being written in English, when prescription has so long been in favour of the use of Latin. It seemed to me that to continue at this time of day to write in Latin, were but to add one more to the numerous instances in which, by professing to tread closely in the steps of our ancestors, we in fact depart from them most widely by persisting foolishly in that which they began wisely. When the languages of modern Europe were no better than unformed dialects.....not only editions of classical authors, but theology, history, law, philosophy, everything, in short, except popular poetry, tales, and some few chro-

nicles, were universally written in Latin. Now, however, when there is scarcely a language in Europe whose literature is so poor as that of Rome; when the knowledge of French, German, Italian, and English forms so common a part of the acquirements of educated men in all these four countries; and when it would be ludicrous for a divine, an historian, or a philosopher to publish his thoughts in any other than his native language, there can be no further reason why an Englishman in editing a Greek writer should have recourse to Latin; or why in communicating between two nations, whose languages are both so rich and so flexible as those of Greece and England, we should call in the aid of an interpreter whose vocabulary is so meagre as that of the language of Rome. No cause but necessity would induce an active minded man to submit to the constraint of writing in any other language than that in which he habitually speaks and thinks; and necessity can in this case be no longer pleaded, since the happy peace which we now enjoy has broken down the barriers between nation and nation."—Preface to first edition of *Thucydides*, Ox. *s.a.*, dated "Rugby, May 14, 1830," p. xvii.

It will be observed that this contains a statement of the principles by which Dr. Arnold was led to introduce, as he was the first to do, the study of modern languages in the public school system, from which it became so universally diffused.

ED. MARSHALL.

"THE BUTTERFLY'S BALL," &c. (6th S. vii. 90, 118).—This child's book was published in 1807, with illustrations by Mulready. I believe it was written by William Godwin, of Snow Hill, who published it. A copy is in the British Museum, and another (?) at South Kensington, of this edition, which was most probably the first. At least, I was told it was such by an old friend of Mulready's and an acquaintance of Godwin's.

O.

"JOINING THE MAJORITY" (6th S. vi. 225, 352).—The sentiment has been illustrated. May I be allowed to mention a verbal parallel to the "Abire ad plures" of Sir T. Browne, which J. C. notices? In Plautus, *Trinumm*, II. ii. 14, there is, "Quin prius me ad plures penetravi," Neap., 1619.

ED. MARSHALL.

May I suggest that some one able to tell should say who first used the (now, I fear I must say, largely received) vulgarism, "the great majority"? Am I correct in assuming this "vile phrase" to be an Americanism? The *Pictorial World* newspaper goes so far as to use a stereotyped heading, "The Great Majority," for its obituary notices, I observe.

WILFRED HARGRAVE.

WOUND FOR WINDED (6th S. vi. 205, 352).—In *Ivanhoe* is the following passage in illustration of this:—

"He [i.e., Locksley] then gave breath to the bugle, and winded once and again the call which he described, until the knight had caught the notes. 'Gramercy for the gift, bold yeoman,' said the knight; 'and better help than thine and thy rangers would I never seek, were it at my utmost need.' And then in his turn he winded the call till all the greenwood rang."—Chap. xxxii.

In Keble's *Christian Year*, in the poem for the Twenty-third Sunday after Trinity, is the following stanza :—

"Now the tir'd hunter winds a parting note,  
And Echo bids good-night from every glade;  
Yet wait awhile, and see the calm leaves float  
Each to his rest beneath their parent shade."

The time of this is what the poet calls in the preceding stanza "the brief November day."

The opening lines of *Locksley Hall*, by Tennyson, are :—

"Comrades, leave me here a little, while as yet 'tis early morn:  
Leave me here, and when you want me, sound upon the bugle horn."

In the old ballad of "Robin Hood and Guy of Gisborne," in the *Reliques of Ancient English Poetry*, "blowing" instead of "winding" or "sounding" is used :—

"Robin Hood sett Guy's horne to his mouth,  
And a loud blast in it did blow,  
That beheld the sheriffe of Nottingham  
As he leaped under a lowe.  
Hearken, hearken, sayd the sheriffe,  
I heare nows tidings good,  
For yonder I heare Sir Guy's horne blowe,  
And he hath slain Robin Hood."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE OWL AN EMBLEM OF DEATH (6th S. v. 447; vi. 74, 198, 353).—

"During the night at Yadalgamme, we heard the cries of the demon-bird, or *Ulama*, as it is also called by the natives. Perched in a neighbouring tree, it made loud and hideous screams, conveying the idea of extreme distress. Its harsh and horrid notes are supposed, like those of the screech-owl, to be of evil omen, and a prelude to death or misfortune."—*An Account of the Interior of Ceylon, and of its Inhabitants, with Travels in that Island*, by John Davy, M.D., F.R.S., p. 424, 4to, Lond., 1821.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

PRONUNCIATION OF "EITHER," "NEITHER" (6th S. vi. 207, 351).—Dean Smith's pronunciation, *outher*, *nouther*, does not seem to be altogether "unaccountable." *Other* and *nother* (sometimes *nouther*)=*either* and *neither* are good old English.

"I drede not that *other* thou schalt dye,  
Or that thou schalt not love surelye."  
Chaucer, *Can. Ta.*, "Knights Tale," il. 738-9.

"And wol not suffren hem by noon assent  
Nother to ben y-buried nor y-brant."

*Ibid.*, il. 88-9.

This appears also to account for the Lancashire schoolmaster's *other* on 'em (*either* of them), and the north country *ather* and *nather*. C. F. H.

Yet another mode! My story, the scene of which is laid in the neighbourhood of Leeds, proceeds in the same way as R. M. T.'s up to and

including the consultation of the oracle. The umpire in this case is said to have replied that "either or either was right, but *another* would do!"

WILFRED HARGRAVE.

SARAH, DUCHESS OF MARLBOROUGH (6th S. v. 448, 471; vi. 335).—Since receiving the many kind answers to my query on the birthplace of the Duchess of Marlborough which have appeared in "N. & Q." I have met with a few statements which, when thrown together in the form of a pedigree, show a connexion with Burwell which may easily have led to a tradition that she was born there :—

Sir Gifford	—Susan Temple, Maid—	Sir Martin Lister,
Thornhurst,	of Honour to Queen	of Burwell, co.
1st husband.	Anne of Denmark.	Lincoln, 2nd husband.

Frances—Richard	Martin Lister, M.D., F.R.S., one
Jennings,	of whose children was the "Jane
Esq.	Lister, deare child" of the Westminster Abbey memorial.

Sarah, Duchess of Marlborough.

J. H. CLARK.

THE LAW OF GRAVITATION (6th S. vi. 163, 348).—There is this notice of the relation of Cicero's remark to Sir I. Newton's discovery in Chambers's *Book of Days*, ii. 758 :—

"It may be mentioned as a curious circumstance that a controversy arose, a few years ago, on the question whether or not Cicero anticipated Newton in the discovery or announcement of the great law of gravitation. The matter is worthy of note, because it illustrates the imperfect way in which that theory is often understood. In the Tusculan Disputations of Cicero this passage occurs: 'Qua omnia delata gravitate medium mundi locum semper expetant.' The meaning of the passage has been regarded as somewhat obscure, and in some editions 'in qua' occurs instead of *qua*; nevertheless the idea is that of a central point, towards which all things gravitate..... But Newton's great achievement was to dismiss this idea of a fixed point altogether, and to substitute the theory of universal for that of central gravitation, that is that every particle gravitates towards every other..... As surely Cicero never conceived the Newtonian idea, that when a ball fails to meet the earth the earth rises a little way to meet the ball."

Compare with the above a similar expression of opinion in Cicero, *De Natura Deorum*, ii. 45.

ED. MARSHALL.

If, as Dr. INGLERY thinks, Mr. CLOUSTON has made a mistake in speaking of the anticipation of "Newton's great discovery" in the Vedas, the same may probably be said of Sir W. Jones, from whom I have in an old note-book the following quotation, though unluckily without the reference :

"I can venture to affirm, without wishing to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology and the greater part of his philosophy may be found in the Vedas, and even in the works of the Sufee."

C. C. MASSEY.

Athenaeum Club.

May we not claim some intimation, if not the actual discovery, of this law, for a philosopher older than Newton, the *Menevi*, or even the Vedas? And this claim cannot be considered rash, supported as it is by the great authority of Bacon:—

"The book of Job likewise will be found, if examined with care, pregnant with the secrets of natural philosophy. For example, when it says, 'Qui extendit Aquilonem super vacuum, et appendit terram super nihilum' (xxvi. 7) the suspension of the earth and the convexity of the heavens are manifestly alluded to."—*Advancement of Learning*, bk. i.

EDWARD H. MARSHALL, M.A.

A POET DESCENDED FROM A KING (6th S. vi. 209, 352).—Mr. Joseph Foster is collecting royal descents for publication, and I am indebted to him for a copy of the *Lyon Office*, and the *Marjoribanks Family*, reprinted from *Collectanea Genealogica*, part viii., on the wrapper of which, p. 3, there is an article on "The descent of Frederick Tennyson from the Blood Royal of England," in which his ancestry is traced to William I. and other kings.

ED. MARSHALL.

Your correspondents will find Mr. Tennyson's descent from the Plantagenets in Burke's *Lauded Gentry* under "Tennyson D'Eyncourt."

ANON.

BLACK RADISHES USED BY JEWS (6th S. vi. 388).—The black radish, often called the black Spanish radish, is a well-known vegetable; but it is seldom cultivated in ordinary gardens, as it is, to most tastes, not very palatable. I have often seen it in London, and I think Mr. BRITTEN will find it, in the proper season (whenever that may be), in many greengrocers' shops, and perhaps even in Covent Garden. It would, at any rate, be found, I should say, in the Borough Market. I can find nothing about it in any botanical work, unless a variety of "a deep brown colour," incidentally mentioned in the *Treasury of Botany* under "*Raphanus*," refers to this esculent. I have always taken it to be merely a garden variety of *Raphanus sativus*. There is, however, a notice of it in Cobbett's *English Gardener*, where the following not very complimentary but characteristic remarks occur:—

"With regard to the turnip-rooted sorts, they are all greatly inferior, in point of flavour, to the tap-rooted; and as to the black Spanish radish, it is a coarse thing, that will stand the winter about as well as a turnip, and is very little superior to a turnip in point of flavour. It is called a radish, and may be had with hardly any trouble even in the winter time; but it is, in fact, not fit to eat."

I grew black radishes in my garden some fourteen or fifteen years ago, but I have never repeated the experiment. I am afraid I share old William Cobbett's opinion. It is possible, however, that I did not know how to eat them. I used them raw, as I should use any other radish; and perhaps I ought to have cooked them, or sliced them with

oil and vinegar. It would be interesting to know how the Jews prepare them, and why they are in such especial favour with that race.

Mr. BRITTEN's informant compares black radishes to red beet; but what I have seen have been the shape of a coarsely grown turnip radish, and about three inches in diameter, and Cobbett includes them amongst the "turnip-rooted sorts."

ROBERT HOLLAND.

Frodsham, Cheshire.

The black or Spanish radish is an old inhabitant of the English garden, and is described by all the writers to whom we usually resort for information, from Dodoens (1578) down to Thompson's *Gardener's Assistant* (1878). Gerard describes its flavour correctly as biting and sharp; and Parkinson reverses the order, calling it sharp and biting. It grows to a large size, and varies in form from that of a turnip to that of a beet; the colour of the skin is brownish black, but the flesh is white, hard, and has a very pungent flavour. I know of one place where this root can be purchased, and it is the open-air market of the Whitechapel Road, London.

SHIRLEY HIBBERD.

I am much surprised at the statement that the black radish is only eaten by Jews, having frequently seen it served as a *hors d'œuvre* both in England and on the Continent. It is a particular favourite with the family of some relatives of mine who are anything but Jews. It is very strong, and only the outside part is eaten. There is no difficulty in getting the seed at any seedsmans.

R. H. BUSK.

They are well known in Covent Garden Market, and the French use them largely; they are less watery than the red kind, very much larger, and somewhat hotter.

C. A. WARD.

Mayfair.

THE CURFEW NORTH AND SOUTH (6th S. v. 347; vi. 13, 177, 318).—The bell rung in the morning at 6 o'clock, mentioned by C. G. C., is called at Salisbury, where it is rung at half-past 5 o'clock, the "Apprentices' Bell." I should be sorry to upset such an old idea as that of the curfew; but might not the two bells—8 o'clock and half-past 5 o'clock—have had the same object—one to leave, the other to begin, work? The 8 o'clock bell is still rung out from the old church at Macclesfield in Cheshire.

TINY TIM.

The bell rung at 8 o'clock in the evening may in many cases represent the curfew bell of early times; but where a bell is rung at 6 o'clock in the morning, or at any other early hour, and another in the evening, may not both stand in lieu of the Angelus bell rung in Roman Catholic churches to remind those who hear it to repeat, in honour of the Blessed Virgin, the angelic salutation, "Hail Mary," &c.? The ringing of a bell at

stated hours, morning and evening, may have been continued as useful in marking the time for beginning and leaving off work. E. McC—.

Is it not likely that the so-called curfew, rung at Richmond in Yorkshire every night at 8 o'clock and every morning at 6 o'clock, is the Angelus? T. C. G.

THE MARSHALS OF NAPOLEON I. (6th S. vii. 67, 111).—By an unaccountable mistake the following name was left out of my list of Napoleon's marshals:—1815. Grouchy. GUSTAVE MASSON. Harrow.

AUTHORS OF QUOTATIONS WANTED (6th S. vii. 70).—

"A moment's halt, a momentary taste," &c.

The author of the quatrain cited by MR. WILLIS was Omar Khayyam, of Naisapur, a Persian poet, circa A.D. 1200. The above lines form the forty-eighth stanza of his poem entitled *The Rubaiyat*. There are two translations of the work into English; MR. WILLIS'S quotation being from the better version made by Mr. Fitzgerald, and published by Pickering, about thirty years ago. The book has long been out of print.

RICHARD LEE.

(6th S. vii. 90).

"Death cannot come," &c.

These lines will be found in Dean Milman's *Fall of Jerusalem*. J. R. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Notes on Dignities in the Peerage of Scotland which are Dormant or which have been Forfeited.* By William Oxenham Hewlett, F.S.A. (Widley & Sons.)

THIS book has come out very opportunely, and contains much that cannot fail to be of interest to students of history and genealogy, a class largely represented in the pages of "N. & Q." There are few subjects more capable of giving rise to long-sustained controversy than that of which Mr. Hewlett illustrates a portion. By the limitations of his title-page he has escaped some difficulties, the solution of which seems to be in a very far distant future; but in so doing we fear we must say, "Incidit in Scyllam." There are rocks enough in his chosen course to wreck many a goodly vessel, and it cannot be denied that Mr. Hewlett's ship has suffered in her passage through these dangerous waters.

In many cases Mr. Hewlett has evidently trusted too absolutely to Douglas for his genealogical accounts of the peerages included in his book. While we are fully sensible of the debt that Scottish genealogists owe to Sir Robert Douglas and to the continuator of his *Peerage*, as well as to Crawford, we must assert that it is impossible to erect either of them into an infallible guide without the certainty of being led into errors either of omission or commission.

Some of Mr. Hewlett's minor errors appear to be due solely to his unfamiliarity with Scottish family history. Thus, in his account of the Rutherford peerage, he accepts the alien form "Drury" as the equivalent of the Scottish "Durie," simply, no doubt, through want of acquaintance with the perfectly well-known house of Durie of that ilk. The English name Drury is a pure blunder of English writers, and only adds confusion to an already sufficiently complicated story.

It is unfortunate that Mr. Hewlett should believe in "belting" as a mode of creation of Scottish peerages, and not, as it really was, of solemn public recognition thereof after creation by charter. This misconception runs through a large portion of Mr. Hewlett's book. We hope he will reconsider his position in a future edition. The list of claims to Scottish peerages referred to the House of Lords, upon which evidence has been taken, but which have not been reported upon, and the list of claims referred, but upon which the House does not appear to have taken any proceedings at all, both deserve careful study. They are strong arguments on the side of those who urge that the present mode of adjudicating upon Scottish peerage claims is eminently unsatisfactory. We hope that in his next edition Mr. Hewlett will shake himself more free from the trammels of the Committee for Privileges.

*History of Skipton.* By W. Harbutt Dawson. (Simpkin, Marshall & Co.)

SKIPTON is an interesting town, but little has been hitherto done in the way of illustrating its history. Mr. Dawson's book can in no sort be considered final, but it is a useful book notwithstanding, and as a storehouse of facts will be most valuable to the future historian whenever he shall come forward. It is especially useful for the more modern time. What we are told concerning the Saxon and Norman times does not amount to much, and may almost all of it be found in other places. We have not learnt anything we did not know before of Ranulph de Meschines, the house of De Romille, or the earlier Cliffords; but when we get down later there is much that seems to us new. Mr. Dawson has had access to the records preserved in the castle, and many extracts are given which make us long for more. Some of the manorial services are curious. Not only had the tenants to carry wood and food to the castle, and plough and harrow the lord's demesne lands and to cut his corn, but they had also to thatch his bakehouse and brewhouse, and to gather nuts for him in a wood called the Haws. Heriots were paid here as elsewhere on the death of a tenant, and there was another custom which we do not remember having hitherto met with. The tenants paid every tenth year one year's additional rent by way of "grosseme." The parish church is well described. Mr. Dawson thinks there was no church here in Saxon times, because in the Domesday survey there is no mention of one. We have seen no evidence on the point, but the omission of mention of a church in Domesday Book is by no means a proof that one was not in existence when the survey was compiled. Somewhere between twenty-five and thirty years ago this church underwent what is called restoration. Many interesting and important objects were sacrificed at that time. Of this Mr. Dawson tells us somewhat, but he might have given us fuller details. He does inform us of the removal of a most interesting screen, which it seems was for a long time preserved by a townsman; where it is now he does not say. In one particular Mr. Dawson's book is of great interest. He gives very careful accounts of the various Nonconformist bodies existing in Skipton, with lists of the ministers. We have met with very few mistakes; but there are two which deserve notice. The insurrection of 1745 was not, as Mr. Dawson tells us, "an attempt to place a Stuart, Charles Edward, known for distinction as the Young Pretender, upon the throne." His father was then alive, and had the Jacobites been successful Charles Edward would not have succeeded until the death of the person whom they called James III. On page 255 there is mention of a person who was "Sanscrit" Herald. This is, of course, a misprint. We never remember coming upon a more grotesque one.



*C. Sonnets by C. Authors.* Edited by Henry J. Nicoll. (Edinburgh, Macniven & Wallace.)

This little volume, which is prettily bound and printed, suffers from the perversity of its plan. To give but one sonnet from each writer may show impartiality, but it is equalizing the great and small with a vengeance; and lovers of the form will probably be inclined to wish that an *ad captandum* title had not induced Mr. Nicoll into dispensing Wordsworth and Whitehead in equal doses. It is of less importance, perhaps, that we do not think he has always been happy in selecting the best efforts of some of the greater men, as this is more debatable matter; but "Giotto's Tower" is certainly not the finest of Longfellow's sonnets, nor is "Mary's Girlhood" the finest of Rossetti's. And it is to be regretted that the mystic number to which the editor has restricted himself has had the effect of excluding Mrs. Meynell, Mr. Macdonald, Mr. Lang, Mr. Aubrey de Vere, Lord Hamner, and Messrs. F. and E. Myers. Which of the favoured band whom Mr. Nicoll has honoured with his critical approval should make way for these latter we are not called upon to say; but if he is right in supposing that the limit of number is reached in one hundred, intending sonnetters had better for the future turn their attention to the pantomim of the Malays or study new forms of the Javanese at the Aquarium.

*Arabian Society in the Middle Ages.* By Edward William Lane. Edited by Stanley Lane-Poole. (Chatto & Windus.)

In this volume Mr. Stanley Lane-Poole has collected those of the notes to Lane's *Arabian Nights* which best bear separation from the text, and which, he justly says, "often reached the proportions of elaborate essays on the main characteristics of Mohammedan life." Few readers have any idea of the immense amount of authoritative information and actual personal experience which lies hidden in the small type of the edition of 1859; and to have this arranged consequently, and confined in the moderate dimensions of one neatly printed and fully indexed volume is a boon for which Mr. Lane-Poole deserves our gratitude. The book, we note, is dedicated to the memory of another great Orientalist, the late Prof. E. H. Palmer.

*Love-Knots and Bridal-Bands: Poems and Rhymes of Wooing and Wedding and Valentine Verses.* Selected and Arranged by Frederick Langbridge. (Tuck & Sons.)

We must confess that we have no special kindness for this species of literature, which seems to be the modern manifestation of the "Annual" of our grandmothers. Mr. Langbridge must therefore accept it as a compliment that we cannot deny to his volume the praise of being extremely pretty. Messrs. Tuck's Christmas and Valentine cards, many of which bear the honoured names of Leslie, Yeames, Marcus Stone, and so forth, form very appropriate embellishments, and the selection has the merit of considerable range and variety. Mr. Langbridge has also been able to secure, among others, original poems from Miss Christina Rossetti, Mr. Theodore Watts, and the too long silent author of *The Sorrows of Hypsipyle*.

*Some Well-known "Sugar'd Sonnets" by William Shakespeare.* Re-sugar'd with Ornamental Borders. Designed by Edwin J. Ellis and Etched by Tristram J. Ellis. (Field & Tuer.)

THE Messrs. Ellis doubtless pleased themselves in the confection of this book, and some of the designs of *amoris* which surround the ten selected sonnets are lovely and graceful; but having said this all is said. Why they are there, or why the "putters forth" so chose to render their motto, "Put a spirit of youth into everything," would be difficult to discover; or why, having

done so, they bound their volume after the fashion of an æsthetic exercise-book. In short, the whole seems to us to be but another example of the fantastic trifling into which even clever people fall when they seek at all hazards for novelty.

THE *Law Magazine and Review* for February contains much matter of general interest. Sir Travers Twiss, in his scheme for securing the freedom of the navigation of the Suez Canal, anticipates several of the proposals made on behalf of our Government. Mr. J. Lowry Whittle awards high praise to the able and upright statesmanship of the late Sir Joseph Napier, while Mr. Carmichael gives the only full account which has yet appeared of the academical and legal career of his late colleague, Mr. Taswell-Langmead. Our genealogical readers should study Mr. Alexander Robertson's article on the British Peerage, in the course of which he offers some valuable suggestions for a reconstruction of the existing tribunal for the adjudication of Scottish peerage claims.

WITH the February number of the *Law Magazine and Review* Mr. W. P. Eversley, B.C.L., succeeds Prof. Taswell-Langmead as editor, while Mr. C. H. E. Carmichael, M.A., retains the position as foreign editor which he has held since 1875.

We are glad to note the formation of a North Riding of Yorkshire Record Society, under the presidency of the Earl of Zetland, and comprising on its Council representative names such as those of Hon. J. C. Dundas, M.P., Mr. Scrope, of Danby, and our correspondent Mr. J. H. Chapman, of Lincoln's Inn. The field covered by the prospectus is both wide and interesting, and the volumes to be issued will be under the most competent editorship of the Rev. J. C. Atkinson, in itself a guarantee for the high standard which we expect them to reach.

GUSTAVE DORÉ.—MR. BLANCHARD JERROLD, Reform Club, writes:—"I should be much obliged if you would let your readers know that I should be greatly favoured by any notes or letters, sketches or criticisms, they may have on my late friend, whose biography I have undertaken to write."

MESSRS. WILSON & MCCORMICK, of Glasgow, are about to issue a British edition of Walt Whitman's *Specimen Days and Collect*. The volume will contain a portrait of the poet.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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W. N. ("There, too, was she, the beautiful," &c.).—She was Eliza Ann Linley, the beautiful and accomplished singer, commonly known by the name of "the Saint." She married Richard Brinsley Sheridan. Her portrait was painted in 1775 by Sir Joshua Reynolds, who represented her as St. Cecilia. The picture is in the possession of the Marquis of Lansdowne, at Bowood.

C. E. H.—Next week.

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## Notes.

## EARLY RECOLLECTIONS OF WESTMINSTER HALL AND THE LAW COURTS.

At the suggestion of a friend I have been induced to jot down roughly the following recollections of the interior of Westminster Hall as it presented itself to my eyes in the early part of the present century; also of the old Law Courts at Westminster, now so rapidly disappearing from sight, and so soon to be forgotten.

In 1818 the Courts of King's Bench and Chancery were held in a "cancelled" wooden erection at the south end of the interior of the Hall of Richard II., which occupied the whole width and about one-half the depth of the sixth bay from buttress to buttress, and then the last bay. This fact is noted because Sir Charles Barry lengthened the hall another bay southwards to make a grand entrance hall to St. Stephen's Chapel.\* These structures rose to about the springing line of the great window, and consisted of two large courts, having raised floors, with a central and wide ascent of steps to these floors right and left, and

a higher ascent southward through a doorway under the great window, to connect the Hall with the rooms of the Houses of Lords and Commons. For additional access to these two courts there were two passages next the walls, one of which—that on the north side—was also a way out into Old Palace Yard.

The building presented a pseudo-Gothic front, answering to what is now called "the Batty Langley style," 1700, and had two semi-octagon fronts, each with three windows and two stories, and in the middle between them an arched doorway. Taken altogether, it was by no means bad of its kind. I well remember its demolition, and myself helped to remove the massive flight of steps which remained *in situ* till the preparations began for using the Hall for the banquet and ceremonies of King George IV.'s coronation.

The Lord Chancellor's Equity Court and the Courts of Exchequer and Common Pleas and Rolls were on the western side of the Hall, and were approached from the inside of the Hall by two or three ancient openings. The Hall was surrounded on three sides by buildings attached thereto.\* Against the east wall were the Speaker's residence and a long range of rooms—offices of the tellers and auditors of the Exchequer—and the whole south side of New Palace Yard consisted of low Elizabethan and later buildings, which were taverns and official dwellings. At the western end of these latter remained a large room, called Queen Elizabeth's Chamber, which, if I rightly remember, had become the Exchequer Coffee House; it was removed in about 1822 to the western end of the terrace of New Palace Yard, and there became (Mrs. Fendall's) New Exchequer Coffee House.

Beyond Queen Elizabeth's Chamber southward, and on the east side of St. Margaret Street, there had probably been erected about 1780† by Sir William Chambers, the architect of the Board of Works, who also designed Somerset House, a handsome front of official buildings, the King's Bench Record Office, which presented a western façade of three bays of five windows each; and at the extreme southern end was a square corner tower with western and southern windows, from which there was a flank building of the same Italian architecture, having five windows and reaching to the ancient front of the Houses of Parliament, thus forming the eastern side of Old Palace Yard.‡ The great fire of 1834 led to the

\* See plans of the Palace in Smith's *Westminster*, pp. 38 and 125, and in Brayley and Britton, p. 464.

† Brayley and Britton's *Westminster Palace*, p. 401; Smith's foundation plan, 1807, p. 125.

‡ The upper room of the square tower was the kitchen of Bellamy, the housekeeper and provisor; committee rooms and passages occupied the other parts of this flank building.

\* I picked up some years ago an excellent early aquatinta engraving of the interior of Westminster Hall, and have inserted it next the view of the south side of New Palace Yard in my copy of Smith's *Westminster*, p. 30.

immediate demolition of this square tower and the flank building. I believe that there had been a reserved intention to make a similar square tower at the northern end of this façade, with a flank building between it and the northern front of the Hall, so modernizing the south side of New Palace Yard after the removal of the Elizabethan buildings.

In 1819 and 1820 the north front of Westminster Hall was cleared of some of its mean and incongruous attachments, and it underwent a good restoration by Gayfer, who was then approaching the end of his restoration of King Henry VII.'s Chapel.\* Afterwards, under Sir Robert Smirke, large repairs of the roof of the Hall, the refacing of the internal walls, the formation of a new floor, the removal of the old Courts of King's Bench and Chancery, and the reparation of the then south window, together with other works, inclusive of new windows in the roof, were undertaken. For these purposes the Hall was closed during the suspense of the coronation of George IV.† At the same time the old buildings about Queen Elizabeth's Chamber were removed, and the stone building at the south-west corner of New Palace Yard was erected, under the influence, it is thought, of Mr. Hanbury Tracy (Lord Sudeley), M.P., which ignored the first intention of imitating the Italian style southward, and made it to agree pretty nearly with the Gothic style of the Hall front.

There now appeared on the scene Mr. (afterwards Sir John) Soane.‡ He was required to design new law courts, the area assigned for the purpose being from the back of the Italian buildings of the King's Bench Record Office, on the east side of St. Margaret Street, to the west wall of the Hall, and the whole length of that wall, comprising a space wholly internal, about 240 ft. long, and 60 ft. wide. Mr. Soane commenced operations by making a corridor about 9 ft. wide next the wall of the Hall, with seven doorways in that wall.

To this corridor he attached, most ingeniously, eight courts on the ground-floor, and over them others, with various rooms. The large buttresses on that side of the Hall, of which there were six, perhaps seven, sadly obstructed the architect. Some of them he seems to have retained in bulk, and to have built in as walls, and others to have greatly reduced; but it is hoped that the foundations of all are *in situ*, and that some of the lower parts of them are still capable of being developed—that, in fact, there may be sufficient of them left and on record to warrant an entire restoration. The buttresses on the east side

of the Hall were more irregularly placed, but there were yet remains of three, one in the Speaker's Court, and two in the Cloister, all which have since disappeared.\* The destruction of others was occasioned by the palatial and ecclesiastical buildings which followed William Rufus's building; for Sir Robert and Sir Sydney Smirke have most convincingly proved that the walls belong to that king, having traced the positions of all his great windows and of several small intermediate ones besides. The remains of these windows have been left undisturbed, though necessarily covered with modern casing.† These works occupied from 1822 to 1825.

The difficulty which Sir John Soane had to overcome‡ in respect of light, ventilation, and access to the courts and their belongings, was a theme of remark and of admiration at the conclusion of the works. Comparing the small area at his disposal, and the great amount of legal business carried on there, with the immense area and bulk of the Royal Courts of Justice just completed, every one will accord to the architect of the Law Courts of George IV.'s reign the meed of praise so justly deserved.

As already stated, Sir Robert and Sir Sydney Smirke have clearly proved that the walls of William Rufus's Hall still remain in bulk on each side. Like a corresponding building of the same date, erected at Rouen by his elder brother, Robert, Duke of Normandy, it had pillars to uphold the roof; therefore, massive buttresses with arched flyers were not necessary in either. This Palace Hall of Duke Robert was in the next century replaced by the covered market "Halles," which yet remain there, in almost the original state, with a double row of pillars, supporting a floor, and therefrom rise pillars of timber to carry the roof; flying buttresses are, therefore, absent.

When Richard II. became possessor of the Hall of Rufus he desired to secure amplitude as well as freedom from pillars; and therefore he got rid of the ancient pillars and roof of William Rufus and whatever else the pillars may have supported. He then spanned the wall with the beautiful hammer-beam truss principals which yet remain; and, foreseeing the thrust that would be made on the walls, he devised, in order to resist that thrust, ten massive flying buttresses, seven of which still exist, to a great extent, on the southern side of the Hall.

If we refer to the beautiful engraving in Brayley and Britton's work, plate viii. No. 41, the existence of both designs becomes manifest. The plain and flat Norman buttress, or rather pilaster,

\* Brayley and Britton's *Ancient Palace of Westminster*, p. 440.

† Smith's *Westminster*, p. 30, plate of south side of New Palace Yard. 1805.

‡ Brayley and Britton, p. 406.

\* Brayley and Britton, plates ii., xvii., and ix.

† *Ibid.*, pl. viii.

‡ *Ibid.*, p. 442.

is shown in elevation on the wall of the Hall in the Speaker's Court; and in the plan of the west wall in plate ii. No. 1, there are ten such flat buttresses. The grand detached buttress with its flyer, which existed before the fire of 1834, is evidently of the style of Richard II.'s period, and will be followed, it is to be hoped, in the restoration on the west side.

In connexion with the view of King Richard II.'s buttress, in Brayley and Britton's *Ancient Palace of Westminster*, plate ix., we may observe the unaltered back of the two houses, which, about 1745, were occupied by "the Receipt of Exchequer," and in 1835 by Mr. Rickman and Mr. Godwin, Clerks of the Parliament.

These houses were probably connected with "the Star Chamber," the exact position of which can now be conjectured only. The various views, of different dates, show how their north front had been gradually modernized, but that the back on the south had, up to a late date, retained not only the iron grilles to the seven windows (rendered necessary for state purposes when the Star Chamber was in full force), but also traces of small openings, arches, a buttress, and a fine arched gateway; of all these interesting features the history is probably lost beyond recovery.

In one of the last volumes of *Archæologia*, Mr. G. R. Corner has contributed four beautiful illuminated pictures, attributable, he thinks, to the period of king Henry VI. They represent quaintly and vividly the assemblies in the four courts of law, Chancery, King's Bench, Common Pleas, and Exchequer. Every one interested in English judicial history should see these interesting pictures and read Mr. Corner's descriptions.

HENRY POOLE.

Old Rectory, Smith Square, Westminster.

#### A NEW HISTORY OF CHARLES VII., KING OF FRANCE.\*

Few books on French history have recently been published which are equal in merit and interest to M. de Beaucourt's *Histoire de Charles VII.* For learning, fulness of research, and beauty of style it is perfectly unrivalled, and it is destined to supersede all the works on the same subject which have appeared since Alain and Jean Chartier first attempted to describe the vicissitudes of a busy and exciting reign. M. de Beaucourt's monograph is to comprise five volumes: the first was issued in 1881, and the second appeared only a few months ago. It takes us as far as the year 1435, covering, therefore, the space of time during which "Le Roi de Bourges," as Charles VII. had been derisively called, was laboriously conquering

back from the English the kingdom of France amongst difficulties which it would be impossible to exaggerate.

I do not purpose reviewing here in detail the *Histoire de Charles VII.*, but only to draw the reader's attention to one or two points with reference to which M. de Beaucourt has, I think, completely succeeded in vindicating the character of his hero. Most historians, it is well known, have accused Charles VII. of ingratitude, and worse than ingratitude, towards Joan of Arc. A recent article in the new edition of the *Encyclopædia Britannica*, expressing the almost universal opinion, says that "Charles—partly, perhaps, on account of his natural indolence, partly on account of the intrigues at the court—made no effort to effect her ransom, and never showed any interest in her fate." Miss Janet Tuckey, in her biography of the Maid of Orleans composed for the "New Plutarch," thus upbraids the king: "And Charles? Gratitude, that rare virtue in princes, was utterly unknown to him, the king of false courtiers and of greedy sycophants. His thanklessness almost passes belief. He made no effort, wrote no line, expressed no desire for Joan's deliverance. He did absolutely nothing. We have no record of even a regretful word, a sorrowful look from him when he heard of her captivity."

In answer to these sweeping accusations M. de Beaucourt proves that even if Charles VII. had wished to rescue the Maid of Orleans from the English it would have been impossible for him to do so; the unworthy counsellors by whom he was surrounded crippled his energy, thwarted his best intentions, and prevented him from exercising his authority as a king. A contemporary writer, Pierre Sala (*Hardiesses des Grands Roys et Empereurs*), says: "Depuis, ainsi comme il plaist à Dieu de ordonner des choses, ceste sainte Pucelle fut prinse et martirisée des Anglois: dont le Roy fut moult dolent, mais remédier n'y peut." And this, in the second place, is one of the most curious parts of the whole matter; from certain documents quoted by M. de Beaucourt it would seem that the Bastard of Orleans, who was so gloriously mixed up with Joan of Arc's career, was dispatched by the king on two secret expeditions, the purpose of which was to rescue the unhappy victim from the hands of the English. As our author very aptly remarks, no other means were available, and a *coup de main* alone, boldly conceived and promptly carried out, could have resulted in La Pucelle's deliverance.

Another point upon which it may not be useless to dwell for a few minutes is the feud which broke out between the Duke of Bedford and Philip, Duke of Burgundy. It is pretty clear now that the former of these princes had joined in a plot with Gloucester, Suffolk, Salisbury, and others to murder the latter, and that, further, the Duke of Brittany, who was aware of the conspiracy, had

\* *Histoire de Charles VII.* Par G. Dufresne de Beaucourt.—Vol. II. "Le Roi de Bourges" (Paris, Société Bibliographique).



used his knowledge for the purpose of determining Philip to abandon the party of the English. The late M. Michelet is the first historian who has noticed this fact. He says (*Histoire de France*, v. 189): "The alliance [between the Burgundians and the English] had never been either solid or safe. The Duke of Burgundy had in his record office a touching pledge of the English alliance, viz, the secret letters of Gloucester and Bedford, where the two princes discussed the plan of arresting him or putting him to death. Bedford, brother-in-law of the Duke of Burgundy, was for the latter alternative, saving the difficulty of carrying out."

When M. Michelet wrote the above paragraph he was commenting on a set of documents then (1835) lost, and of which the summary only existed. These pieces, however, were discovered upwards of twenty years ago, and published in 1867 by M. Desplanque in the *Mémoires de l'Académie de Bruxelles*, vol. xxxiii., together with a number of other papers of the highest importance. From the learned investigation of M. de Beaucourt and a minute examination of the documents under notice, it is quite clear (1) that the Dukes of Bedford and of Gloucester conspired against the Duke of Burgundy; (2) that the Constable de Richemont, whose political maxim, as M. de Beaucourt well observes, was that the end justifies the means, caused a large number of papers to be forged with the view of bringing over to his own way of thinking the Duke of Brittany, his brother-in-law.

The portion of our author's excellent volume which will, no doubt, command most attention is the one which treats of the diplomacy of Charles VII.; it forms six chapters, and embraces a subject which has never as yet been discussed with the care and the fulness it deserves. The whole of the intrigue just alluded to between Richemont and the Duke of Burgundy is there thoroughly unravelled, and should be read in connexion with the *pièce justificative* printed at the end of the volume. Finally, I must mention the spirited apology made by M. de Beaucourt on behalf of Charles VII. If we may believe Nicole Gilles, Corrozet, Du Haillan, Etienne Pasquier, and most French historians, the king was immoral, fond of pleasure, and indolent. This threefold accusation seems to me completely refuted by our author, and the reason which has led so many writers to endorse it is doubtlessly because, on the faith of two or three apocryphal anecdotes, they have ascribed to Charles VII. in his youth the vices which unfortunately degraded his old age, and because the political quasi-nullity, to which I have previously alluded, and which circumstances had forced upon him, was looked upon as the conclusive proof of sinful and determined indolence.

GUSTAVE MASSON.

# TYNDALE'S TRANSLATION OF THE BOOK OF GENESIS.

(Concluded from p. 102.)

GENESIS, 1530.	GENESIS, 1534.
19. 1. with his face	upon his face
6. at doors	at the doors
8. furthermore came they	for as much as they are come
13. wherefore he	and therefore he
23. was upon the earth	was up upon the earth
20. 4. and therefore said	and therefore he said
5. innocent hands	innocent
16. and an excuse	an excuse
21. 9. a mocking	a mocker
22. 17. that I will bless thee	I will bless thee
23. 1. Sarah was 127 year old	Sarah was 122 year old
2. died in a head city called Hebron	died at Kirjath arba which is Hebron
24. 2. to him as concerning	to him concerning
43. and when a virgin cometh	now when a virgin cometh
Isaac was a coming	Isaac was coming
25. 8. when he had lived enough	when he had lived a full age
26. 4. and unto thy seed	and to thy seed
7. and that men	and the men
26. and Ahuzzath his friend	and a certain of Ahuzzath his friends
27. 28. and plenty of corn	with plenty of corn
28. 4. (wherein thou art a stranger)	not in brackets
11. and took a stone	and he took a stone
29. 2. at the well mouth	at the wells mouth
12. and Rebecca's son	and the son of Rebecca
30. 1. when Rachel	and when Rachel
13. and called his name Asser	and she called his name Asser
27. heard her	and heard her
27. (for I suppose that the Lord hath blessed me)	
29. but he said unto him	and he said unto him
38. and he put the staves which he had "piled"	which he had "piled"
when they came to drink	where they came to drink
42. the last brode	the last lambing
31. 15. as strangers for he hath sold us and hath	as strangers for he hath
21. over the revers	over the river
27. wherefore wentest thou away	wherefore fleest thou away
42. sent me away now all empty	sent me now away empty
44. make a bond	make appointment
47. (therefore is it called "Galeed")	not in brackets
49. (said he)	not in brackets
64. and they eat bread and tarried	and tarried
32. 8. may save itself	may escape
33. 3. until he came	yer he came
18. Salem to the city	Salem the city
35. 27. Mamre a principal city	Mamre the city of Arbah
36. 9. in mount Seir	in the mount Seir
37. 30. some wicked beast	some cruel beast
33. a wicked beast hath devoured	a cruel beast hath devoured
38. 16. and turned to	and he turned to

GENESIS, 1530.	GENESIS, 1534.
ch. ver.	
33. 29. hart thou rent a rent	hart thou made a rent
40. 8. tell me yet	tell me yet
14. art in good case	art in a good case
17. in the uppermost basket	in uppermost basket
21. and restored the chief	restored the chief
11. 1. by a river's side	by a lake's side
2. out of the river	out of the lake
3. out of the river	out of the lake
brink of the river	brink of the lake
4. and he awoke there- with	and therewith Pharaoh awoke
17. by a river side	by a lake side
18. out of the river	out of the lake
31. not be once "asene"	not be once perceived
36. let them "kepte" it	let them "kepe" it
and that the land	that the land
39. nor of wisdom	or of wisdom
51. (said he)	no brackets
52. (said he)	no brackets
57. because that the hanger	because the hanger
42. 23. and were astonished	and they were astonished
44. 10. but ye shall be harm- less	but yet ye shall be harm- less
16. we say unto my Lord	we say to my Lord
32. the lad unto my father	the lad to my father
not unto thee again	not to thee again
45. 9. come down unto me	come down to me
17. say unto thy brethren	say to thy brethren
22. he gave unto each	he gave to each
23. ten he asses	ten asses
ten she asses	ten asses
46. 1. came unto Beersheba	came to Beersheba
unto the God	to the God
18. bare unto Jacob	bare to Jacob
in number 16 souls	in number 21 souls
20. and unto Joseph	and to Joseph
25. these unto Jacob	these to Jacob
23. before him unto Joseph	before him to Joseph
unto Goshen	to Goshen
29. unto Goshen	to Goshen
himself unto him	himself to him
30. said unto Joseph	said to Joseph
in so much I have	in as much I have
31. unto his brethren	to his brethren
unto his father	to his father
come unto me	come to me
34. unto this time	to this time
unto the Egyptians	to the Egyptians
47. 5. Pharaoh said unto Joseph	Pharaoh said to Joseph
9. Jacob said unto Pharaoh	Jacob said to Pharaoh
unto the years	to the years
15. came unto Joseph	came to Joseph
17. their cattle unto Joseph	their cattle to Joseph
18. they came unto him	they came to him
said unto him	said to him
19. give us food	give us seed
21. the people unto the cities	the people to the cities
unto the other	to the other
23. said unto the folk	said to the folk
26. unto this day	to this day
bond unto Pharaoh	bond to Pharaoh
29. and said unto him	said to him
31. swear unto me	swear to me
swear unto him	swear to him
unto the bed's head	to the bed's head
48. 2. cometh unto thee	cometh to thee

GENESIS, 1530.	GENESIS, 1534.
ch. ver.	
48. 4. land unto thee	land to thee
and unto thy seed	and to thy seed
5. born unto thee	born to thee
be unto me	be to me
11. said unto Joseph	said to Joseph
17. unto Manasseh	to Manasseh
21. unto the land	to the land
22. give unto thee	give to thee
49. 2. unto Israel	to Israel
6. and unto their	and to their
8. stoop unto thee	stoop to thee
10. unto whom	to whom
15. unto tribute	to tribute
17. so that his rider	that his rider
23. The shooters have en- vied him	though the shooters angered him
24. and yet his bow	yet his bow
come an herd man a stone	come herd men as stones
28. spake unto them	spake to them
29. said unto them	said to them
50. 4. spake unto	spake to
spake unto	spake to
12. did unto him	did to him
16. unto Joseph	to Joseph
19. said unto them	said to him
20. evil unto me	evil to me
unto good	to good
21. and for your children	and your children
kindly unto them	kindly to them
23. even unto	even to
24. said unto	said to
unto the land	to the land
swear unto	swear to

FRANCIS FRY.

Cotham, Bristol.

THE DENE HOLES IN KENT. — Considerable attention has been recently paid to these remarkable pits, shafts, and excavations, about which there has been much speculation, as shown by correspondence in the *Times* and elsewhere.

In a recent work by Dr. Worsaae on *The Industrial Arts of Denmark*, issued by the Committee of Council on Education, there occurs a passage indicating the line of inquiry to be pursued in ascertaining the origin and purpose of these phenomena. On p. 16 we read, relative to the flint implements of the later Stone Age:—

"To be able to chip the hard flint (often as fragile as glass) in a masterly manner, a very close knowledge of the nature of the material, as well as of where it was to be found, was necessary. As long as they used only the loose blocks lying scattered about on the surface of the ground (as was the case in the first Stone Age) they were only able to make comparatively small and rough flint implements, as, from the influence of the sun and air, the flint had become harder and more brittle. They did not learn until later that flint is much easier to work and fashion immediately after it is taken from its natural bed in the earth, when it is capable of being divided into much larger and thinner flakes, while retaining a certain amount of its inherent moisture. On that account, in the later period of the Stone Age, deep pits with long subterranean passages were excavated in France, Belgium, and England, whence the flint was dug, fashioned

immediately, and afterwards carried from these places all over the country. In Denmark no such deep pits have been discovered, probably because the flint could readily be obtained from the extensive and easily accessible chalk layers."

This seems a very satisfactory way of accounting for these excavations, but it depends on one circumstance—Are these pits and shafts sunk exclusively in the chalk strata?

The northern half of Kent consists of chalk and marl in the southern portion, bounded on the north by the lower eocene strata. The southern half of the county brings to the surface the strata below the chalk—the greensands and the Weald clay. It would tend much to the elucidation of the problem if some of your correspondents in the county would inform us whether the shafts are sunk exclusively in the chalk, and possibly in the London clay immediately overlying the chalk, or whether they are also sunk in the southern strata, where no chalk exists. J. A. PICTON.

Sandyknove, Wavertree.

[See "N. & Q.," 6th S. vi. 247, 414, 436.]

**THE COMPLETE OFFICES OF THE CHURCH STILL A DESIDERATUM.**—You very properly, as a rule, decline correcting the occasional errors of your contemporaries. All are liable to slips. In the interest of Church literature, however, and to prevent a possible mistake in the mind of a novice reading "The Sarum Ritual" in the *Saturday Review* of the 17th inst., may I venture to say that the expression of the reviewer, though not his thought itself, seems in one or two places defective?—thus, "It [the Sarum] differs from the Roman use as, e.g., in the arrangement of the Sundays after Trinity instead of after Pentecost, and in the order and selection of the Collects, Epistles, and Gospels." To this should be added "and in the substance of the original collects also—for instance, in the two Prime Collects—and totally in that for Compline," perhaps the three most used of any by the people at large. The writer goes on to say "Mr. Maskell has edited the Missal and Occasional Offices of the Church." He has edited the Ordinary and Canon of the Mass, but not the Missal. The Occasional Offices are beside the mark. The reviewer proceeds, "They have between them [Mr. Maskell and the present editors of the Breviary] supplied us with a complete reissue of the Offices of the Church as used in this country before the Reformation." Where, then, in Mr. Maskell and in the Sarum Breviary of Messrs. Wordsworth and Procter do we find the Introits, the Epistles, the Gospels, and the Graduals and Tracts, the Sequences, the Offertories, the Secrets, the Communions and Post-Communions of the great Salisbury Church? When complete the Burntisland Missal will contain them and fill up the gap. G. F.

**THE FOLK-LORE OF FLOWERS.**—The following quaint fragment of folk-lore is hidden between the covers of a work that would scarcely be supposed to contain such matters, namely, the *Report of the United States Fish Commission* (pt. i. 1873, p. 24). I have dug it out that it may shine, your kind permission given, upon some page of "N. & Q." The paragraph occurs in the midst of the testimony upon the condition of the fisheries of New England, taken by the commissioner at Newport in 1871. The words are from the lips of a fisherman of Narragansett Pier. The fishes referred to are the squeteague (*Cynoscion regalis*), the scup-pang (*Stenotomus versicolor*) and the striped bass (*Roccus lineatus*):—

"Question [by Prof. Baird].—Did they [the squeteague] come much earlier than usual at Point Judith this year?

"Answer.—About the same. They expected them in February, and got the seines ready. They had them in the water in March. I always judge by the dandelions; when I see the first dandelion, the scup come in; I watch the buds, and when the buds are swelled full, then our traps go in. When the dandelion goes out of bloom and goes to seed, the scup are gone; that is true one year with another, though they vary with the season. I am guided by the blossoms of other kinds of plants for other fish. When high blackberries are in bloom, we catch striped bass that weigh from twelve to twenty pounds; when the blue violets are in blossom—they come early—you can catch the small scout-bass. That has always been my rule, that has been handed down by my forefathers."

FREDERICK W. TRUE.

National Museum, Washington, U.S.

**DORMOUSE.**—There is a curious little misprint under this head in Johnson's *Dictionary*, which illustrates at the same time how a trifling error in punctuation may destroy the sense of a quotation and the persistence with which an error once made in print is again and again reproduced. In the first edition, 1755, Johnson had:—

"Dormouse, *n.s.* A small animal which passes a large part of the winter in sleep:

Come we all sleep, and are mere dormice flies,  
a little less than dead: more dulness hangs  
on us than on the Moon.—Ben Jonson."

This illustration from Ben Jonson's play of *Catiline*, Act I. is incorrectly given. Jonson wrote:—

"Come we all sleep, and are meer dormice; flies  
a little lesse than dead." &c.

By leaving out the semicolon after dormice Dr. Johnson's copier lost the whole point of the quotation, and converted the noun dormice into an adjective, as descriptive of the flies. Ben Jonson wrote "we are dormice," but Sam Johnson converted this into "we are dormice flies." This curious error was reprinted in subsequent editions, certainly as late as Todd's carefully corrected edition of 1818. EDWARD SOLLY.

**EARLY DATED EX-LIBRIS.**—I came lately across a good specimen of the early printed book-label.

It is in the British Museum, Harl. Bagford, 151 C.B./5991, an odd little volume, in which are pasted waifs and strays of fly-leaves, many of which are valuable for the interesting autographs they contain: "William Meryfield, June 22, 1650," within a printed border of fleurs-de-lys back to back. This is of an earlier date than any English ex-libris in Mr. Warren's very helpful *Guide*, but not so early as four described by correspondents of "N. & Q." in the first volume for 1882. I may instance another characteristic specimen from my own collection, also a printed label, without any heraldic pretensions: "William Blakeston, March 5, 1684," in a printed border formed by the repetition of a very simple ornament. It is rather odd that these early labels should particularize the day and month in which they were printed.

J. ELIOT HODGKIN.

Richmond, Surrey.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A CURIOUS SCHOOL-BOOK.—I possess a very curious old school-book, entitled:—

"Nolens Volens; or, You shall make Latin whether you will or no; containing the Plainest Directions that have yet been given on that subject. Together with the Youth's Visible Bible, being an Alphabetical Collection (from the whole Bible) of such General Heads as were judg'd most capable of Hieroglyphicks. Illustrated (with great variety) in Four & Twenty Copper-plates, with the Rude Translation opposite, for the Exercise of those that begin to make Latin."

The size is a small 12mo. No author's name appears on the title-page, but the educational preface "To the Reader" is signed "Elisha Coles." My copy is of "The Second Edition, Corrected." The imprint is, "London, 1677, Printed by T. D. for T. Bassett and H. Brome." It has a curious frontispiece, representing a teacher standing, dressed in a sort of Roman toga, and lecturing a little boy who is seated and taking notes. Above is the Horatian motto "Utile Dulci," and from the teacher's mouth issues a scroll, on which is the text, "From a child thou hast known the Scriptures." The "hieroglyphicks" are most curious and droll, especially those of "Parent," "Pallace," "Naked," "Sluggard," "Quarrell," "Quailes," "Scornor," &c. My copy is very clean, and handsomely bound by J. Leslie, and pasted inside the cover is a cutting from a bookseller's catalogue, apparently forty or fifty years old, giving the above title, with the addition, "Curious and scarce; fine copy, 9s." May I ask what is known of the book, its value, educational or other, and of its author, Elisha

Coles, beyond what is stated in Watkins's *Biographical Dictionary*? E. WALFORD, M.A.  
Hampstead, N.W.

PRAYER RUGS.—Every prayer rug, I believe, has upon it a certain symbol, which you arrange—or, rather, you arrange the rug—so that the symbol shall point towards Mecca while you are saying your prayers. In two prayer rugs that I have this sign is alike in general form but different in detail. It resembles the section of a gabled house—the gable or chevron at top, with kingpost and cross beam within it, and under these what looks in one case like a pair of pincers with three handles instead of two, and in the other case like a flower with a stalk and two branching leaves. Also, in one of my rugs the chevron is double and interlaced, and the house appears to stand on three vertical posts. In each case the whole sign is worked near one end of the rug, within the border, and points towards that end. What is the meaning of this symbol? A. J. M.

PROF. SELWYN'S VERSES.—Will any correspondent refer me to, or favour me with, a copy of Latin elegiacs by the late Prof. Selwyn on a "Hospitium Saltatorium" (*Anglici* ball) proposed to be given at Cambridge about twenty years ago? The verses were referred to in a back volume of *London Society*.\* All that I can remember is that Sir Roger was rendered by "Rogerus Eques."

THE BATH KOL.—Where can I find anything about this? P. J. F. GANTILLON.

THE HOOD, A GAME.—At Harey, in the Isle of Axholme, a game called "the hood" is played annually on January 6, in commemoration, it is said, of the loss and recovery of her hood by a certain lady of the Mowbray family many centuries ago. The game, which was not only "established" but also "endowed" by the lady in question, is played somewhat in this manner:—The hood, which consists of a stiff roll of leather, is thrown up in the middle of the open field, on the borders of which are posted four official players, called "boggans," who are dressed in a peculiar uniform, and whose office it is to prevent the carrying away of the hood from the field. To carry it away is the object of the players in general, who assemble from the several hamlets of which the parish is composed, each anxious to secure the victory for his own particular hamlet. The game, as may be supposed, is a very rough one, and limbs are not unfrequently broken over it. Once off the field the hood is borne to one of the public-houses in the victorious hamlet, and there liberally "basted" with ale, of which "seductive flood" the victors are also supposed to be entitled to as much as, in

\* I should be glad of a precise reference to the article.

Artemus Ward's phrase, they can "individually hold."

In the contiguous parish of Epworth a similar game is played under the same name, but with some variations. The hood is not here carried away from the field, but to certain goals, against which it is struck three times and then declared free. This is called "wyking" the hood, which is afterwards thrown up again for a fresh game.

I write these particulars for the purpose of asking the origin and meaning of the words *boggan* and *wyking*. I suspect the former to be the lost substantive from which is derived the verb "to boggle" (to stop, and in the United States to embarrass); but I cannot even guess at the meaning of the other, or whence it comes. Is the verb to *wyke* met with at all in our literature?

C. C. BELL.

Epworth.

ARMS OF GOVERNOR WALKER. — Arms are said to afford a means of tracing descents; let me, therefore, mention—as a warning, and in hope of deriving information—those of Governor Walker, of Derry. I am informed that those in a memorial window in Derry Cathedral are wrong. I wished to know the right ones, and obtained a sketch of those over his monument in Castle Caulfield Church, where he and his wife are buried. These last arms agree with those on a stone in Mulligruben House, said to have been built by him (see *Lewis's Topog. Dictionary*, 1838); but they do not agree with any arms of any Walker in Burke's *General Armory*, 1847. And those on the wife's half of the shield are certainly not those of Walker's wife, who was a Maxwell of Finnbrogue. I cannot learn whom Walker's father married, but he was a Yorkshireman. Now comes a third puzzle. In one of the archaeological journals there is a portrait of Walker, taken from a print, giving a different shield from either of the above, viz., a black shield with a lion rampant.

The arms in the cathedral window are: In chief purp. three stag's heads; in base arg. a chevron purp. between three crosses crosslet. The arms on Walker's tomb are: Dexter, or husband's, side, in chief gu. a lion passant or, fretty in base. Sinister side, in chief arg. two Maltese crosses or above a chevron arg., charged with three cinquefoils; in base gu. a Maltese cross or. Crest, a demi-lion.

Is anything known of Walker's Yorkshire ancestors? In Knight's *Illustrated History of England* it is stated that Walker was a Presbyterian minister. This is wrong; Walker belonged to the Church of England, as did his father before him.

FLKUR-DE-LYS.

CHELSEA MANOR AND THE PRINCESS ELIZABETH. — Faulkner, in his *History of Chelsea*, tells us that Henry VIII., observing, in his visits to

Sir Thomas More, the salubrity of the air and the pleasantness of the situation, determined to acquire the old Manor House as a nursery for the royal children. Subsequently he built a new manor house to serve this purpose. His daughter, the Princess Elizabeth, was then in her third year. Under the guardianship of the Queen Dowager, Catherine Parr, much of Elizabeth's girlhood was spent at Chelsea. Can any of your readers give me an accurate outline of Elizabeth's connexion with the Manor House, and some details of her education here? The facts seem very meagre.

CHAS. JAS. FERET.

BURGH AND BURGAGE. — In old charters and deeds relating to Skipton, in Yorkshire, the town is almost invariably spoken of as a *burgh*, and in Court Leet records of last century it is so called. Yet the town does not seem to have had municipal government, or to have ever returned a member to Parliament. A deed of the year 1598 speaks of the "castle, honnor, mannor, burrows, and towne of Skipton"; and a valuation of 1609 records that two "burgages at will" were worth ten shillings per annum. There was at this time a Burgh Court at Skipton, the profits from which, amounting in 1312 to forty shillings yearly, realized thirty shillings. The Court Leet records invariably refer to the town as a *burgh*. Can it be supposed from these facts that the town had ever municipal rank? Are parallel instances common?

CRAFNA.

MAUPIGGRNUM. — The following curious account of the tenure of the old holders of the Addington estate, from the *Daily News* of December 8 last, seems to deserve a place in "N. & Q." Perhaps some learned reader can supply the etymology of *maupiggrnum*:—

"The little churchyard where Archbishop Tait will be buried to-day encloses within its boundaries, as the readers of the *Daily News* have already been informed, the remains of four Archbishops of Canterbury. The estate of Addington was bought in 1807 for the then Primate, Archbishop Manners Sutton. He paid homage at the coronation of George IV., in accordance with an ancient custom which required of the holders of Addington, as a condition of their tenure, that they should present a dish of pottage to the Sovereign at his coronation banquet. The estate was given by William the Conqueror to 'Tesselin, the cook,' on condition that he should be bound to furnish on the day of his coronation a dish made in an earthen pot, and called *Maupiggrnum*. This mess some have supposed to be a kind of hasty-pudding. The last of the Tesselin family was a lady who married Lord Bardolf; and the dish presented by one of the Bardolfs at the coronation of King Edward III. is known to have been composed of 'almond milk, the brawn of capons, sugar, and spice, and chicken parboiled and chopped.'"

JAMES HOOPER.

7, Streatham Place, Streatham Hill, S.W.

EVER.—What is the meaning of the first syllable in the names Eversfield, Eversley, and others?

Can it be a corruption of *ear*, and so mean "the ploughed field"? The name is written "Earsfield" in the will of Sir Thomas Eversfield, of Hollington, Sussex, in 1612.

E. H. MARSHALL.

Hastings.

[Wild boar. See Morris, *Etymology of Local Names*, who compares Eberstein, &c., in Germany.]

ENGLISH CHURCH HERALDRY.—Has any work been published containing a list of all the coats of arms to be found in our churches and churchyards? If not, allow me to suggest that such a book would be of great value to the genealogist. It could be compiled to a considerable extent from our larger county histories. I am afraid, in this age of church restoration, that many old monuments, if not destroyed, will be injured and placed out of sight. I was lately looking at some armorial bearings on graves in a churchyard, and, although but recently erected, they were being rapidly worn away by the damp and frost. It would be a great advantage to the antiquary to know what coats of arms are to be found on tablets and tombs to, say, the families of Cocks or of Wilson. Allow me to draw the attention of our local archaeological societies to this subject.

HUBERT BOWER.

Brighton.

ORMSBY, BINGHAM, AND VESSEY FAMILIES.—John Ormsby, of Cloghans, co. Mayo, in his will, dated 1732 and proved 1745, mentions his first wife, Henrietta Bingham, and his second wife, Frances Vessey. I want to trace these two ladies. Sir Henry Bingham, John Bingham, Esq., and Capt. John Bingham, son of the latter, were named as trustees in the will, dated 1700, proved 1714, of Robert Ormsby, father of John Ormsby. This Sir Henry Bingham was evidently the third baronet, and John Bingham afterwards fifth baronet, who had a daughter Henrietta, but Archdall says she died unmarried. I cannot find any Vessey-Ormsby marriage in Foster or Burke, except Dr. William Vessey, son of the archbishop, who married Mary, daughter of John Ormsby, of Dublin. Foster calls her Mary Dixon, widow of — Ormsby; but both her mother's and father's wills mention a daughter Mary, and the former by name as Mary Vessey.

H. L. O.

P.S. Any information as to the families of Ormsby, English and Irish, will be gratefully received by Mr. Henry Leigh Ormsby, 2, Harcourt Buildings, Inner Temple, E.C.

MIDDLE EXCHANGE.—De Laune, in his *Present State of London*, 1681, after describing the Royal Exchange, as rebuilt after the Great Fire, and the new Exchange (called Durham House) in the Strand, says (p. 160), "There are also two exchanges more, viz. the Middle Exchange and Exeter Exchange, which last was lately built; in both which

goods are sold as at the Royal Exchange." Many of us remember Exeter Change, not far from the present publishing offices of "N. & Q."; but where was Middle Exchange, and what is its history?

CORNELIUS WALFORD.

Belsize Park Gardens, N.W.

GEORGE CLEVE OR CLEEVE.—He is supposed to have been a resident of Plymouth, England. Having emigrated to America about 1629 or 1630, and settled where the city of Portland in the State of Maine now stands, he obtained from the Council of Plymouth a grant of this territory. Where was he born? When was he married? What can be ascertained relative to his history before 1630?

JOHN WINTER.—He was agent for Robert Trelawny, Mayor of Plymouth, England. He emigrated to the vicinity of Portland, Maine, at the same time as Cleeves. Is anything known of him previous to emigration?

J. P. B.

Portland, Maine, U.S.

BOOK AUCTIONS.—I should be glad if any of your readers would give me a list of the chief book sales of the present century, with their dates. I am more particularly desirous of ascertaining the years of the dozen or so which are constantly referred to in Bohn's edition of Lowndes's *Bibliographer's Manual* (e.g., Bindley, White Knights, Heath, Nassau, &c.), but should be grateful for later information as well.

F. G. W.

Oxford and Cambridge Club.

RELIC OF ST. JOHN BAPTIST AT OXFORD.—In *Terra-filius; or, the Secret History of the University of Oxford* (1726), it is stated (ii. 187) that "St. John the Baptist's thigh bone" was then contained in "the inner room [of St. John's College], which is famous for the manuscripts, archives, and curious trinkets which it contains." Is the history of this relic known?

JAMES BRITTEN.

JOAN (DE GENEVILLE), COUNTESS OF MARCH.—Where shall I find the most trustworthy account of this lady's parentage and ancestry, and the relationship in which she stood to the French house of Joinville?

CLK.

FENTON OF WESTMORELAND.—Where did this family originate? One Jonathan Fenton is said to have married a Miss Atkinson near Kendall in or about 1768, and her Christian name is supposed to have been Margaret. All particulars as to the Fentons of Westmoreland would be serviceable towards the history of the family.

A. WAKE.

HENRY POLE, LORD MONTAGUE, BEHEADED IN 1538.—I should be much obliged for any information as to the descendants of Winifred Pole, daughter and coheirress of the above. Henry

Pole was the son of Sir Richard Pole by his marriage with Margaret Plantagenet, Countess of Salisbury (daughter of George, Duke of Clarence), beheaded in 1541.

T. S. G.

"CUMMING MOHR."—Mr. Cumming, commonly known as "Cumming Mohr," lived and rented lands near Rannoch, in Scotland, about 1780. Will any one give his pedigree?

R. S. C.

"ALLABACULIA."—The first of the celebrated St. Leger stakes was run for in 1776, and won by Lord Buckingham's filly "Allabaculia," by Sampson. From whence the name?

W. B.

THE HARLEIAN LIBRARY.—The Rev. T. T. Lewis, editor of the *Letters of Lady Brilliana Harley* (Camden Society, 1854), states, in his introduction, that "upon failure of issue male of Robert Harley, the first Earl of Oxford, by the death of his son Edward, the founder of the *Harleian Library*, the title passed to the son of the auditor, his brother." It is generally supposed that the Harleian Library was founded by the first Earl of Oxford and Mortimer, Robert Harley, as given under head "Harleian Library" in *Haydn's Dictionary of Dates*. Which is correct?

W. S. SYMONDS.

Pendock Rectory, Tewkesbury.

#### AUTHORS OF QUOTATIONS WANTED.—

"A word unkind or wrongly taken

A love like this has rudely shaken." R. S.

"This hard to say, so coarse the daub he lays,

Which sullies most, the censure or the praise."

G. F. S. E.

#### Replies.

##### "PALL-MALL."

(1<sup>st</sup> S. iii. 351; x. 461; 3<sup>rd</sup> S. viii. 492; 4<sup>th</sup> S. i. 129; vi. 224; xi. 4, 63; 6<sup>th</sup> S. iii. 250, 298, 456, 495; vi. 29, 53, 217.)

It is a great pity that people who wish to reply to a note in "N. & Q." do not first read over the note two or three times if they do not clearly apprehend its drift the first time; and they would do well also to have the note before them whilst they are writing their answer, and not to trust to the impression which they gathered from reading the note perhaps days before. If M. ESTOCLET had done these things, I feel sure his reply would have assumed a very different form. He seems to think that my object in writing my note (vi. 29) was to show that the Ital. *pallamaglio* was=*palla da maglio*, and not *palla a maglio*. But nothing was further from my thoughts. If, when I was writing my note, I had noticed M. ESTOCLET's communication (6<sup>th</sup> S. iii. 456), in which he shows that the form *palla a maglio* was once in use, I should never have suggested the form

*palla da maglio*; but it did not come under my notice until after the proof came from the printer's, when it was scarcely possible to alter the text, and so I added the last nine lines of note § (vi. 29), and was careful to say that I had done so. All that I wanted to show was that *pallamaglio* must be understood as if some preposition intervened between *palla* and *maglio*, and it did not matter to me in the least whether that preposition was *da* or *a*, as either would prove my case against PROF. SKEAT. For, if *pallamaglio* is=*either palla da maglio or palla a maglio*, and M. ESTOCLET allows that it=*palla a maglio*, then it cannot possibly mean *ball-mallet*, as PROF. SKEAT says; and this is all that I was contending for. But, if M. ESTOCLET maintains that *palla a maglio* can mean *ball-mallet*, as he apparently does,\* then I can only say that he must be ill acquainted either with Italian or with English; and as in this case the *a* in Italian is used in much the same way as it often is in French, and I take M. ESTOCLET to be a Frenchman, it is probably his knowledge of English which is at fault. When in Italian or French one substantive is joined to another by the prep. *a*, the first word is the principal word, and the substantive which follows the *a* qualifies the other and becomes a sort of adjective to it, and as such must in the English equivalent compound word stand first. Thus, *moulin à vent* is in Eng. wind-mill; *macchina a vapore*, steam-machine (or engine). In the same way, therefore, *palla a maglio* must be in Eng. mallet-ball, and not ball-mallet, as PROF. SKEAT and M. ESTOCLET maintain.†

But M. ESTOCLET not only accuses me of wishing to substitute *da* for *a* in *palla a maglio*, he also maintains that *palla da maglio* is not Italian. Now, I am of opinion that one ought not to be too positive with regard to points of grammar even in one's own native language, and that one cannot be too careful in the case of a foreign language, and I believe Italian to be a foreign language to M. ESTOCLET. *Palla da maglio* is no doubt not the usual form, but the word is an old one, and the tendency of modern Italian is to substitute *da* for *a*, and to regard *a* as more or less of a Gallicism. This I have been told by Italians. Still *palla da*

\* M. ESTOCLET calls *ball-mallet* a "rough-and-ready translation" of *pallamaglio*. But, however rough-and-ready a translation may be—and the term is not a complimentary one to apply to PROF. SKEAT's work—it ought at least to be accurate, and the translation in question is, as I maintain, the exact reverse of the truth.

† M. ESTOCLET seems to be unable to discern the difference in meaning that there is between *ball-mallet* and *mallet-ball*. In *ball-mallet*, *mallet* is the principal substantive, and *ball* forms a kind of adjective to it; in *mallet-ball*, *ball* is the principal substantive, and *mallet* forms a kind of adjective to it. According, therefore, to the rule I have laid down in the text, *mallet-ball* would be *palla a maglio*, and *ball-mallet*, *maglie a* (or better *da*) *palla*.

*maglio* is undoubtedly Italian,\* just as "a dictionary for the pocket" is good English, though we always say "a pocket dictionary" instead. It is no doubt true that the Italians use *a* before "the agent through which a thing is set in motion, the instrument with which a thing is done," to quote M. ESTOCLET's words; but it is not true that *a* is exclusively used in these cases, for *da* (and even *di*) is used as well. Thus a windmill is *mulino a vento*, as M. ESTOCLET says, but for water-mill I find in an Italian grammar (Ollendorff's) *mulino ad acqua*, and in an Italian dictionary (Weber's Ital.-Germ., Germ.-Ital.) *mulino da acqua* and *d'acqua* (= *di acqua*).† Again, in the same Italian dictionary I find *palla di cannone* (like the French *boulet de canon*)‡ and *palla d'archibugio* (= *di archibugio*), but also *palla da moschetto*, *palla da schioppo*, and *palla da finto a*; but in none of these cases do I find *a* used, though the cannon, musket, gun, and pistol are as much the agents which set the ball in motion as the mallet is, and so, according to M. ESTOCLET's rule, *a* ought to be used. For this use of *di* compare also the sentence quoted by me (vi. 29, note §) from Villanova's *Ital. Dict.*, s.v. "Pallamaglio": "Sorta di giuoco sulla piana terra, con palla di legno di piccolo maglio."§ I submitted this sentence to an Italian lady who has been in the habit for years of teaching her own language, and she quite agreed with me that *di* was here=*da*. How uncertain the Italians are about the use of these pre-

positions is shown by the fact that in the Venetian dialect (see Boerio's *Dict.*) *molin da vento* (wind-mill) is used, whilst in pure Italian it is *mulino a vento*, as stated above. And so, again, coffee-mill is *mulinello da caffè* in pure Italian, but *mulino a caffè* in the Piedmontese dialect (see Sant' Albino's *Dict.*).

It seems to me, however, that *a*, *da*, and *di* have not precisely the same meaning in the examples given above. Let us suppose that *a* has the meaning assigned to it by M. ESTOCLET, though I am by no means sure about it; \* then *da* has not this meaning, but signifies rather *fitted for, suitable for, adapted to*. Thus in *palla a maglio* we should have the idea of the mallet being used to set the ball in motion, whilst in *palla da maglio* it would be simply that the ball is fit to be used with a mallet, without any idea of motion. And so in *mulino a vento* and *molin da vento*; in the former case the wind is regarded as the propelling instrument, whilst in the latter the mill is regarded as suitably constructed for its use with wind. With regard to *di*, the notion of possession, or belonging to, is of course inherent in it. Thus *palla di cannone* is simply a ball which belongs to a cannon and is used with it, whilst *palla da cannone* (see note †) would mean a ball suitable for a cannon, and *palla a cannone* (if used) would, according to M. ESTOCLET at least, mean a ball to be propelled by a cannon. The preposition is selected, therefore, in accordance with the idea which it is intended to convey, but it cannot be said that the preposition chosen is more or less correct (grammatically speaking) than the other two.

We have a similar uncertainty of expression in other languages; for compare the Germ. *Mittagsessen*, literally midday's meal, with *Abendessen*=evening meal.

F. CHANCE.

Sydenham Hill.

\* After writing the above I had a letter from the Italian lady mentioned in the text further on, and she tells me that *palla da maglio* is perfectly good Italian. Her own words are as follows, and I give them that I may not be accused of misunderstanding and mistranslating them: "Noi adoprriamo più comunemente la voce *a vento*, *ad acqua* [=wind and water in wind-mill and water-mill], *a maglio*, ma, siccome la preposizione *a* può essere impiegata in luogo della preposizione *da*, così può dirsi *da vento*, *da acqua*, *da maglio*."

† I must say that this *mulino d'acqua* surprised me, and as the Italian lady already mentioned (see note \*) was likewise of opinion that it was never used, I came to the conclusion that it was a German lexicographer's bad Italian. But I have since bought Baret's *Italian Dict.*, of which the Italian is written by an Italian, and there again, in the Ital.-Eng. part, s.v. "Mulino," I find *mulino d'acqua*, and nothing else, so that it does seem that the *di* is in this case sometimes used in Italy. And if so, we must understand the water not only of that part of it which makes the mill-wheel go round, but also, and more especially, of the whole stream by or on which the mill stands; and then the *di* will have the force of the French *de* in *port* (=ville) *de mer*, *poule d'eau*, *rat d'eau*, &c. The *d'acqua*, in fact, tells us that the mill is a water-mill and not a land-mill. † *D'* cannot be a contraction for *da*, as *da* is never contracted.

‡ In Baret's dict. *palla da cannone*.

§ I should, no doubt, have been able to find other examples if compound words were as easy to find in an Italian dictionary as they are in an English one. But while such words as *wind mill*, *cannon-ball*, &c., are necessarily found in every English dictionary, their equivalents in Italian, being composed of two distinct words, are by no means to be found in every Italian dictionary.

THE FESTIVAL OF THE POPE'S CHAIR (6th S. vii. 47, 72, 90, 110).—As probably but few of your readers possess the *Vetusta Monumenta*, while many may feel some interest in the question whether St. Peter ever occupied the Cathedra Petri, or any portion of it, you will, I hope, allow me to make a few remarks on Messrs. Brownlow and Northcote's statements respecting it (as reported by Mr. RANDOLPH), for these are somewhat misleading. 1. There is no ground for the assertion that the tablets (or plates) on which the labours of Hercules are sculptured are older than the other six tablets, on which are figures repre-

\* Indeed, it seems to me that M. ESTOCLET puts a great deal too much meaning into such a very little word of one letter as *a*. A French friend who is now staying with me tells me that he can feel no difference between *a* in *moulin d'a vent* and in *moulin d'a café* or *verre d'a vin*; that for him in all three cases the *a* is about =pour; and this is precisely my own feeling.



senting six constellations. All eighteen evidently originally formed part of a casket. Caskets with like carvings are by no means uncommon; one very fine example, formerly belonging to the church of Veroli, is in the South Kensington Museum; another on which the labours of Hercules are sculptured was, until two years ago, at Volterra; and many others could be mentioned. Few archaeologists now doubt that such are of Byzantine work, and not earlier in general than the eleventh or twelfth centuries; but it is not long since antiquaries, deceived by their pseudo-classical style, supposed them to date from the earlier centuries of our era. 2. The "arabesques of the age of Charlemagne" are not on tablets, but on long strips let into and forming part of the chair. 3. The "oak framework" is made of very rough pieces attached to the outside of the chair, the upright pieces are of the same height as the uprights of the chair itself, and the anterior uprights are cut so as to allow them to be fitted on to the uprights of the chair in such a manner that they envelope a part of the front and the whole of the sides of these last, and probably hide strips of carving in ivory let into the sides of the uprights of the chair. There are in all five uprights in the framework, four at the angles and one in the centre of the back; these in each case are of the same height as the part of the chair to which they are affixed. It is, therefore, clear either that the chair was made to fit the framework, or the framework to fit the chair. Evidently the latter is the more probable supposition. It certainly does not seem probable that venerated relics would be cut and trimmed and then affixed to the outside of a new chair; much readier and more seemly methods of preserving and exhibiting them could easily have been devised. The upright pieces have iron rings attached to them through which poles could be passed, and to me it seems probable that these rough and clumsy additions were made at some early date, say the eleventh century, when it was determined to use the chair as a "sella gestatoria." It was so used in the thirteenth and some following centuries. 4. There does not appear to be any ancient tradition attaching to this framework. Carlo Fontana, who made a report on, and a rough drawing of, the chair in 1705, speaks of the uprights as "quattro riporti," i.e., four additions, which he says were of pine wood. Scardovelli, who made the careful drawings which are exhibited in the sacristy of the Vatican, in 1784, leaves them out altogether. Tonigio (*Della Basilica di San Pietro*, cap. xxi.) mentions them as "alcuni legni," i.e., some pieces of wood; neither Febeo (*De Identitate Cathedre*, &c.) nor Cardinal Wiseman mentions them at all, but regard the chair itself as the identical curule chair of Pudens. The "living tradition" of Messrs. Brownlow and Northcote originated with Commenda-

datore de Rossi in 1866; but with him it was only a suggestion that the pieces had formed part of a "sella gestatoria" which Ennodius (a writer of the sixth century) alludes to as in his time standing in the baptistry of the Lateran. De Rossi seeks to connect this "sella gestatoria" with St. Peter; but I must refer those who may wish to follow up the subject to De Rossi's memoirs in the *Bulltino di Archeologia Cristiana* for May and June, 1867, and to mine in the *Vetusta Monumenta*, and will only add that to me the Commendatore's evidence appears far from conclusive. ALEX. NESBITT.

May I say one word on the question of the date of the small tablets inserted in the famous chair (so called) of St. Peter? There is no doubt that it is difficult to decide with absolute certainty at what period they were executed; but I quite agree with Mr. NESBITT, whose opinion with regard to ivories is entitled to the highest respect, that they were executed in the eleventh or early in the twelfth century. The well-known Veroli casket in the South Kensington Museum is probably the finest example existing of the kind of work and peculiar style; and the panels are described in my book on *Medieval Ivories*, p. 48, with some remarks on the probable date in the preface, p. 61. They are, as I believe, certainly not so early as the first century, according to De Rossi, nor even of the time of Charlemagne, as your correspondent, Mr. E. RANDOLPH, supposes. The date of Charlemagne is impossible: it is not credible that they could have been carved at that time. On the other hand, these little plaques which ornament the chair, the sides of the Veroli casket, and some two or three other known pieces, are undeniably subject to various difficulties and doubts, even when we have (as it were) made up our minds to attribute them to the eleventh or twelfth century. W. MASKELL.

THE HAIGS OF BEMERSYDE (6th S. vii. 102).—As it is improbable that Mr. Russell will reply to the somewhat *ex parte* statements of an anonymous correspondent, perhaps you may permit me, in answer to INQUIRER's note at the above reference, to point out: 1. That the "three varying accounts" of the career of Robert Haig, second son of James, the seventeenth Laird, are simply descriptive of different stages of it (INQUIRER gives no reference to the context), and are by no means inconsistent with the fact stated by Mr. Russell, that Robert Haig was eventually settled by Lord Mar upon his farm of Throsk. Lord Mar had stood James Haig's friend at the time of his imprisonment (p. 149), and seems to have interested himself in the family after James's death, as we find his name conjoined with those of the widow and the brother William Haig for the teind due to Dryburgh Abbey (p. 183).

After James Haig's death his family were in

the most straitened circumstances, and to a great extent dependent upon his brother William (p. 171). It would thus have been impossible for Robert Haig, "brother and heir, or at the least appearand heir, to umquhill Andrew Haig," in his penniless condition, to hold an estate so deeply embarrassed without considerable help from his uncle William; and Mr. Russell's theory (p. 172), that Robert and William Haig were not on good terms, is supported by the fact that William's assignation of the estate to Andrew is witnessed by James, the fourth son, and not, as might have been expected, by either of the intermediate brothers, Robert or George (p. 174). Now William Haig was undoubtedly in a position to compel Robert to consent to this transfer of mortgage of May 15, 1627, in which (though INQUIRER does not mention it) the right of redemption was expressly reserved to William Haig and his heirs or assignees (p. 181), thus completely barring Robert from ever obtaining the estate except by favour of his uncle, who already held the life rent.

Shortly after William Haig's flight the estate passed into the possession of Lord Hay of Yester; for when David Haig got his charter the estate is mentioned as having "belonged before to John, Lord Hay of Yester" (p. 227).

2. INQUIRER says, "The statement in the genealogy preserved at Bemersyde, compiled in 1699 by Obadiah Haig, then resident there with his uncle Anthony, the laird, completely demolishes the theory of the identity of the two Roberts." Quoting from this authority, he says, further, that "Robert and several of his younger (*sic*) brothers after their mother's second marriage went 'to the Bohemian wars in 1630, and there supposed to be lost.'"

Perhaps I may be permitted to quote Obadiah Haig's statement in full: "Andrew, the eldest son, discontentedly left Bemersyde, with six of his brothers, about the year 1630, on his mother marrying again (after his father's death) contrary to their liking, and travelled to the Bohemian wars, where we suppose him lost." Of the six brothers, with the exception of David, the same thing is recorded: "Went to the Bohemian wars in 1630, and there supposed to be lost" (p. 182, note).

INQUIRER would have stated the case more fairly if he had not suppressed the fact that Obadiah Haig, on whose pedigree he relies, made this remarkable blunder regarding Andrew (who, according to INQUIRER, was the immediate predecessor in the estates of Anthony's father David), and that this glaring error remained uncorrected by Anthony Haig.

Now, Obadiah Haig had been brought up in America, and was only in this country for a short time. Collecting the materials for his genealogy while on a visit at Bemersyde, he drew it up in

London (p. 338), and it would indeed be wonderful if, under the circumstances, it did not contain some inaccuracies.

INQUIRER seems to think that the value of Obadiah Haig's genealogy is enhanced by being printed in Sir Robert Douglas's *Baronage*, published in 1798; but a comparison of the account given by Sir Robert of the career of Anthony Haig, who died in 1712, with the actual life and habits of that individual as pictured by Mr. Russell, may throw an interesting light upon the value of the family history of that period (*Haigs of Bemersyde*, p. 289, note).

3. Had Anthony Haig been the "representative" of the Bemersyde family, in the sense of eldest male heir, at the time of his law suit in 1671 (p. 295, "*Hague v. Moscrop*," *Stair's Decisions*, ii. 15), he would not have been compelled to resign his estate on the ground that his grand-uncle William Haig, through whom he claimed, had been forfeited in 1633. For Andrew Haig, undoubtedly the last person seized of the estate before David Haig, had died in 1627, and, as Robert is mentioned as his heir, the estate could not have been affected by William Haig's forfeiture in 1633. It will be seen, then, that the result of the proceedings reported in *Stair*, ii. 15, is that David Haig, the father of Anthony, was held to have taken Bemersyde not by descent, but by deed of gift from his uncle William Haig, which the forfeiture of the latter rendered void. In consequence of this decision Anthony resigned the estates to the Crown, and received a fresh charter (p. 295).

4. With regard to INQUIRER's last statement, the Clackmannanshire Haigs have for generations claimed descent from the Bemersyde family, and there is in the possession of one of them an old pedigree, formerly the property of the late General Sir William Morison, M.P. (who died 1850), from which the following is an extract:—

"1613. James Haig, Laird of Bemersyde, had 8 sons, one of whom,

"Robert, married Jane Greig. He left Bemersyde, and resided at St. Ninians, Stirling.

"John, his son, married Isobel Ramsay, and resided in Clackmannanshire."

It is also a well-known fact that in 1745 the laird of Bemersyde came to Alloa to endeavour to persuade his Clackmannanshire relations to join Prince Charles Edward's standard.

C. E. HAIG.

New University Club.

THE RUTHVEN PEERAGE (6th S. vii. 87, 109).—"The Ruthven succession is curious," as T. T. says, though apparently it has not been fully mastered by him. Sir William Cunningham, the heir of line, did not die before his aunt Jean (Baroness Ruthven); but on her death, in April, 1722, succeeded to the Freeland estate, and took the name

of Ruthven, in compliance with the entail made by the second lord. Yet, although he was then both heir of the entail of 1674 (under which T. T. considers "the title was evidently destined to pass, and did so"), as well as heir of line (which last he had been above twenty years), he never assumed the title, though apparently anxious to comply with the conditions of the entail. On his death, without issue, some six or seven months afterwards, his less scrupulous cousin Isabel became such heir, and styled herself Baroness Ruthven, her husband, Col. Johnston, taking the name of Ruthven. T. T. is aware of this last fact, but not of the reason why he did so, "as early as 1723 at any rate," when, according to him, Jean, Lady Ruthven, his wife's aunt, was yet alive and in possession of the estates, and about to be "recognized as a peeress" by George II. Isabel died June, 1732, and was succeeded by her son James. The peerage of Ruthven, then, since the death of the second lord in 1701, has been acknowledged (1) by the Scotch Union Roll in 1707; (2) by summons\* to coronations; (3) by the report of the Lords of Session on the peerage of Scotland in 1740; and (4) by (*vakat quantum*?) the voting at the election of Scotch peers, 1733 to 1774, and possibly later. On the other hand, there is no patent nor enrollment thereof, nor is there even a copy of such patent nor any docquet or sign manual thereof to prove any special limitation of the honour to have been intended; and there is the fact (inexplicable if such limitation existed) that the grandson of the grantee, being both heir of line and of entail, was in possession of the family estate, but did not assume the title. Wonderful, indeed, are the devolutions of Scotch peerages, but I should be glad to know if any peerage passed (as this is conjectured to have done) under a general entail of lands by the owner in possession *without* such grant of peerage having been expressly named therein. G. E. C.

ABBREVIATIONS (6th S. vi. 427).—I am glad to be able to answer the question of my friend J. T. F. The commentator referred to by Lyndwode is Willelmus Redonensis [of Rennes], sometimes erroneously called (as Fabricius says) Celdonensis. His commentary on the *Summa* of Raym. de Pennafort, or Peniafort, is printed with several editions of the text under the mistaken name of John de Freiburg. The passage referred to at p. 279 of the edition of Lyndwode cited by J. T. F. is the following:—

"Nota, quod hæc præpositio (pro) quandoque notat appretiationem, seu commutationem, et secundum hoc nunquam concedendum est quod temporale detur pro spirituali, vel e converso: quandoque notat causam

efficientem, quandoque finalem. Quandoque ergo aliquis, cum recipit sacramentum aliquod, conferenti dat aliquod temporale, et dicitur, Ille dedit denarium pro sacramento, vel aliud: si hæc præpositio (pro) notat appretiationem falsa est, si autem notat causam finalem, ut sit sensus iste dedit denarium pro sacramento, id est, pro veneratione sacramenti, seu propter venerandum sacramentum, licite potest hoc fieri et concedi."—Gloss. in tit. i. § 3, *Summa* R. de Peniafort, fol., Rom., 1601, p. 6.

The article *ly* (for *le*) is very commonly used in the writings of the schoolmen, e.g., in St. Thomas Aquinas's *Commentary on St. Paul's Epistles* it is of specially frequent occurrence.

W. D. MACRAY.

Ducklington, Witney.

The abbreviation "Wil. super Ray." I suppose to mean a commentator of the name of William — on the *Summa* of St. Raymond de Pegnafort, or Pennafort, a Spanish Dominican who wrote upon the canon law, and who lived A.D. 1175–1275. Butler, in his *Lives of the Saints*, says of him that he entered the order in 1222, and that

"in a spirit of compunction he begged of his superiors that they would enjoin him some severe penance, to expiate the vain satisfaction and complacency which he said he had sometimes taken, in teaching. They indeed imposed on him a penance, but not such an one as he expected. It was to write a collection of cases of conscience for the instruction and convenience of confessors and moralists. This produced his *Sum*, the first work of that kind" [on January 23].

The meaning of "*ly pro*" is settled by the context. The quotation of J. T. F., "Nam secundum ..... quod *ly pro*, notat appretiationem," occurs in bk. v. as a note upon the following passage in Lyndwode's text: "Preterea venalitatem missarum districte inhibentes precipimus ne pro annalibus vel tricennalibus missarum faciendis laici vel alii quicquam dare vel legare in testamento presumant," with a reference to "Tricennalibus" (fol. cci, vers. col. 2, Berth.). In a note upon "testamento" there occurs this sentence: "Vel sicut hæc dictio *pro*/significet appretiationem ut dixi," fol. ccii, rect. col. 1). The abbreviation consequently implies that "*pro*" in Lyndwode's text signifies "appretiationem." This in an edition now might be obvious from "*pro*" being in inverted commas. It is made plain by Berthelet's slanting line in the former note, and the "ut dixi" in the latter. There is merely the variation of "*notat*" and "*significat*," comparing one note with the other. Berthelet prints the *w* in *wil*, as well as the *l* in *ly*, without capitals. There is more about the meaning of "*pro*" from St. Thomas Aquinas.

The best edition of Raymond's *Summa Juris Canon.* is fol., Veron., 1744. Ed. MARSHALL.

HERALDIC VANES (6th S. vi. 409).—At Charlecote, in Warwickshire, the seat of the Lucy family, the vanes which surmount the gables are in the

\* I have not tested these summons, but I believe they were to the coronations of George I., George II., and George III.

form of banners, and bear the three lucies or pikes which form the charges in the Lucy arms, fretted, and alternating with cross crosslets. There is a woodcut of one of these vases in Moule's *Heraldry of Fish*, p. 55. In Menétrier's *Recherches du Blazon*, Paris, 1673, p. 4, it is stated that "Les Pannonceaux & Giroüettes armoyées sur les tours & faistes des maisons estoient anciennement les marques des maisons des Gentilshommes."

J. WOODWARD.

Montrose.

Mr. Cassara, in his excellent *Handbook of Heraldry* (1882), p. 279, says:—"Unfortunately the action of the weather has destroyed the most interesting examples of vases, those only of a comparatively recent date remaining to us." At the end of the chapter from which these words are taken is appended a woodcut of the heraldic vase above the library of Lambeth Palace.

G. F. R. B.

In "N. & Q." 2nd S. iii. 474, there is:—

"The vase at Fotheringhay Church, Northamptonshire, represents the falcon and fetterlock, the badges of the dukes of York."

CUTHBERT BEDE, B.A.

I have a print of the former cross at Coventry, built in 1539, which is surmounted by a vase with the arms of England, and which also has several other vases at the angles of the different stories, all of them heraldic. ED. MARSHALL.

In vol. ix. of the *Sussex Archaeological Collections* will be found an account of the very interesting church of Etchingham, which was rebuilt by Sir William de Etchingham, who died in 1389, and an engraving of the copper banner-shaped vase, pierced fretty for Etchingham, which still surmounts the tower. This is probably the earliest vase in existence. Fragments of iron vases, *temp.* Elizabeth, were remaining at Kirby Hall, Northamptonshire, a few years ago.

ALBERT HARTSHORNE.

I do not think heraldic vases are so uncommon as MR. TAYLOR supposes. A good example may be seen at Lambeth Palace, where the archiepiscopal arms figure on the vase of the hall, which was built by Archbishop Juxon, and is now used as the library. The grasshopper on the vase of the Royal Exchange is the crest of Sir Thomas Gresham, the founder of the building; and the dragon on the steeple of Bow Church is, I suppose, one of the supporters of the City arms.

E. S. D.

There is a very large vase at St. John's Church, Hoveleydown; it appears to represent a comet or star with a flaming tail. W. A. WELLS.

There is over Marlston House, Berks, now the property of H. M. Bunbury, Esq., a vase bearing the arms of Richard Wightwick, who was the

founder of Pembroke College, Oxford, and who formerly possessed the manor of Marlston.

C. J. E.

**KELTIC TRACERY** (6th S. vi. 429).—Some of the river names of Scandinavia are of Keltic origin. I, for one, do not believe in "Aryan settlements."

R. S. CHARNOCK.

**HASTY: RAPID** (6th S. vi. 447).—I often hear the word *hasty* used in Sussex in the sense observed by your correspondent: "The rain come (came) down terrible hasty surely"; and I also meet with the word *rapid* for violent, as applied to pain; thus, speaking of a poor fellow suffering from inflammation, I was told, "The pains don't seem to come quite so oudacious *rapid* as what they did yesterday."

W. D. PARISH.

Seimston.

**RED-HAIRED MEN** (6th S. vi. 426).—Against the belief that "the hatred of this is ascribed by many to reminiscences of Danish times," I would bring the French proverb quoted, the general belief among European nations evidenced in what I believe is the fact that Judas was universally represented as red-haired, and in the belief given by *Batman upon Bartholome*, v. 66, when speaking of the significance of the colour of the hair, "redde haire [be or betoken] of grose humours and ill blood."

BR. NICHOLSON.

There was a work on vulgar errors published in 1659, in which the vulgar error of censuring red-haired men is unsparingly denounced; but for my present purpose I prefer citing the authority of M. Cyrano de Bergerac, a man of fashion of the seventeenth century. He observes:—

"A Brave head covered with Red Hair, is nothing else but the sun in the midst of his rays, yet many speak ill of it, because few have the honor to be so. Do not see that all things in nature are more or less red."

"Amongst the elements, he that contains the most essence and the least substance is the fire, because of his colour."

"Gold hath received of his dye, the honour to reign over metals, and of all planets, the Sun is most considered, only because he is most red."

"The best balanced constitution is that which is between phlegmatic and melancholy. The Flaxen and Black are beside it,—that is to say, the fickle and the obstinate, between both is the medium, where wisdom in favour of Red Haired men hath lodged virtue, so their flesh is much more delicate, their blood more pure, their Spirits more clarified, and consequently their intellect more accomplished, because of the mixture of the four qualities."

W. H. A.

**A PARODY BY O'CONNELL** (6th S. vi. 468).—The lines were spoken in reference to Col. Verner, M.P. for Armagh county (afterwards Sir W. Verner, Bart.), Col. Gore, M.P. for Sligo county, and Col. Sibthorp, M.P. for Lincoln. In a reply to them O'Connell said:—

"Three colonels in three distant counties born,  
Armagh, Sligo, and Lincoln did adorn;  
The first in direct bigotry surpass'd,  
The next in impudence, in both the last.  
The force of nature could no farther go,  
To beard the third she shaved the other two."

The first two were strict abavers, whilst Col. Sibthorp wore a beard, which in O'Connell's time was very remarkable. EDWARD SOLLY.

When a young member of the House of Commons (c. 1857), I remember hearing the late Mr. Milnes Gaskell, a great authority on parliamentary tradition, quote the six lines inquired after by E. A. H.:—

"Three colonels in three different counties born,  
Did Lincoln, Sligo, and Armagh adorn."

The second couplet I forget, and also the name of the member for Sligo. I believe Sir W. Verner was the member for Armagh. B.

THE RIVER NAME "ISIS" (6th S. vi. 409).—Although Gibson does make the remarks quoted in his "addition" to Camden, which remarks are repeated verbatim in Gough's translation, Camden himself repeatedly talks of the Isis in his descriptions of Gloucestershire and Oxfordshire, and quotes extracts from a Latin poem called the *Marriage of Thames and Isis*:—

"Dixerat; unito consurgit et unus amoro  
Lætor exultans nunc nomine Tamesis uno,  
Oceanumque patrem, quærens jactantior undas  
Promoveo."

The following are other examples of the use of this name by ancient scholars: Rannalph Higdenus, monk of Chester, temp. Richard II., in his *Polychronicon*, &c., says, "Tamesia videtur componi à nominibus duorum fluminum, quæ sunt Thama et Ysa aut Usa. Thama currens juxta Dorcestriam Cedit in Ysam, inde totus fluvius à suo exortu usque ad mare orientale dicitur Tamesia," &c. And in relating the history of Dorchester, he says, "Villam humilem, ad austrum Oxoniæ juxta Wallingford, inter collapsus duorum fluminum Thame et Ysa sitam." The antiquary Leland thus mentions the river's source: "Isis riseth at three miles from Cirencester, not far from a village cawled Kemble, within half a mile of the fosse-way, wher the very hed of Isis ya."

The learned Welshman, Lhwyr, in his *Breviary of Britayne*, on mentioning Dorchester, states, "Neere where the Thame dischargeth himselfe into Isis, from whence the name Tamesis, the Thames, proceedeth." Stowe, in his *Annals of England*, referring to the Thames, writes "that most excellent and goodly river hath first the name of Ise, &c., and it taketh first the name of Tamise, neere to Dorchester-bridge, where the river Thame and the foresaid Ise meete." Speed, in his *Theatre of Great Britayne*, says, "The Thame and Isis making their bed of marriage near unto Dorchester, run thence together in one

channel and name, Thamisii"; and in speaking of the name Ouse, he says, "By the Latines called Isis."

Finally, Hollinshed, in his *Chronicles of England*, gives his opinion as follows: "The Thames at its source is sometimes named the Isis, or Ouse, although dyers *dos ignorantissimè* call it Thames, rather of a foolish custom than of any skill, because they eyther neglect or utterly are ignorant how it was named at the first."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

In Bishop Joseph Hall's poem, *The King's Prophecy; or, Weeping Joy*, always supposed to be an unfinished poem until I discovered a complete copy in my library, among the new stanzas occurs this one, which bears out Prof. Max Müller's opinion that Isis is connected with Ouse:—

"Like as when Tame and Ouse that while they flow  
In sundrie channels seemen both but small,  
But whē their waters meet and Thamis doth grow,  
It seemes some little sea, before they wall  
Before thy towred wall, Luds antient towne,  
Pride of our England, chamber of the crowne."

JOHN E. T. LOVEDAY.

One hundred years before Gibson, Jas. Howell had said in his *Londinopolis*, speaking of the ancient river of Thames:—

"She hath her head or spring out of the flank of a hill in Cotswold Downe, about a mile from Tetbury, near unto the Fosse, a high road, so call'd in ancient times, where it was heretofore call'd Isis or the Ouse.....She passeth at length by Oxenford, who some imagine should rather be call'd Ouseford of this River.....From hence (Abington) she gæth to Dorchester and so into Tame, where contracting friendship with a River of the like name, she loseth the name of Isis or Ouse, wherof Ousening or Oneyat Oxford is derived: and from thence she assumes the name of Thameis all along as she glides."

ALPHONSE ESTOCLET.

St. Mary's College, Peckham.

"The root is," respecting which Förstemann observes that it is "a word found in river-names over a great part of Europe, but the etymology of which is as yet entirely unknown" (vide Robert Ferguson, *The River-Names of Europe*, p. 32).

H. KREBS.

Oxford.

A REMARKABLE BEQUEST (6th S. vi. 426).—In Lyon's *History of Dover*, there is an account of this. Henry Matson was the name of the "old gentleman" referred to; but I think there was a proviso that 40l. was first to be paid to any relative of the name of Matson. I should be glad to know in what way the bequest is now administered. HARDRIC MORPHYN.

BALLYRAGGING (6th S. vi. 428).—So far from this word being "peculiar to Winchester," I am only surprised at its being said to belong to it. The introduction must, at least, be recent. I was

in college for six years, from 1839 to 1845, and to the best of my belief was quite unacquainted with it when I left. I have since then made its acquaintance as not uncommon in Dorset. The meaning being quite clear, to *ballyrag*=to taunt, defy, vituperate, may we not suppose it to be identical with "bully-rook," that favourite term of mine host of the "Garter"? Mr. Howard Staunton says, "In Shakespeare's day this epithet bore much the same meaning as 'jolly dog' now, but it came subsequently to have a more offensive signification, and was applied to a cheat and sharper"; probably, we may add, to a swaggerer, in which sense it has been shortened to its present form of "bully." With this the verb to "ballyrag" will very well agree. Into the further question, what may be the origin and composition of "bully-rook," I do not undertake to enter.

C. B. M.

The derivation of this word will be found in "N. & Q." 4th S. xi. 22. It is also given in Jamieson's *Scottish Dictionary*.

J. W. CROMBIE.

Balgownie, Aberdeen.

*Ballarag* is the correct word, and means noisy, abusive language. It is a very common expression in Ireland.

CHAS. DE LESSERT.

Wolverhampton.

THE OLD PRUSSIAN LANGUAGE (6th S. vii. 129).—The existing remains of the old Prussian language are a translation of Luther's small catechism. There are three versions of it, which are all reprinted in G. H. F. Nesselmann's *Die Sprache der alten Preussen*, Berlin, 1845. One of these versions has also been reprinted in Johann Severin Vater's *Die Sprache der alten Preussen*, Braunschweig, 1821. Prof. Nesselmann has also edited a vocabulary, *Thesaurus Lingue Prussicæ*, Berlin, 1873, and a *Deutsch-Preussisches Vocabularium*, Königsberg, 1868.

There exists also a version of the Lord's Prayer, attributed to Simon Grunan, which, however, has been conclusively proved to be a forgery.

Prof. Bezzenberger has collected the Old Prussian proper names in the *Altprussische Monatschrift*, xiii. 385.

The dialect is closely related to Lithuanian and Lettic, and we have in its remains the oldest dialect of this family.

O. FRANKFURTER.

Oxford.

BORT (6th S. vi. 429).—The etymology of this word is not difficult to find. It is doubtless derived from the Dutch substantive *boor*, signifying piercer, borer, &c. Holland has long enjoyed almost a monopoly of the art of cutting and polishing diamonds and other very hard precious stones, and Amsterdam is still an important centre of that industry. No substance will cut a diamond but

the diamond itself, and for that purpose diamond dust is employed by lapidaries. In cutting a diamond every particle of the dust is carefully collected, to be afterwards again used; but the chief supply of this dust is obtained by crushing to powder inferior diamonds, splinters and fragments of diamonds, and black or anthracitic diamonds (sometimes called *carbonado*), all of which are collectively known in the trade as *bort*. Scarce any English dictionary or encyclopedia contains the word, which has long been in common use among diamond dealers and lapidaries to designate the inferior stones and fragments I have named. *Bort* is also much employed in rock-boring drills, and for piercing holes in rubies and diamonds used in watch-making. The price of *bort* varies, according to quality, from thirty to fifty shillings a carat. It is a very significant word.

W. MATCHWICK.

"AN EYEWITNESS'S ADVENTURES ON THE ICE" (6th S. vii. 88).—This reading forms one of a series of readings published some years ago by C. A. Collins, under the title of *The Eye-Witness; or, Seeing is Believing*. The work is now out of print, but can be obtained at Mudie's and most other circulating libraries.

J. G. B.

WAS KORAH SWALLOWED UP IN THE EARTH-QUAKE? (6th S. vi. 409).—The difficulty propounded by MR. LYNN forms one of the most ingenious numbers in Prof. J. J. Blunt's admirable *Veracity of the Five Books of Moses, argued from the Undesigned Coincidences to be found in them when compared in their several Parts*. Not only is it there shown that there was a difference in the fate of the several rebellious households, but the probable cause of this—the position, namely, of their dwelling tents in respect to the tabernacle—is most ingeniously and, I think, convincingly suggested. I would also refer your correspondent to the remarks of Dean Graves *On the Pentateuch*, pt. i. lecture iv. He explains the seemingly contradictory verse in Num. xvi. 32, "All the men that appertained unto Korah," as meaning only "that they belonged to his party and supported his cause."

G. L. FENTON.

San Remo.

WASHING MACHINES (6th S. vi. 189, 315, 349).—As long as I can remember anything, dollies of the same form as that described by Mr. JACKSON have been in common use in Cheshire. They differ from the Cumberland dollies, however, in not being carved, and in having six legs; though smaller ones have, I think, but five. Our Cheshire dollies are turned in a lathe, that is, the various parts are turned before they are put together; and they are in such universal use, that at the joinery establishment of Mr. R. A. Naylor, of Warrington, there are many hundreds of them turned out

weekly. I saw the process of manufacture a few weeks since, and I believe they told me they made eight hundred or nine hundred per week. The implement itself is called a "dolly," the tub in which the clothes are washed is the "dolly-tub," and the verb "to dolly" is derived from the operation; thus we speak of "dolling the clothes." The verb is a regular transitive verb, usable in all moods and tenses. In some parts of Cheshire this primitive, but most effective washing-machine is called a "peggy." I do not think this is intended as a female name, like Dolly, but refers to the *pegs*, or, as Mr. JACKSON calls them, legs, which are fixed in the broad, circular portion; but it is possible both ideas may have been present when the name was first invented.

But we have in use in my own house a dolly which merits the name of washing-machine much more than does the ordinary implement, inasmuch as it is worked by mechanical action. It is a very old machine, which belonged to my father's aunt, and we inherited it, with her other goods and chattels, forty-five years ago. It has been in constant use ever since, but has, naturally, required slight repairs at intervals. I never saw but this one until a few weeks ago, when one of the same construction, and about as old, was sold by auction at Newton Hall, near Frodsham.

This dolly consists of a tub, about eighteen or twenty inches deep, with straight sides, the base being considerably broader than the top. Two of the staves, or as Cheshire people call them "lags," of the barrel are extended into handles, which are not only for the purpose of lifting the tub, but of holding the lid in its place. In this tub works a dolly, or peggy, of the usual construction below, but at the top, instead of having a cross handle to be worked with two hands it has a small square framework projecting from one side, to be held in one hand in order to work the machine. The peggy works through a hole in the lid, but cannot be taken away from it; the two being only removable together. On the upper side of the lid is a circle of iron, and on the shaft of the peggy are two small iron friction wheels, which run round upon the circular iron, taking off a great deal of the strain of the work. The clothes being put into the tub and the top fixed on, the operator takes hold of the framework above and turns the peggy backwards and forwards, so that it shall make half a revolution at each turn. The work is tolerably easy, and the machine is as efficient a washer as can possibly be needed. ROBERT HOLLAND.

Frodsham, Cheshire.

THE CURFEW NORTH AND SOUTH (6th S. v. 347; vi. 13, 177, 318; vii. 138).—The curfew was rung at Nuneaton, Warwickshire, every evening at 8 o'clock, except Saturday, when the hour was 7 o'clock; and in the morning a bell

called the "Matins" was rung at 6 o'clock from Michaelmas to Lady Day, and at 5 o'clock from Lady Day to Michaelmas. The custom is still observed there, I believe.

ERNEST B. SAVAGE.

Kirk Michael, Isle of Man.

The curfew is still rung nightly at Ripon. In this town also a horn is blown in the market-place at 9 o'clock P.M., as also in two other parts of the city, in memory of King Alfred the Great, who presented a horn to the town. This horn is never winded itself now, but is only borne when the mayor and corporation attend divine service at the minster in state, its place being supplied by an inferior one. ALPHA.

Here the curfew is rung throughout the year, at 9 o'clock in the summer and 8 o'clock in the winter months; and until recently the 5 o'clock bell was rung every morning to tell the work-folk that rest must cease and toil begin. FREDK. RULE.

Ashford, Kent.

The curfew is still rung at Morpeth at 8 o'clock in the evening. At Alnwick the bell is also rung at 6 o'clock A.M.; but this is for the convenience of workmen who go to work at that hour.

G. H. T.

"THE BUTTERFLY'S BALL," &c. (6th S. vii. 90, 118, 136).—This was published with the music, oblong folio, fourteen pages, with the following title:—

"The Butterfly's Ball; or, the Grasshopper's Feast, a Canonetta for Three Voices, Composed and humbly Dedicated (by Permission) to Her Royal Highness the Princess Elizabeth by G. T. Smart. Price 3s. London, printed for the Author, No. 91, Great Portland Street, by Preston, 97, Strand. Where may be had composed by the above Author, Peace at Home, a Glee for 4 Voi. Dedicated by permission to his Royal Highness the Duke of Cambridge."

On the first page of the music the name of the author of the words is indicated thus: "Written by W. Roscoe, Esq." G. T. Smart, the composer of the music, was knighted in 1811, and died in 1867. W. H. CUMMINGS.

AUTHORS OF QUOTATIONS WANTED (6th S. vii. 90).—

"Sweet, I have gather'd in the wood," &c. These are the opening lines of a short poem entitled "Flowers"; the first in *Songs New and Then*, by T. Ashe (Bell & Sons, 1876). J. H. CLARE.

(6th S. vii. 109.)

"Disputes, though short," &c. Cowper, *The Poet, the Oyster, and the Sensitive Plant*. Compare Prior's lines:—

"When people once are in the wrong,  
Each line they add is much too long."

Alma, canto iii.  
G. F. S. E.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*Life of Rt. Rev. Samuel Wilberforce, D.D., Lord Bishop of Oxford, and afterwards of Winchester.* By his Son, Reginald G. Wilberforce. Vol. III. (Murray.)

Two points upon which many of our contemporaries have mainly dwelt in this concluding volume seem to us really beside the mark in forming a true estimate of its position in the literary Wilberforce memorial of which it forms a part. That Mr. Reginald Wilberforce would have done infinitely better in excluding the numerous extracts from his father's diaries for which his portion of the book is specially noticeable we have never doubted, as instance after instance met our eye. But after this has been fully admitted there remains, it deserves to be remembered, a large residuum of interesting general and personal history, which helps to set before us in vivid relief the man and his work. We seem here, as in the previous volumes, to see before our eyes the many-sided man of culture, the firm and wise administrator, the never-resting labourer in his Master's vineyard, the doctor dubitantum, the pastor gregis—for many a long year, it might without exaggeration be said, the "Ecumenical Bishop" of the Church of England, for wherever there was work to be done, wherever the weak were to be strengthened, the unruly to be tamed, the rough places to be made smooth, there the well-known figure of Wilberforce was to be seen, the well-known voice of "S. Octon" was to be heard. Small wonder that the Archbishop of York should say of such a one that he did "the work of six men," so that it would be "as good as rest to him" to "sink to the work of two"! Small wonder either that Queen Emma of Hawaii should have utterly broken down before the close of the northern tour which the bishop arranged for her, and that she should have had to go away and rest, leaving the bishop still preaching, still speaking, still energizing for her with all the wealth of his eloquence and zeal, speaking as Dr. Woodford testifies he never heard "even him" speak before. And after he had accepted the see of Winchester the story is still the same, *multato calo*. One of the pleasantest and most restful passages in the whole history occurs in this part, the visit to Normandy and the Channel Islands, when the bishop was the guest of Guizot at Val Richer. Recognized at Coutances by the sudden sight of his episcopal ring, called upon by the highest dignitaries in residence, we like to think of the Gallican and Anglican Churches as at one in their respect for the name and the fame of Samuel Wilberforce.

*Chronograms, Five Thousand and more in Number, Extracted out of various Authors and Collected at many Places.* By James Hilton, F.S.A. (Stock.)

We have often heard hard words spoken of the hobby, and, indeed, when he gets beyond the control of his rider he is apt to be tiresome with his ill-timed gambols; but your hobby properly managed is an excellent beast for hard work, and there are some things which would never get done at all without his aid. Amongst them may be reckoned the compilation of a big book of over five hundred pages, all full of chronograms, which was worth doing once, if only to prevent these quaint trifles from being quite forgotten. The chronogram is not a work of high art. Used now and then in an inscription or an epigram it is pleasant enough, but it might easily become a bore; and when we find men setting to work to write poems, or, as Mr. Hilton more aptly calls them, "versified compositions," of many hundred lines, each one of which is a chronogram, we are at a loss whether more to admire their industry or their idleness. The chrono-

gram is an Eastern product, and was no doubt first suggested by an alphabet each letter of which has a numerical value. No worse guess was ever made than Addison's, that it was invented by "monkish ignorance." It was in the age of pedantic dullness which followed on the Renaissance that this "trick of writing requiring much time and little capacity" chiefly flourished, and, although the Belgian Jesuits appear to have been the greatest abusers of it, some German Protestants were nearly as bad. A true chronogram should record an event in its words, and the date of it in its numerical letters. Some of those which Mr. Hilton has found do not fulfil this canon. Sometimes part of the composition only is chronogrammic, and often the words have little connexion with the event. Besides what may be considered their legitimate use, chronograms have been pressed into the service of adulation, invective, controversy, and even superstition. Some accidental chronograms are curious—as, for instance, *OXONIUS DVX NVCKINGHAMIA*, which gives 1623, the year of the duke's murder; and the anti-Gallican who first found out that the name *LYDOVICVS* gives the number of the Beast must have thought he had made a great discovery. Mr. Hilton's book shows that there is humour even in chronograms, and we advise our readers to look for it there. The compiler takes his leave with a chronogrammic benediction, which we heartily reciprocate, so *FARE- VVELL HILTON MAY YOY FLOVLSUS XCXCDINGLY*.

*The Churchman's Almanac for Eight Centuries* (1201–2000). By William Allen Whitworth, Fellow of St. John's College, Cambridge. (Wells Gardner, Darton & Co.)

This little work, though in folio size, will be found very handy as a manual for all points connected with the calendar. In the compass of twenty-three pages it gives rules and tables for finding out any date from A.D. 1200, extending even to the year 2000. Prof. De Morgan's famous little *Book of Almanacs* must, we think, always remain the standard scientific work on the subject, whilst Mr. Bond's *Handy Book of Dates* will supplement (especially for the reigns of British sovereigns) all that is necessary for English history. But this new book of Mr. Whitworth's can find room for itself, and will make its own way. Its preface gives a brief but very admirable account of the two calendars of the Western world, though we regret that the name of Lord Chesterfield should have been omitted in the history of our change to the Gregorian calendar in 1752. Mr. Whitworth follows the old arrangement of the Breviaries and the Pica, grouping all possible combinations of movable feasts, which require dovetailing with fixed feasts, under the seven Dominical Letters—a system which, though somewhat put aside by De Morgan, still commends itself for ready use, and will be at once familiar to the increasing number of liturgical students. One feature in the book deserves especial praise—provision is made for every leap-year by itself, so that we are spared having to consult two tables for one year, as hitherto we have had to do. The book receives further value from its being connected with the name of the Rev. W. Lunn, a well-known liturgical scholar and learned writer in Smith's dictionaries.

*Captain Nicholas Tetterell and the Escape of Charles the*

*Second.* By Frederick Ernest Sawyer. (Lewes, Wolff.) This is a reprint of a paper contained in the thirty-second volume of the *Sussex Archaeological Collections*. It is a carefully compiled biography of a man who ran great risks for the sake of the king when he was a fugitive after the "crowning mercy" of Worcester. No one who has not worked in the same fields himself can properly estimate the arduous labour of compiling even the very



thinnest biography from the state papers and the chaos of our Civil War literature. As far as we can judge, Mr. Sawyer has examined every source of information which was likely to contain facts concerning a man who has made for himself a humble but most secure place in history. Richard Carver, Tetsell's mate, is also mentioned. He was probably a plain, unlettered seaman, but seems to have been a worthy fellow. He it was who carried the king on shore on his shoulders when he landed. After the Restoration Carver never intruded himself on the king until 1670, when many members of the Society of Friends and other nonconforming people were in prison for their religion, then he sought an interview with his Majesty and begged for the release of the sufferers. Six were liberated at once through Carver's good offices, and shortly afterwards 471 members of the Society of Friends, and twenty other Nonconformists were pardoned. It is probable that these latter owed their freedom in some measure to Carver also. One of the twenty was John Bunyan, author of the *Pilgrim's Progress*. Mr. Sawyer gives Nicholas Tetsell's will in full, and certain other genealogical notes gleaned from parish registers.

*The Folk-lore Record.* Vol. V. (Nichols & Sons.)

THESE is little padding in this volume and much that is of permanent value and interest. Mr. G. Laurence Gomme has printed A—B of a bibliography of folk-lore in English. Of course he makes no pretension that it is complete; few bibliographies of any sort are; but it will be found very useful by all who are workers in this new science. Lieut. R. C. Temple's "Notes on the Agricultural Folk-lore of India" is of special interest; we find in it so much that is almost identical with superstitions which still live, or have but recently expired, in our own island. We trust that the *Folk-lore Journal*, which is now being issued in monthly parts, may be a worthy successor of the *Record*.

THE SUNDERLAND LIBRARY.—Not less rich than previous portions of the Sunderland Library is the fifth portion, to be offered for sale next month. The first page of the catalogue, even, has a series of works by various members of the family of Saint-Gelais which makes the collector's mouth water. Here is, for instance, the *Sejour d'Honneur* of Octavien de Saint-Gelais, the second edition, with its title printed in red and blue, Paris, 1519; *Le Vergier d'Honneur* of the same author, also the second edition; and the *Oeuvres Poétiques* of Melin de Saint-Gelais, 1574, which should rather be announced as the first complete edition than the original edition. A collection of early *Sallusts* follows, and includes two copies of the Vindelin de Spira edition of 1470—one on vellum—which disputes with an edition without place or printer's name, also in the catalogue, the right to rank as *editio princeps*. A Naples edition, 1504, of the *Arcadia* of Sannazarius is also on vellum. Scarce editions of the historical writings of Claude de Seyssel; the *editio princeps* of Sophocles, Venet., in Aldi Romani Academia, 1572; Spenser's *Faerie Queene*, 1590-96, 2 vols.; and a collection of the works of the Etienne, next arrest attention. No copy of the famous first edition of *L'Introduction au Traité de la Conformité*, &c., appears, the earliest edition being 1579. A copy of the *Dicta Postuma* of Stobæus has the autograph and motto of Ben Jonson. One edition of *Les Signatures et Touches du Seigneur des Accords* appears; it is dated 1662. The Tasso covers three pages of the catalogue, and the Terence eight. These include some of the rarest editions extant. Pages 905 to 914 are occupied with Testamentum. A vellum copy of De Thou's *Coutumes du Gouvernement de Peronne* is one of the gems of the collection. A copy of the *Historia* of the same author, 1620,

contains De Thou's handwriting. A vellum copy of *La Sophonisba*, the curious tragedy of Trissino, is supposed to be unique. A large number of original editions of Vega Carpio follow. The first edition of Virgil with a date—Vindelin de Spira, 1470—is on vellum, the first page being finely painted and illuminated. Twelve pages of the catalogue are occupied with Virgils. The earliest edition of Jacobus de Voragine's *Legenda Sanctorum* is without a date, but is circa 1474. Another edition—there are but two—is 1476. Here is a copy of the *Dialogues* of Wicliffe, Basil, 1525, rare in consequence of having been suppressed. The addenda include some scarce tracts. Books in Grolier and other bindings and early editions of the classics are too numerous to find mention. The dispersal of this fine collection will shortly be complete. Not easy will it be for any future collector to obtain a similar amount of rarities. It is difficult to avoid being struck with the poor show made by English books in this collection of works in all languages.

THERE will be issued shortly, under the direction of the Master of the Rolls, Vol. IV. Part 2, Hen. VIII., of *Calendar of Letters, Despatches, and State Papers relating to the Negotiations between England and Spain*, preserved in the Archives at Simancas and elsewhere, edited by Don Pascual de Gayangos; Vol. X., 1655-7, of *Calendar of State Papers, Domestic Series, during the Commonwealth*, edited by Mrs. Everett Green; and Vol. VI. of *Materials for the History of Thomas Becket, Archbishop of Canterbury*, edited by the late Rev. James Craigie Robertson, Canon of Canterbury.

MESSRS ASHER announce as in preparation, for subscribers only, *The Miniatures of the Ashburnham Pentateuch*, to be edited by Dr. Oscar von Gebhardt, and to be reproduced in a series of nineteen phototypes and one chromo-lithographic facsimile.

THE March and April numbers of the *Antiquarian Magazine* will contain articles by the Rev. W. D. Macray, of the Bodleian Library, on the custody of parochial registers.

**Notices to Correspondents.**

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

BOOK-PLATE OF PHILLIPS OF ICKFORD, CO. Bucks.—DR. F. G. Lee, of All Saints', Lambeth, asks us to state that he much desires a copy of the book-plate of Phillips of Ickford, for a literary purpose, and will return a dozen uncommon book-plates in exchange for a good impression of the above.

E. CARTER JONES.—Is there not a clock at the Crystal Palace that would answer your purpose; also one at Bennett's, in Cheapside? In *Whitaker* for 1853 will be found a table, p. 71.

W. F. M. G.—You might forward the communication through us.

L. W. H. ("Burns Letter").—See *ante*, p. 46.

**NOTICE.**

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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10	41 8 1	87 16 1	25 19 9	
15	age 35,	46 14 9	91 17 1	23 2 8
20	21,000	46 13 7	84 4 4	19 19 8
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VISITS OF THE LIVING TO THE DEAD.

The account given by A. J. M. (*ante*, p. 45) of Lord Bradford's visit to Teddington in 1832 to look upon the face of his ancestor, the Lord Keeper Bridgeman, who had been in his coffin for more than a century and a half, is very striking. It recalls to my mind some incidents of a similar character, where the living have been brought face to face with the illustrious dead, whose mortal career had long been ended, but whose features, through the embalmer's skill, retained the outward characteristics by which they were known to their contemporaries.

Some of these narratives may interest your readers; and I hope they will be the means of eliciting other contributions on the subject.

1. In 1654 the coffins containing the bodies of Charles V. and his descendants were removed from the vault in front of the high altar in the church of the Escorial to their final resting-place in the Pantheon. "As the body of Charles V. was placed in his marble sarcophagus," writes Sir W. Stirling-Maxwell (*Cloister Life of Charles V.*, 1853, p. 279), "the coverings were removed to enable Philip IV. to come face to face with his great ancestor. The corpse was found to be quite entire, and even some sprigs of sweet thyme,

folded in the winding sheet, retained, said the friars, all their vernal fragrance after the lapse of four score winters."

But once more the resolute countenance of the victor of Muhlberg was to be seen by a degenerate successor. Towards the end of the eighteenth century, Charles III. of Spain, at the request of the author of Vathek, ordered the marble sarcophagus which contained the body of the famous Emperor of the West to be removed from its niche and the lid to be raised. The features, so well known from the portraits by Titian, were still unchanged, and the wild thyme, gathered in the Vera of Plasencia by the Jeronite friars more than two centuries before, was fresh and sweet.

2. In 1813, while a passage was being constructed under the choir of St. George's Chapel, Windsor, an aperture was accidentally made in one of the walls of Henry VIII.'s vault. Three coffins were seen, and it was supposed that one of them might hold the remains of Charles I. The vault was examined in the presence of George IV. and other distinguished persons, among whom was Sir Henry Hallford, and to the work published by him (*An Account of the Opening of the Coffin of Charles I.*, 4to, 1813) I am indebted for the details of the interesting incident.

On opening the coffin supposed to contain the remains of the unfortunate monarch, the body was found wrapped in cere-cloth, and the damp folds about the face adhered so closely that on being detached it was found to retain an impress of the royal countenance—a circumstance which to ardent loyalists would doubtless recall the legend of Santa Veronica. The head was found to be separate from the body, and the black hair of the head was cut short at the neck, to facilitate the headsman's task. But no circumstantial evidence was required to prove that the remains of Charles I. had at last been found. The long oval face, and the brown pointed beard, which the pencil of Vandyck has rendered so familiar to us, were at once recognized. When the face was first seen the left eye was full and open, but it vanished almost immediately on exposure to the air. After a short time, when the identity of the remains was placed beyond a doubt, the coffin was closed and the vault was fastened up.

3. One more interview with the dead must be told, though in this case the body had not been embalmed. Some years ago the family vault of the Stanhope family was, for some necessary reason, opened, and the lid of the coffin which contained the body of the famous earl, the author of the Letters, was by accident removed. The skeleton was reclining on a white satin coverlet, and the cranium propped up on a cushion of the same material with a courtly air of repose which was

very remarkable, and which made a great impression on those who were present. I was not an eye-witness of the event, but relate the occurrence as it was told to me.

It may be mentioned incidentally that the late earl was not originally buried in the family vault, but in the church at Bretby. F. G.

#### WHITAKER'S "HISTORY OF CRAVEN."

During the past few days there have come into my possession as a descendant of John Baynes, who is so highly spoken of in Whitaker's *History of Craven* (p. 321), papers relating to the expenses of printing and publishing that work. I cannot expect their contents to be of universal interest, but for the benefit of my brethren of Craven I beg a place for them in "N. & Q."

The first is a letter from Dr. Whitaker to Mr. Edwards, who, as I gather from the title-page of the *History*, was the doctor's bookseller and agent in Halifax:—

Holme, June 5, 1811.

Dear Sir,—It is now more than five Weeks since I rec<sup>d</sup> a Sheet from Mr. Nichols. I have written to him on the Subject & received no Answer. On Monday next I am setting out D.V. for Cumberland on an Excursion for Health & will\* you to inform him that if it be not intended wholly to set aside the Author any sheet which his Press may happen to produce in three Weeks more may be addressed to me at John Marshalls Esq. Water-Millock near Penrith, Cumberland. Please to forward to Mr. Nichols the enclosed. I am Dear Sir

Very truly yours

T. D. WHITAKER.

Addressed—Mr. Edwards, Bookseller, Halifax.

With this is enclosed the statement of account, which I decipher thus. It is full of little corrections and emendations, the results, I think, of Dr. Whitaker's taxing.

Rev. Dr. Whitaker, To J. Nichols & Son.

1803.	(History of Craven.)	£. s. d.
Jan. 15. Printing 500 Proposals	...	2 2 0
Jan. 30. Advertisement on Gents. Mag. Cover	...	1 1 0
1803 to 1804. } Paid Carr. of Paper {	1 9 0 4 18 3 1 12 8 1 0 2	...
1803 to 1804. } ...	...	9 0 10
July 14. Printing 30 First Sheets at 2 7 0	...	70 10 0
7 Sheets of Pedigrees, at 3 3 0	...	22 1 0
Corrections & Additions to this Time	...	24 13 9
1805.		
June. Printing 26 sheets at 2 7 0	...	61 2 0
2 sheets & 4 Plants, Subscribers & Additions	...	7 10 0
3 sheets of Cancels	...	7 1 0
Pedigree of Midelton...	...	1 5 0
Labels & Addition' Subscribers	...	0 10 6
Corrections & Additions in Proofs	...	40 0 0
5 Sheets of Pedigrees, at 3 3 0	...	15 15 0
4 R <sup>m</sup> Stout Brown Paper for pack <sup>u</sup> up	...	
Parcels in, at 33/	...	6 12 0
Postage, carriage of sm <sup>s</sup> Parcels, Booking	...	
Parcels, Portage to Inns, Cord for	...	
Packing Parcels, &c.	...	10 15 0

\* The seal obliterates the next word.

Advertising on Gent. Mag. several times	...	2 2 0
Half a Ream, omitted in Stationers Bill	...	1 15 0
1806.		
May. Paid to Binder, Balance of his 1 <sup>st</sup> Bill	...	26 0 0
Aug. Paid to D <sup>r</sup> for 98 more Books at 5 <sup>r</sup>	...	24 10 0
April 10. Paid Hotpresser, as by his Bill	...	18 2 0
Delivery of Subscribers' Copies	...	0 0 0
May. Cancel Leaf of Preface & Addition <sup>l</sup>	...	
Leaf of Corrections	...	1 5 0

Rec <sup>d</sup> as on other side*	...	353 13 1
	...	294 5 0

Balance due to N. & Son	...	59 8 1
Add commission on 70 Books sold at 2 6 each	...	8 15 0

1806.		68 3 1
Aug <sup>t</sup> . Printing Additions to Whalley, 5 sheets,	...	
at 2 0 0 (sic)	...	10 10 0
Three Pedigrees	...	4 14 6
2 Rms & 3 Royal Paper	...	9 12 6
Alterations in Proofs, 2 2. Leaf not used, 10 6	...	
Postage, & Parcels, 2 2 0	...	4 14 6

Advertising Whalley on Gent. Mag.	...	57 14 7
3 nos	...	0 10 6
	...	15 0
	...	99 0 1

Per Contra.*	Cr.	£. s. d.
1804.		100 0 0
Sept. 5. By Cash	...	...
1805.		
Oct. 21. Rec <sup>d</sup> of Mr. Heber	...	6 6 0
Mr. Gough	...	2 2 0
Mr. Nichols	...	2 2 0
June to Rec <sup>d</sup> by 70 Copies	...	183 15 0
Aug <sup>t</sup> , 1806. sold at 2 12 6 j	...	

294 5 0

On the back of the letter to Mr. Edwards I find the following, addressed "Messrs. Nichols & Son, Red Lion Court, London. P.S.—Only one enclosure":—

Halifax June 8, 1811.

Dear Sir,—Last Night I received this & the enclosed from my friend D<sup>r</sup> Whitaker be so good as pay proper attention to his request. I frequently enquire to hasten them with the Paper they hope to have it ready in a Fortnight

I am D<sup>r</sup> Sir

Yours respectfully

THO<sup>s</sup> EDWARDS.

It will be observed that there are at the foot of the bill some items relating to the doctor's *History of Whalley*. I have thought it better to insert the whole document as it stands rather than divide it.

FRD<sup>d</sup>. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

#### EXCERPTS FROM THE DIARY OF ANDREW HAY.

(Continued from p. 62.)

17, Fryday, 7 a'clock.—This morning after I was readie I went to Bigger & spok w<sup>t</sup> Mr. Alex<sup>r</sup> Levung tons and some of the elders who desyred me to draw up and dis-

\* The "Per Contra" account forms a second column in the original.

positioun of the toure in Bigger be James Broun to the minister and Session for 400 mks; also that we should supplicat my L. Wigtoun for some old timber in the Boghall to be a rooffe to the toure to be a schoole: Mr. Alex<sup>r</sup> told me that he had some reports of moose trouperis but there's no certainty.

Therafter I went to the Boghall w<sup>t</sup> W<sup>m</sup> Crighoun & saw only five joints & a pece of ane old fluring which could be usefull for us; then I cam home & dynd w<sup>t</sup> my wiffe & in the afternoone I caused Hew Nisbit write & I dictated ane dispositi<sup>o</sup>n of the said toure and putt in it a pro<sup>o</sup>rie of resignati<sup>o</sup>n & a precept of seasing.

I heard from London of a malicious paper in print & read it called the Characters of some Scotch graudees, etc. It is against Waristoun, Argyle, Swyntoun, Col. Lockert, and David Barclay, & is most bitter, it is supposed to be composed by Christop. Irving, Pat. Oliphant, Geo. Pittilloch, and one W<sup>m</sup> Miller. I saw another paper in write concerning the Reformation of all the Judicatorie in Scotland. The Scots affairs are committed to Waristoun, Vaine, Sir Jo<sup>n</sup>, Jo Desborow, Lambert, Galloway, etc. Therafter I retired at night.

This was a tollerable good day.

A drying day after a morning rain.

18 June, Saturday, 7 a'clock.—This morning after I was readie I wrote a letter to my brother concerning my coming to Haystoun on Munday if God will. I wrote another letter to Mr. Arch. Porteous to go thither w<sup>t</sup> me to see my brothers daughter who is taken w<sup>t</sup> the epilepsie. After I had breakfasted my aunt Katherin cam to me & shew me she was in distresse I gave her a dollar. She told me that the lady Smythfield died upon Wednesday last and was buried yesterday, & y<sup>e</sup> she had left all she had to her son W<sup>m</sup> & so she went away home.

About 12 a'clock I dynd w<sup>t</sup> my wiffe who was very unwell all this day. After dinner I walked to the moose & found that the poets were not yet dry. I caused bring home the poyny & stugged him. Therafter I did read a litle on the litle french book against melancholy because my spirit was sad.

Toward evening I retired myself to my weekly search, & found that I had not walked this week suitable to the large allowance the Lord gave me the last sabbath, for which I was sory yet I resolved in the lords stenth to amend it in time to come, & so I went to prayer q<sup>u</sup>in also the lord was good to me.

This day I find Mr. Sam Johnston is dead, & my band is assigned unto his son Alex<sup>r</sup>.

At night I went to family dutie, & so to supper. This day was prettie free of outward temptations.

A mixed day wind and some rain.

20 June, Munday, 6 a'clock.—This morning Mr. Ro<sup>t</sup> Broun & Mr. Arch. Porteous cam to me betymes. After I was readie we took our breakfast together, & therafter I went away to Haystoun to visite my brothers child subject to the epilepsie. By the way we heard great reports of the rying of the moose-trouperis, but no certaintie of it. I called at Hallyards & saw the good wiffe of Hundeshope, who told me that her husband had been imprisoned these 5 weeks in Peebles at Mounerhews instance for 2000 mks.

We cam to Haystoun at noone and dynd w<sup>t</sup> my brother & his wiffe, after dinner Mr. Arch. Porteous appointed some things for the child and wold have gone but my brother being earnest I moved him to stay, so we went to the fields together, my brother shew me he had built a new dyke about the Rye yard which cost him 200 mks. He told me the manner of the lady Smeithfields death. That seeing her sone Sir Jo<sup>n</sup> so confirmed w<sup>t</sup> the french disease immediatlie death seased on her &

she took bed & never rose againe, that she had left her moveables, the one half to her daughter and the other half to her son W<sup>m</sup>.

My brother told me also he had been in Ed<sup>r</sup> and had delivered to Mary 500 mks, & taken my discharge thereof for my use, also my last terms annual rent extending 225 mks, & had gotten my discharge, both which I left with Mary. I cam in with my brother & so we went altogether to supper & therafter to bed.

This was but a saving day to me.

A very warme faire day.

21, Twesday, 4 a'clock.—This morning being in Haystoun after I was readie I went to breakfast w<sup>t</sup> Mr. Ro<sup>t</sup> Broun & Mr. Arch. Porteous, & then we took our horse & cam away homeward. My brother conveyed us to the Needpath, & so left us. Therafter we cam to the Stane & took some refreshment. I went to Bigger to the sermon.

I heard Mr. Alex<sup>r</sup> Levingstone on Jude 8. In the text 4 things, a comparison betwixt them & others, a description of thes he speaks of, and enumeration of their faults & a reproofe to them. Obs, that tho' all sines are not of one degree, yet all sines are equally abominable in Gods sight. Obs 2, that pernicious erroneous persons are but filthy dreamers pleasing themselves in sinful pleasures. Error is a dream 3 wayes, 6 rules how to be free of thes dreames & mistakes about our condition. Obs last, that error in judgme<sup>t</sup> brings forth error in practice, etc. After sermon I went to the session where we ordered some discipline and concluded the closing of the bargain of the schoole w<sup>t</sup> James Broun, and I was appointed to draw a supplication to L. Wigtoun for the old timber in Boghall.

At 12 a'clock Mr. Alex<sup>r</sup> & Mr. Ro<sup>t</sup> Broun & his wiffe went all doune w<sup>t</sup> me & dynd at the Stane, & stayed a while in the afternoone. After they wer gone I went to the feild, then I reserved ane letter (being speaking w<sup>t</sup> Mr. Alex<sup>r</sup> anent John Callender's coming to Humble) from Sir Jo<sup>n</sup> Cheislie and another from the lady Humble be her footman, both desiring me to be in Ed<sup>r</sup> tomorrow which I promised if the lord will, & so I went to dutie.

This was a tolerable day to me.

A prettie faire day.

22 June, Wednesday, 6 a'clock.—This morning after I was readie I went to Ed<sup>r</sup> for meeting with the lady Waristoun before she go to London, by the way I called at Dolphinton & saw him & his wiffe, & acquainted him that the lady Humble was going to the Bath, he said he wold readie have gone if he had more time to prepare himself.

I cam to Ed<sup>r</sup> about 3 a'clock and went to my sisters hous who told me she had reaved 7200 m. from my brother for me, & she wanted 5 merks. Therafter I went down & saw the lady Waristoun, who told me she had agreed w<sup>t</sup> the coachman for 23 lib stg, & that they wer to go away on Munday nixt: She told me also that her lord had written home that ther are great fears of ane invasion upon all the 3 Kingdomes.

Toward night Sir Jo<sup>n</sup> Cheislie cam and then we conferred a long tyme anent my lord Waristoun's condition being continued still all the moneth president of Council of State.

I spok w<sup>t</sup> Pat Murray anent the tennents of Deuchar, who seemed to be misfied albeit I could not get money to him till near Lambes. My sister told me her husband was fyned in 35 lib Sterling for y<sup>e</sup> wyne he brought home. So I cam down & supped w<sup>t</sup> the lady Waristoun & Sir Jo<sup>n</sup>, and they moved me to stay ther all that night, therfor I retired myself & so I went to bed.

This was but a saving day.

A windie rainy day.



23, Thursday, 7 a'clock.—This morning being in Ed' after I was readie I made some enquire about money for the lady Humbles journey, but could find none. I reaved a letter from her shewing me that she had reaved 2000 mks from Mr Ja Kirkout, and that he desyred a Cautioner, and entreating me to speak w<sup>t</sup> Mr Braud to be Cautioner for her, but I thought it not expedient least she should get a refusal, for he was craving his accom<sup>p</sup> of funerals from her in the time.

I was w<sup>t</sup> the lady Waristoun & Sir Jo<sup>s</sup> close all this forenoone consulting about the ladys affairs, both in the familie & in their office. The familie is committed to the lady Redhall & the managing of their office to the several clerks, and so I left them & went to denner. After denner Mr W<sup>m</sup> Cheislie lent the lady 4000 mks, and I lent him 40 lib to make it out, which he promised to repay me againe.

About 4 a'clock at night I went to my horse and went on to Humberie. I cam ther about 7 ho<sup>r</sup>, & conferred w<sup>t</sup> the lady a long tyme anent her journey to the Bath, & the disposing of her estate and her child. We resolved to let her daughter stay in Humberie, and that her cuisse M<sup>r</sup> Gray should wait upon her. Therafter I wrote le<sup>t</sup> to all the freinds, & she subscribed them, to meet at Humberie upon Saturday for ordering her affairs. And after supper I retired myself & then went to bed.

This was a tolerable good day.

A prettie faire day & warme.

A. G. REID, F.S.A. Scot.

(To be continued.)

#### ROBERT DINWIDDIE, GOVERNOR OF VIRGINIA.

In one of the porches of the parish church of Clifton there is a large-sized mural slab (which was transferred from the old church to its present position) with this inscription:—

"In this church are deposited the remains of | Robert Dinwiddie, Esq<sup>r</sup>, formerly Governor of Virginia, | who deceased July the 27th, 1770, in the 78th year of his age. | The annals of that country will testify | with what judgement, activity, and zeal he exerted himself in the publick cause, | where the whole North American Continent was involved | in a French and Indian War. | His re-titude of conduct in his Government, | and integrity in other publick employments, | add a lustre to his character, which was revered while he lived, | and will be held in estimation whilst his name survives. | His more private virtues, and the amiable social qualities he possessed, | were the happiness of his numerous friends and relations | many of whom shared his bounty, | all lament his loss. | As his happy dispositions for domestic life | were best known to his affectionate wife and daughters, | they have erected this monument | to the memory of his conjugal and paternal love, | which they will ever cherish and revere | with that piety and tenderness he so greatly merited. |

Farewell blest shade! no more with grief oppress,  
Propitious angels guide thee to thy rest!"

A copy of the foregoing inscription having been made (Sept. 15, 1882) and forwarded to Mr. R. A. Brock, of Richmond, Virginia, U.S., Corresponding Secretary and Librarian of the Virginia Historical Society, this reply, dated October 6, has been received:—

"I am very much obliged for your kind letter and its most welcome enclosure, and for the relief which your

offer seems to promise of an anxiety which has oppressed me, that I might not in time be able to secure the data on which to base an adequate biographical sketch of Governor Dinwiddie, as a proper introduction to the 'Papers.' You will indeed confer a great favour on me if you can procure me information of the early life of Governor Dinwiddie, and of the period of his first residence in Virginia; and can place me in correspondence with his present representatives, so that an application for a copy of his portrait, to accompany the forthcoming volume, may be facilitated. To stimulate these offices with them, I can assure them of a somewhat gratifying return; the 'Papers' enabling me to clear the memory of the Governor of the malignant aspersions of his enemies, by whom he was charged with the misapplication of 20,000*l.*, entrusted to him for the defence of the colonies, and which charge has unfortunately been accredited by the compilers of many biographical dictionaries. I think I can abundantly vindicate his whole course, and establish a character of untiring energy, unusual zeal, minute attention, and self-anebation. In personal service he appears by his record to have been by far the most active and zealous of our colonial governors. I had information some time since from Dr. Dinwiddie Brazier Phillips, late surgeon of the U.S. Navy, and a descendant of the niece of Governor D., that in 1854 he met in London General Gilbert Hamilton Dinwiddie, Commissary-General of the British Army; and that having been invited to that gentleman's residence, he saw there the portrait of Governor Dinwiddie and various personal belongings. He informed me that General D. had since died, but that he left a son, a lieutenant in the army. You will confer a great favour on both myself and the Society at large if you can succeed in securing what is desired for the book. I should be glad to give some account of the daughters of Governor D., and, indeed, to make the sketch as full and generally interesting as possible."

It is hoped that Mr. Brock's letter will be the means of eliciting the information he desires, and with this in view it has been printed. *Bis dat qui cito dat.* Meanwhile the following particulars may possibly prove acceptable to him:—

"Whitehall, July 20 [1751]. The king has been pleased to constitute and appoint Rob. Dinwiddie, Esq., to be lieutenant-governor of his majesty's colony and dominion of Virginia in America, in room of Sir Wm. Gooch, Bart."—*Genl. Mag.*, 1751, xxi. 333.

"Governor Dinwiddie's Speech to the Assembly of Virginia."—*Ib.*, 1755, xxv. 304.

"July 28 [1770]. Robert Dinwiddie, Esq., late Governor of Virginia."—*Ib.*, 1770, xl. 393.

"Aug. 13 [1771]. Archibald Hamilton, Esq., of the Isle of Man, to Miss Dinwiddie, daughter of the late Governor of Virginia."—*Ib.*, 1771, xli. 378.

"The Rev. George Wilkins, Rector of St. Michael's, Bristol, born 1743, married first Mary, daughter of John Dinwiddie, Esq., by whom (apparently) he had no issue."—*Burke's Landed Gentry*, 1849, i. 329.

Mr. Dinwiddie, as recorded in his monumental inscription, was buried at Clifton; but whether he died there, and, if so, whether he had been more than a visitor (like many in those days) to the hot wells, is yet to be ascertained. Mr. Brock has very ably edited for the Virginia Historical Society the first volume of *The Official Letters of Alexander Spotswood, Lieutenant-Governor of the Colony of Virginia, 1710–22* (Richmond, 1882); and, as mentioned above, he has *The Records of*

*the Administration of Lieut.-Governor Robert Dinwiddie, 1752-7, in active preparation.*

ABHBA.

OLD CLOCKS.—MR. W. F. MARSH JACKSON, in "N. & Q." (6th S. vi. 488), gives the maker of an old clock, but neither date nor the nature of the clock. This is a subject upon which much information is wanted. It is greatly to be regretted that the authorities of the South Kensington Museum have made no serial collection of clocks. A few strange and remarkable timepieces are to be found scattered about in the museum; but nothing more. What is wanted is a series of clocks, showing the progressive development of their mechanism and their adaptation as articles of household furniture—both indicated chronologically. Such a collection would be most interesting. I would add a few words about old clocks.

"Fifteenth Century" clocks.—Under this name the dealers in old art furniture and curiosities sell clocks of considerable beauty and some antiquity. They were made soon after 1500 and up to 1700. But I doubt if any were really made in the fifteenth century, and the dealers seem to mean that they were made before 1600. They are of brass, nearly cubical in figure, about 8 to 11 inches high, and surmounted by a large cupola-shaped exposed bell. The dial, brass or of white metal, is well engraved; minutes are not indicated, but the hours are divided into quarters; they had but one—the hour—hand. The original works went but a little over twenty-four hours, and a single weight, regulated by a long pendulum, supplied the power. They stood on brackets, with a slit for the pendulum and two holes for the weight-chain. On the dial the name and locality of the maker were nearly always engraved, and often the date. I have one made by Rich. Rayment, Bury St. Edmunds, date not given. The tone of the bells is extremely beautiful, especially when softened by a pad of buff-leather on the hammer. The earliest of these clocks that I have seen was dated 1539, the latest 1686. I should be glad of information respecting others—name, locality, and date.

"Grandfather's" clock.—This is the name now popularly given to the tall, wooden-cased eight-day clocks, with large dials and sonorous bells, which for four or five past generations have been seen in every tolerably furnished house. Were these clocks made before 1700? I should be glad of dates and particulars. I have one of them, which was made by Henry Chater, of Ringwood, Hants, for my great-great-grandfather, between 1720 and 1730. It is not dated, but I am certain of the period. Though there is no date on the clock itself, a new wheel, which was added to replace one worn out, has on it the figures 1801. It is

the best clock in my house, and has been going one hundred and fifty years.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

THE ENGLISH COLLEGE AT ROME.—Among curious and interesting tablets which have been brought to view in the English College at Rome, during the extensive work now being carried on there, are two the inscriptions on which are remarkable enough to merit a record in "N. & Q." The first is as follows:—

"Societas Anglica  
Jo Clerk Bathoni Epō Re-  
gio Anglie Oratori Hospi-  
talis hujus Bifactori  
MDXXXIII."

It commemorates his visit to Rome when he obtained for Henry VIII. the title of Defender of the Faith. Later he followed the king in his Protestantism. In Mary's reign he fled to Vienna, where he died by the hand of an assassin.

The other relates to a humbler worthy—a steward of the College—and is noteworthy for its obscurity:—

"Thome Wythe Zenobie  
Anglorum Ædibus Fide et  
Taciturnitate quas maxime  
Virtute Britanni Religiosis  
Inventores sibi merito assu-  
munt nulli secundo.

Christophorus Fischer  
Prothonotarius posuit  
MDVIII 4 Septembris."

R. H. BUSH.

AGERSON: SERE.—The other day I was talking to an elderly man in Surrey about the age of another man. "He must be getting old," I said. "Yes, sir," said the man; "I should say he's rather agersome." This delightful word was quite new to me, and it is not in Mr. G. Leveson-Gower's E.D.S. *List of Surrey Provincialisms*. On the same day I had speech of a youngish man who was unloading a cart of fir-tree tops for eldin. "They look too green to burn," said I. "But they'll do for winter," he replied; "and I've got a lot o' sere ones for now." Sere is in Mr. Leveson-Gower's *List*, and is common enough in Surrey.

A. J. M.

ENGLISH SONNET ANTHOLOGY.—May I be permitted to initiate a list of books which come under this designation, and so accede to Mr. S. WADINGTON's request to be furnished with the title of any work of the sort (beside those of Dennis and Main) published in recent years? We shall not, I trust, differ on the point whether 1869 be a recent year or not. I take it to be so. Now, I believe the complete list of such works published in the course of this century will be considerable.

All I am able to do is to record the few works of the kind which are in my own library, viz:—  
*The Sonnets of Shakespeare and Milton.* (Moxon.) 1830. Fcap. 8vo.

*The Book of Sonnets.* Edited by A. Montagu Woodford. (Saunders & Otley.) 1841, large 12mo.

*The Book of the Sonnet.* Edited by Leigh Hunt (posthumous). 1869 and 1878. 8vo. *The Book of the Sonnet.* Edited by S. Adams Lee. 1869 and 1878. 8vo. These two appear to have been from the first published together by Roberts, of Boston. I have only the second edition. Leigh Hunt's preliminary essay is very inaccurate in its quotations. In the line:—

"Methought I saw [the grave] where Laura lay,"  
 he or the printer omits the words in brackets, and in the line:—

"Have sight of Proteus rising from the sea,"  
 besides divorcing *have* and *sight* he turns *rising* into the dreadful bathos *coming*.

Then, of course, follow the collections of Dennis, Main, Waddington, and Hall Caine.

C. M. I.

Athenum Club.

**LOCAL WORDS.**—The superintendent of the late census in this town has been requested by the authorities of the Census Office in London to state what is meant by the term *sandgrinder*, which was returned as the "profession or occupation" of several people hereabouts. These people are grinders of sandstone; the coarse powder thus produced being used extensively by cottagers to spread upon their stone floors, in order to keep them cleaner than they would be without such aid.

WM. KARFOOT.

Leigh, Lancashire.

**BOOK-PLATES.**—I have a book with a book-plate finely engraved, measuring 4½ in. by 3½ in., which bears a device and the following name and date: FR. ANDREAS BISCIONVS PREDICATOR GENERALIS ET SOCIVS REVE'MI P. FR'IS NICOLAI RODVLPHY SACRI ET APOSTOLICI PALATY MAGISTRI ORDINIS PRÆDicatorvm. ANNO 1623.

EDMUND WATERTON.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**GORDON OF PARK: COUTTS OF AUCHTERFOUL: DANSON OF DANREITH.**—The names of these Scotch families appear in 1790 on the list of Hungarian nobles. What representatives of these families secured the rights of Hungarian nobility;

what title, if any, did they assume; and have they any descendants?

**COUNT LESLIE.**—Of what parentage was Count Leslie, one of the assassins of Waldstein; and did the former leave any descendants?

E. PRIMROSE.

**LIEUT. WAGHORN.**—Can any reader of "N. & Q." assist me to the parentage of Lieut. Waghorn, who was said to have been the pioneer of what was then called the overland route to India?

T. N.

**FATHER-IN-LAW: SISTER-IN-LAW, &c.**—When did the use of these expressions begin? They must have been in common use before the 1611 translation of the Bible. What is the exact meaning of "in law"? The idiom seems peculiarly English? To what law is reference made?

L. PH.

**YOUNG'S "NIGHT THOUGHTS."**—In an early edition of this book there are some illustrations respecting which I should be glad of information—ed. London, 1760, pp. 326. Mr. Young's name does not appear on the title-page, or in any other part of the book so far as I can see. The book contains a few full-page engravings, of poor execution, by Hulsbergh, Parr, Ryland, and M. Van der Gucht; but the curious thing is a number (about twenty) of circular engravings, of admirable quality both as regards design and execution, which are lightly pasted in, on the inner margins of pages of the text. These engravings are somewhat in the style of "emblems," and appear to illustrate certain lines in the poem: a little × in faded ink stands in front of the line to which the emblem is intended to apply. They are certainly not all engraved by the same hand; but I can detect no engraver's name or mark on any of them. A motto in Latin or Greek surrounds each design, like the legend on a medal. Possibly some former possessor has inserted these circular engravings to beautify the volume. I wish to ask, Are these engravings a part of this edition or not; and if so, is it known who were the artists and engravers? The engravings, including circular motto, are about 3½ inches in diameter; some of them are strongly suggestive of Albert Durer's style.

W. H. PATTERSON.

Belfast.

**THE MAMELUKES IN THE FIFTEENTH AND SIXTEENTH CENTURIES.**—I am desirous of ascertaining what, if any, can be recommended as a good history of the Mamelukes in Egypt during the above period.

EDITOR OF THE "GIORNALE DEGLI ERUDITI E CURIOSI."

Padua.

**CORPORATION CUSTOMS.**—Among the expenses incidental to the bailiff's election at Buckingham,

I find an entry, "May Bushes, 10s. 6d." What were these May bushes? Who were the blue-coat men and green-gown men of Buckingham?

UNKNOWN ACRE.—The Corporation of Newbury receive rent for a plot of ground so called. Why is it so called? G. L. GOMME.

TRAVELLERS IN ITALY IN 1743.—I take the following from the introduction to *A Description of Holland*, &c. (London, 1743):—

"In several cities of Italy at this date Travellers of note are waited upon on the part of the Senate, and have Wine and other Refreshments sent to their lodgings. In the Empire, at the Palatine, and other Courts they are carried to the Cellars to drink at the great Tuns; and at Hamburg, to the publick Vault, to be treated with Old Hock very liberally, in the company of the Magistrate."—Pp. iii-iv.

When did this hospitable habit cease? Surely, if such a reception was accorded to every traveller in 1743, there must be notices similar to the above in many books; but I confess I do not recollect any as I write. WILLIAM GEORGE BLACK.

"BUBBLE AND SQUEAK."—The other night whilst I was reading the first book of Virgil's *Æneid*, I was somewhat surprised to find the following derivation of bubble at p. 401 of Dr. Kennedy's edition of *The Works of Virgil* (Longmans, 1876):—"Bubble (beef, whence the dish called 'bubble and squeak')." Is the doctor right and Peter Pindar wrong when he says,—

"Such is the sound (he similes's not weak)  
Formed by what mortals bubble call and squeak,  
When midst the frying pan in accents savage,  
The beef so surly quarrels with the cabbage";

F. C. BIRKBECK TERRY.

THOMAS EDWARDS, of FILKINS, CO. OXON.—Can you refer me to a pedigree of the above? He was of the Middle Temple, and M.P. for co. Somerset in 1724, and his daughter Mary married Lord Middleton. ADIN WILLIAMS.  
Lechlade, Glos.

DEWHURST FAMILY.—Were the families of Dewhurst of Ashton and Dewhurst of Dewhurst Houses, both of Lancashire, descended from the same stock? Any notes relating to the family prior to the eighteenth century will greatly oblige.  
LAD.

DAMME FAMILY.—On Dec. 20, 1755, were married, at St. George-the-Martyr, Queen Square, London, the Rev. Thos. Maddock, Rector of Liverpool, and Margaret, widow of James Woodcock, of Berkhamstead, Esq., and daughter of—Damme, of West Derby, co. Lancaster. I should be very grateful to any one who could give me the parentage and ancestry of this Margaret Damme. The name is peculiar and uncommon, and the only reference to it that I have met with is in the *Paston Letters*, where the family of Damme is

mentioned as one of respectability in Norfolk in the fifteenth century, and one of them is recommended as a candidate for a Norfolk borough. Margaret Damme is said to have been born at West Derby in June, 1720, but her baptism is not registered in that parish or any neighbouring one. Her first husband, James Woodcock, to whom she was married in 1748, was a Yorkshireman, who had made a large fortune in Jamaica as a merchant. By her first marriage she had a son, James Woodcock, of Berkhamstead, Esq., who married, in 1778, Charlotte Elizabeth, eldest daughter and coheir of Sir Archer Croft, of Croft Castle, Bart., and, taking his wife's name, was ancestor of the present family of Croft, of Greenham, Berks (*vide Burke's Landed Gentry*). I should be glad of any information as to this Yorkshire family of Woodcock. JOHN HAMERTON CRUMP.

Northam, Bideford.

[*Burke's Gen. Armory*, 1878, gives Damme, s.v., as quartered by Fontaine through Walsh.]

A FORERUNNER OF "PUNCH."—In a metropolitan curiosity-shop I lately chanced upon some relics of an old weekly periodical of which I can find no mention. It is entitled *Punch in London*, being a small quarto of eight pages, printed by J. Duncombe, of 19, Little Queen Street, "Price One Penny." The only numbers I have secured are the first and the sixteenth; but they probably furnish a fair criterion of the whole issue of this curious serial, which is illustrated by numerous rude but comic woodcuts from designs by George Cruikshank and other artists. The opening number, which bears date Jan. 14, 1831—thus anticipating *Punch* by nearly a decade—commences with a long but very humorous address of "Punch to his Readers." Who were the leading spirits of this periodical, and how long was it published? H. ECROYD SMITH.

[You should read the article "Punch" in Mr. Davenport Adams's *Dictionary of English Literature*.]

PRESBYTERIAN ORDINATIONS: MARRIAGE LICENCES.—I am anxious to know if any lists have been preserved, and where, of Presbyterian ordinations in England during the Commonwealth; also, who issued marriage licences from 1648 to 1660, when archbishops' registers were in abeyance, and where they can be seen.

NEWTON O. BUDDEN.

LEATHER FOR WALL DECORATION.—Many of the municipal buildings in the Netherlands are hung with embossed Spanish leather, generally painted and gilded. Is there any book, ancient or modern, in English or French, giving a technical account of the process? J. MASKELL.

Emanuel Hospital, Westminster.

HENRY SMITH, THE REGICIDE.—Can you give me information as to the history of the above

subsequent to the Restoration? He was head of an ancient family, formerly called Heriz, of Withcock, co. Worcester, which estate was confiscated at the Restoration. I am told that he sought refuge in France, and that he married a daughter of Charles Holland. I should much like to know what issue he had by this marriage, whether he ever returned to England, and what was the history of his children, if he left any.

JOHN HAMERTON CRUMP.

Northam, Bideford.

CROSSING THE WEDDING-RING. — About September, 1880, I witnessed a wedding in one of the churches at Brighton, and observed the clergyman, when the ring was handed to him, turn towards the altar and make the sign of the cross over the ring. Is this custom often used, and what is its origin?

FREDERICK E. SAWYER.

Brighton.

HERALDRY. — Amongst some family papers I find the following arms blazoned; but the motto is absent both from the one and the other. 1. Gu., on a bend cottised or three roses of the field, seeded of the second, barbed vert. Crest, a demi-eagle with wings displayed or, holding in the beak a rose gu., stalked and leaved vert. 2. Sa., a goat ar., attired or, standing on a child ppr., swaddled gu., and feeding on a tree vert. Crest, on a mount vert a goat lodged ar. against a tree ppr. Can any one tell me to what families they belong and the respective mottoes?

S. H.

32, Ainger Road, N.W.

#### AUTHORS OF QUOTATIONS WANTED:—

"And more riche tabernacles,  
And with pierrée move (! more) pinnacles.  
And more curious portraiture  
And quaint manner of figures  
Of golde work."

These lines are quoted in a paper written by a well-known antiquary, recently deceased, which paper is in my hands to be edited. They are quoted as from Chaucer, but I cannot find them there.

F. J. BECKLEY.

68, Lincoln's Inn Fields, W.C.

#### Replies.

##### THE RUTHVEN PEERAGE.

(6th S. vii. 87, 109, 153.)

Without claiming to be "more learned" than IGNORAMUS "in this especial department," I will at least endeavour to be more accurate. IGNORAMUS says that he had always supposed

"that the creation of Scottish peers in any shape terminated with the Union, and also that a barony by writ of summons was a thing unheard of at any time in Scotland,"

but that he finds

"the reverse of both these propositions set forth by no less an authority than Mr. Joseph Foster, both in the preface to the new edition of his *Peerage* and in the body of that same work."

Now IGNORAMUS ought to be perfectly aware that Mr. Foster sets forth nothing of the kind. No such statements are to be found either in the preface or in the body of the work. Indeed, Mr. Foster's contention is based on the very premises which IGNORAMUS charges him with denying. He holds that Isabella, "Baroness Ruthven," can be proved to have possessed no hereditary right to the title, and to have established her assumption by nothing more than a mere coronation summons issued subsequent to the Union. "That Mr. Foster means," says IGNORAMUS, "that she thereby became a peeress of Scotland is put beyond doubt." Mr. Foster, on the contrary, holds, and is alone in holding, that, as such summons could not create a Scottish peerage dignity, she never really became a peeress of Scotland at all. "We submit," he says of this title, "that it ought to have no place in a *peerage*." IGNORAMUS, however, contends that Mr. Foster's recognition of this writ as a valid creation

"is put beyond doubt by his adding that, in consequence of the English doctrine of the indefeasibility of peerage not obtaining in Scotland, the title did not properly transmit to the descendants of the lady in question, who nevertheless wrongfully assumed it."

Here, again, Mr. Foster says nothing of the kind. It will be seen from his foot-note (for which I am responsible) that the conclusion which he draws is quite different. He inserts it in justification of his suggestion that this peerage may even now be challenged:—

"The English doctrine of the indefeasibility of peerage, and of the blood being indelibly ennobled by sitting in Parliament, does not obtain in Scotland, where the right is always traversible."

There is nothing here, it will be seen, about the title "not properly transmitting." IGNORAMUS, by dexterously substituting this conclusion, tries to insinuate that Mr. Foster takes exception only to the transmission from the first holder to her descendants, and that he consequently recognizes the coronation summons as validly creating a peerage dignity in the person of that first holder. So, too, T. T. thinks it

"well to explain that Mr. Foster's wild theory of a peerage of Scotland, whether for life or 'by courtesy,' or a 'coronation barony,' created by summons to a coronation by George I. or George II., rests on no basis whatever."

Unfortunately for these hasty critics, Mr. Foster has not committed himself to any such "wild theory." He holds that the summons of "Baroness Ruthven" to a coronation *did not create a peerage*, but that it *did* (though erroneously) recognize a title. If (as he holds) the party summoned had

\* The italics are my own.

never succeeded (as she alleged) to the *dignity*, she might nevertheless claim that the double recognition of the *title* by the crown fairly entitled her to hold it "by courtesy" for her life, though it could, of course, entitle her heirs to no such privilege. And this, which is a mere point of etiquette, is all that Mr. Foster is committed to:

"Her title was merely one of courtesy, ceasing at her death, being held by virtue of the coronation summons and not derived from the creation of Charles II."—*Foster's Peerage*, p. 611.

We are all liable to err at times, especially on so intricate a subject as the peerage law of Scotland, but the chances are that Mr. Foster is right, if, in order to prove him wrong, it is necessary to pervert his statements.

I was loth to believe that the Ruthven honours were, and are still, wrongfully assumed till I read T. T.'s defence of their assumption. That defence, as it stands, effectually destroys any lingering belief in their validity:—

"Non tal auxilio nec defensoribus istis  
Tempus eget."

The pedigree need not detain us long. Isabella Ruthven is truly described by IGNORAMUS as "the lady who is generally supposed to have succeeded David, second Lord Ruthven, in his title." Wood's *Douglas* speaks of her as,—

"Isabel, Baroness Ruthven, who succeeded her uncle David, the second lord, and had summons as a baroness to the coronations of George I. and also of George II."

Burke's *Peerage* (1883) asserts that,—

"David, second baron, died without issue in 1701, when the barony devolved upon his niece, the Hon. (sic) Isabella Ruthven, as first baroness."

and we must remember that "in matters concerning Scotland," Lyon King of Arms "never fails" Sir Bernard. Yet T. T. now comes forward with the startling revelation that the "Baroness Ruthven," who assumed the honours in 1701 and for twenty-eight years thereafter, was not Isabella at all, but an aunt of hers, whose very existence is omitted in the accepted version of the descent. It is to be hoped that so severe a critic as T. T. is himself strictly accurate; but is he certain that Jeann Ruthven outlived Sir W. Cunningham and was the "Baroness" summoned in 1727? It is difficult to see why Sir William should have taken the name of Ruthven if he never lived to profit by the tail, for T. T.'s notion that he took it "as *senior coheir* to the representation" is not only inept, but betrays ignorance of the fact that in Scotland the whole and sole representation was vested in the heir of line. It would, at any rate, have been more fair if T. T. had admitted that Mr. Foster here has but retained one of the errors in Wood's *Douglas* (which T. T. represents as "correct"), of which, he frankly confesses in his preface, "some doubtless still remain." But surely it is a striking proof of the chaotic condition of this title that this

wholly (or, it may be, partly) fabulous succession, at the very crisis of the descent, should have been so generally and so long accepted.

And now, as to the limitation. As the patent is alleged to have been "unfortunately" burnt, the terms of the limitation are unknown. It is somewhat curious that if, as T. T. assumes, "the limitation was wider than to heirs male of the body," no steps were taken to set them on record during the century that the instrument of creation was in existence. The result of this suppression, I need hardly add (though the fact seems unknown to T. T.), is that the law presumes a limitation to heirs male of the body. That presumption, as Lord Mansfield expresses it, is "always open to be contradicted by the heir female upon evidence shown to the contrary." But the evidence in this case, instead of supporting, actually rebuts the assumption made in Wood's *Douglas*, and (apparently) in Burke's *Peerage*, and (alternatively) by T. T., that the honours were limited to heirs of line. For, as Mr. Foster justly observes,—

"The fact that Sir W. Cunningham, who died 1722, did not take the honours is entirely destructive of this unwarrantable assumption."

As, however, the limitation to heirs of line was (as may be seen from T. T.'s paper) the most comfortable hypothesis on which Isabella and her heirs could found, we need not wonder that significant efforts have been made to keep this clenching evidence out of sight. In an old Burke's *Peerage* (1829) which I have by me, Lady Cunningham is said to have "died without issue," while even in the current edition all mention of her issue is suppressed.

As against this definite evidence we have only the suggestions in Wood's *Douglas* that,—

"It is understood that the honours were to the heirs general of the patentee's body, as the title was kept on the Union Roll" (ii. 464). "supposed to be to heirs general, as an heir general" succeeded in 1701" (ii. 686).

T. T., similarly, founds on the Union roll,—

"That the limitation was wider than to heirs male of the body, and included heirs general, or gave a power of nomination, *there can be no doubt*, because the male line had failed, and a female, who was not the heir of line, was in possession in 1707, when the title was placed on the Union roll."

Of the two alternative limitations here suggested (of which more hereafter), it is obvious that the one to "heirs general" could not include "a female who was not the heir of line," and that either the hypothesis irritates her possession, or her possession irritates the hypothesis. But, that the evidence here founded upon is inept, nor may relevantly be adduced, can duly be instructed. For the barony of Newark, which had been created

\* We have seen that, whoever succeeded in 1701, it was certainly not an (he should have said *the*) heir general.

about the same time, was kept in the same way on the Union roll, though it had in truth become extinct in 1694, on the failure of the male line, as was at once decided, when the question was raised in 1793.

Let me repeat that there are two separate and irreconcilable hypotheses, each of which is in turn upheld by T. T., according as he is treating of the (alleged) institute (Jean), or of Isabel and her heirs of line. Either the honours were limited to heirs general, which we see they cannot have been, or there was a clause in the instrument of creation constituting a faculty of nomination, in which case (even reserving a point) the successive "lords" must have taken *exclusively* as "ares of tailzie" under a nomination *per expressum* to the honours. On this latter hypothesis their case is on all fours with that of the Earls of Errol. Now we know that on Lord Errol's title being challenged (on petition) in 1796, the Lords refused to confirm it to him till he had produced the original nomination (for a while missing), under which alone he took. Here, then, we have an ominous precedent for the Ruthven peerage, if, as would now seem, there is not an admicible or phantom of evidence for the existence of any such nomination, or even of a clause in the patent (or of any regrant upon resignation) warranting the same!

The truth is that this alleged nomination is a mere desperate *deus ex*, introduced to account for what T. T. terms "this abnormal succession." Thus, in Burke's *Peerage* for 1883 ("Ruthven") we still find under "Creation" the old heirs of line hypothesis:—

"Creation 1651. The patent containing the precise specification of the honours of the house of Ruthven was unfortunately consumed.....but it is understood and so acted upon that the reversion [*sic*] was to the heirs male and female [*sic*] of the patentee's body."

"Understood and so acted upon" by whom? By Jean, the "baroness," and her successors! But what does Ulster mean by "the reversion"? The "limitation," the "destination," nay, even the "remainder" would be intelligible. But surely such a term as "the reversion" is unknown to the peerage student. Again, a limitation "to the heirs male and female of the patentee's body" is so loosely worded as to be quite unintelligible. It must be supposed that heirs general (or "of line") is meant, and not heirs male of the body. If so, it should, at least, have been clearly stated. Yet in the *text* we find the *other* hypothesis. The first lord is there said to have had—

"1. David, his heir.

1. Anne—Sir W. Cunningham.

2. Elizabeth m. Sir Francis Ruthven Knt., and had issue,—

1. Isabella, who s. by a disposition [*sic*] of David, 2nd Lord, or [*sic*] his estates, and became Baroness Ruthven."

What can Ulster denote by such a term as

"disposition"? Is he ignorant that, abstracting from a competent express resignation of the honours, followed by a regrant from the crown, they could not be diverted from the original channel? We are left entirely in doubt as to whether this suggested "disposition" implies all this, or whether it assumes an uninstructed power of nomination, or a mere "designation" (as in the Sinclair case), or a resignation and regrant of the estates alone, not affecting the honours. This ignorance of Scottish practice and the use of these unfortunate terms is rendered incomprehensible when we are told by Ulster that—

"In matters concerning Scotland, Lyon King-of-Arms, whose knowledge of Scottish Peerage Law and Peerage incidents is unsurpassed, never fails me. My warmest thanks are also due to Mr. R. R. Stodart of the Lyon Office."—Preface to Burke's *Peerage* (1883).

I cannot believe that either of these gentlemen, whose reputation in these matters stands deservedly so high, can be responsible for the above unscholarly statements. And yet the contents of Sir Bernard's work would seem to have the sanction of Lyon King-of-Arms, for he has recently committed himself to the statement that it is "the best work of its kind" (*Genealogist*, October, 1882). But perhaps "some of your readers more learned in this especial department than myself" may be able to solve the problem. Meanwhile, we must believe that if these gentlemen had revised "the matters concerning Scotland" contained in this *Peerage*, "that book" (if I may venture to quote the words applied by Lyon to Mr. Foster's *Peerage*) "would have had a chance of being greatly better and more trustworthy than it is" (*ib.*).

To return to the "disposition." T. T. asserts that Sir W. Cunningham "was excluded from succession to the peerage by the second lord" and he prepares us for his discovery by reminding us that

"It is well known that.....peers of Scotland sometimes had power given them in their patents to nominate heirs to succeed to their titles along with their estates." T. T. also alludes to resignations, but these are beside the point, as he does not even suggest one in the Ruthven case.

In support of this assertion he refers us to "the Rutherford Peerage." This he doubtless thinks is a potent precedent, from the notoriously and exceptionally ample terms of the clause warranting the nomination. Let us apply it, then, to the Ruthven peerage. (1.) In the Rutherford case the faculty is duly instructed; in the Ruthven case it is a mere guess. (2.) In the former case it was exercised by the patentee (to whom it *was* granted); in the latter, it would have been exercised by the patentee's *son* (to whom, even on T. T.'s hypothesis, it would not have been granted). (3.) In the former case there *was* a nomination to the honours; in the latter there *was* none. (4.) Even

supposing that the evidence in the latter case were equi-ponderant with that in the former (which we see it is not), yet the Rutherford nomination, as Riddell has most judiciously observed,—

“cannot.....as nevertheless has strangely happened be quoted or referred to as a proper rule or illustration in the matter of peerage conveyancing, especially in limitations. It can never there be a fit subject of technical or fair precedent; nay, to appeal to it in a case for support, with this view, would betray a confession of the weakness, indeed desperate character of the latter.”

And if this be true of such a case as Rutherford, where there is at least an express (if inexact) nomination to the honours, what shall we say of such a document as this pretended Ruthven nomination, where there is the most scrupulous abstention from any terms which could possibly comprise the honours? Yet T. T. innocently observes:—

“We do not know the exact tenor of the Ruthven patent, but it evidently (!) contained some such clause.”

And in proof of this assertion he puts in evidence a settlement of the *estates* in 1674, which, as the veriest tyro will at once perceive, could not, and did not even purport to, convey the honours! When T. T. has read a little peerage law, he will perceive that he could not have adduced a more fatally blinding document. If, as he contends, it was in virtue of this entail that Jean assumed the honours at her brother's death, then, from his own evidence, it is clear that she assumed them wrongfully.

We know that, even in such cases as the Ross charter of 1686 and the Bargeny settlement of 1688, the insertion of the “*title and honour*” in a collateral clause were inept as regarded the dignity (though the Bargeny, like the Ruthven, limitation was not on record). But even they are not found in the Ruthven entail, where the assumption of the “*arms and surname*” is the only condition to be implemented under the substitutions. And yet, according to T. T.,

“The title was evidently (!) destined to pass along with the estates, and did so; Jean, as Lady Ruthven, was served heir of entail and provision of her brother.”

Alas! T. T. is evidently unaware of the charter to the spurious “Viscountess of Oxenford” on her similar assumption a few years later, or, to take but one instance, of George Durie of Grange, a wrongful claimant of the Rutherford honours, having been served (1733) as “*George, Lord Rutherford*,” heir “*of line, entail, and of provision*” to the Earl of Teviot (Lord Rutherford).

It may be urged, however, that “Lady Ruthven” could not have openly assumed the title in the teeth of a patent precluding her succession. Alas! such cases were by no means uncommon in Scotland—witness again Newark. Though that barony (of about the same date as Ruthven) was limited by the patent to heirs male of the body, it

was assumed by a daughter of the second lord on his death, and borne by her and her heirs for a century on the strength of a purely fictitious resignation and regnant of the honours! Nor would there seem to be any reason why it might not have survived like Ruthven, had not the right to vote been challenged at a pinch, and thereafter disallowed.

But at least, it will be said, no pseudo-“baroness” could have been summoned as a peeress to a coronation. Even in this, however, I can adduce a case which quadrates precisely with that of Ruthven. Lord Oxenford—a title created about the same time as Newark and Ruthven—was anxious, having no male issue, to divert the succession in favour of his daughter. He did not, however, obtain the necessary regnant upon resignation, notwithstanding which his daughter assumed the title at his death (1703), and was succeeded, like “Lady Ruthven,” in her titular dignity by her son and heir. In this case the existence of a rival claimant in the person of an heir male brought matters sooner to an issue (1733), and the titular “Viscount,” though, of course, cast, fought hard on the plea of “possession,” specially, but in vain, founding on a *coronation writ*,—

“summons to be present at the coronation of his present Majesty, which is superceded by his Majesty, and signed by the Earl of Sussex, depute Earl Marshal of England.”

This, I submit, is conclusive.

Lastly, as to my contention that the alleged right to this barony is even now traversable. It is notorious, as in the case of Willoughby of Parham, that the contrary doctrine rules with us, but that in Scotland no right could be derived from a wrongful sitting in Parliament that could enure in favour of the “peer's” heirs or ennoble their blood. And even more forcibly would this rule apply when there had not been an actual sitting in Parliament, but only an assumption of peerage. Thus, in the striking case of Lindores, the right of the heirs male collateral was disallowed in 1793, though they had borne the title and even voted at the elections since 1736. Thus these assumers of the Lindores honours were recording their votes “without protest or question” during the very period when, as T. T. triumphantly reminds us,—

“James, then Lord Ruthven, voted at nearly all the elections of representative peers after his succession in 1732 till his death in 1783.”

This would obviously bear directly upon Ruthven, whenever that title may be challenged.

I trust I have now set this case in a very different light to that deducible from the impetuous crudities of IGNORAMUS and T. T. Mr. Foster's Pyrrhonism in this matter is deserving not of abuse but of all praise, for he has brought to light a state of things which has hitherto been unus-



pected, and which—so long as we are not vouchsafed the evidences which can alone justify the assumption of the honours and sublimiate this dignity from its parous state—is surely little less than a discredit to the whole Scottish peerage. T. T. has rashly said of him, that—

“Had he possessed a slight acquaintance with Scottish Peerage law.....he would hardly have blundered so glaringly.”

The readers of “N. & Q.” will perhaps agree with me that T. T. should himself acquire, before again rushing into print, at least an elementary knowledge of the peerage law of Scotland.

J. H. ROUND.

Brighton.

THE CROSS KEYS (6th S. vii. 67).—I am unable to say which of the Popes first made special use of the keys as a badge or cognizance. When the power of the keys came to be exclusively arrogated by the chair of St. Peter, the symbol of two (or even three) keys, which had always belonged to the see of Rome, would obtain a special significance. It must certainly have been placed on the Papal banner as soon as such a thing ever appeared in the field, which would probably be soon after the Countess Matilda's bequest to the Holy See. In Ciaconius (*Vita et Res Gestæ Pontificum*, Rome, 1601 and 1677, A.D. 432, Vita Sexti III.) the first representation occurs of a coat of arms, or shield with emblems, as belonging to the see (I enclose a hasty sketch; the bearings are simply the decussated monogram and the symbolic letters A ω). Ciaconius refers (at p. 82, ed. 1677) to Turrigius (Torrighio), *Sacre Grotte Vaticane*, Rome, 1635, p. 605, for a curious bronze seal, dated about A.D. 400, on which St. Peter is represented in a boat, with one oar and a mast on which hang the two keys. Motto around in uncials: “S. Domini Stephani de Paccaronibus Prioris St. Petri.” This is not far from A.D. 432, and may point to a first assumption of a cognizance by the see or by Roman ecclesiastics during the gradual recovery of the Christian or spiritual power of Rome after Alaric in 410. I think the mosaics in Sta. Maria Maggiore were begun about the former date. R. ST. JOHN TYRWHITT.

Oxford.

Moroni, in his *Diet. of Eccl. Matters*, without fixing precisely the date of the earliest use, mentions several instances of their early use. Thus he points out that the statues of Boniface VIII. (1294) and Benedict XII. (1334), in the crypt of St. Peter's, carry “le due chiavi papali nella mano sinistra”; that Innocent III. sent to “Calogiovanni re dei Bulgari il vessillo di S. Pietro,” emblazoned with the cross and keys; and that a similar standard was in the hand of a figure in the mosaics of the apse of the old St. Peter's. Clement VI., 1348, put up the cross keys at Avignon. The Legate Alborno, 1357, had

them put up in most of the communes of the Papal States, by permission of the reigning Pontiff. In a ceremonial compiled about 1191 the Pope, on taking possession of St. John Lateran, is presented with the keys of the basilica and palace, “quia specialiter Petro.....data est potestas claudendi et aperiendi.....et per ipsum omnibus R. Pontificibus,” &c. And this rite was in use at least as early as Paschal II. R. H. BASK.

DOUBLE CHRISTIAN NAMES (6th S. vii. 119).—In Mr. Chester Waters's interesting little book on parish registers it is stated (p. 40) that the custom of giving more than one Christian name is of Italian origin, and no instance earlier than the end of the thirteenth century is cited. I have come across an instance which may show that the custom was both more ancient and more general. It is the case of “Karolus Constantinus princeps civitatis Viennæ” (in Gaul), son of the blind Emperor Lewis III. of Provence, and grandson of Boso, King of Provence (fl. 904–65). This double name is expressly given to him by Flodoard (*sub ann.* 931, 951) and his copyist Richer (*sub ann.* 951), but M. Gignès la Sarra, who has written a monograph on this unhappy prince (*Archiv für schweizerische Geschichte*, viii. 77–116, Zürich, 1851), points out that it is not attributed to him in any known charter. He quotes (p. 90) two charters of 943 in which Conrad the Peaceful, King of Arles, calls Charles Constantine “consanguineus noster,” and I fancy it is not impossible that the occurrence of a double Christian name at so early a date may be explained by supposing a confusion by a scribe between “Constantinus” and “consanguineus.” W. A. B. COOLIDGE.

Magdalen College, Oxford.

An early instance is supplied by the St. John's (Cambridge) admission registers. We find at p. 90, l. 25, anno 1648, the name of “George Gilbert Pierce.” This is the only instance down to July 1665.

P. J. F. GANTILLON.

TENNIS (6th S. iii. 495; iv. 90, 214; v. 56, 73; vi. 373, 410, 430, 470, 519, 543; vii. 15, 73, 134).—At the last reference this discussion is brought to a point at which it can hardly be allowed to drop, because we are at last brought to the true issue. J. D. tells us that in O.F. the forms *tenis*, *tençe*, &c., are found all with the same meaning. But that is just it. What is meant by “found”? Will J. D. give us any quotation for *tenis*? Will he say in what glossary he discovered it? I do not care nearly so much about the Languedoc form *tenso*, for which a quotation is given; but I thirst for some proof of the existence of the “found” form *tenis*. Alas! only a few lines further we are told that *tenis* is not found, and that it is only “suggested” by “the form[s] *tenis* or *tençe*,” which are not at all suggestive of it.

Observe how *tens* is here inserted for the first time, as a bridge to lead us from *tense* to *tenis*. All this is trifling with your readers; for the Latin form which would produce the imagined *tenis* is different from that which would produce *tenise*. The only forms really "known" are *tenise* (English) and *tenise* (French). The suffixes would be quite different. *Tense* could be formed from a Latin stem *tens-* or *tent-*; but *tenise* only from a stem *ten-*. I object to equating *tenise* to *tenis*, and still more to equating *tenis* to *tenis*.

WALTER W. SKEAT.

Cambridge.

"WE ARE SEVEN" (6th S. vi. 469).—There is ample authority to justify the reading of the first line, "A simple child, dear brother *Jem*," viz., that of the poet himself in the first, second, and third editions of the *Lyrical Ballads*, published in the years 1798, 1800, and 1802. In the edition of 1815, *Poems by William Wordsworth, including Lyrical Ballads and the Miscellaneous Pieces of the Author*, 2 vols. 8vo., the first line of *We are Seven* is printed thus, "—A simple child," and has continued to be so printed in subsequent editions. The only other alteration that I have noticed is in stanza vii. l. 3, where *ye* has been substituted for *you* in the phrase, "Yet *ye* are seven." Whether the earlier or the later reading of a line should be adopted by an editor is a large question, upon which I am not about to enter. In this instance both readings have the sanction of the poet. The Rev. Henry Twells will be quite able to vindicate his choice, and Mr. WHISTON will, I trust, be ready to acquiesce in the selection of the earlier reading when he sees upon what authority it is based.

W. E. BUCKLEY.

In the centenary edition of Wordsworth's *Poetical Works* will be found, in the poet's own words, the explanation of Mr. WHISTON's difficulty (vol. i. p. 182):—

"My friends will not deem it too trifling to relate that while walking to and fro I composed the last stanza first, having begun with the last line. When it was all but finished, I came in and recited it to Mr. Coleridge and my sister, and said, 'A prefatory stanza must be added, and I should sit down to our little tea-meal with greater pleasure if my task were finished.' I mentioned in substance what I wished to be expressed, and Coleridge immediately threw off the stanza thus:—

'A little child, dear brother *Jem*.'

I objected to the rhyme 'dear brother *Jem*' as being ludicrous, but we all enjoyed the joke of hitching in our friend James T.'s name, who was familiarly called *Jem*."

G. F. R. B.

ESCHATOLOGY (6th S. vi. 470).—I have the following books and pamphlets on the subject of *Eternal Hope*, besides Dr. Pusey's and Canon Farrar's:—

The Two Paths; or, Canon Farrar's *Eternal Hope* Briefly Examined. By the Rev. J. Bennett, M.A., In-

cumbent of Park Chapel, Chelsea. John F. Shaw & Co., 48, Paternoster Row, E.C. 123 pp.

The Unsafe Anchor; or, *Eternal Hope* a False Hope. Being Strictures on Canon Farrar's Westminster Abbey Sermons. By C. F. Child, M.A., Rector of Holbrook, Suffolk. William Hunt & Co., 12, Paternoster Row, E.C. 1878. 133 pp.

Hell and its Torments, as described by Eye-witnesses and Others, With Remarks by T. R. Geo. John Stevenson, 54, Paternoster Row. 1870. (9d.) 67 pp.

Brief Scriptural Evidence of the Doctrine of Eternal Punishment for Plain People. G. Morish, 24, Warwick Lane, Paternoster Row, E.C. (1d.) 16 pp.

On the Use of *aiōn* and *aiōnios* for "Eternity" and "Eternal." Being a Letter to the Editor of *The Bible Treasury*. By J. N. Darby. W. H. Broom, 25, Paternoster Square. 1878. 13 pp.

There is also a book I read some years since by a Rev. Mr. Minton on conditional immortality. Mr. Jukes and Mr. Cox take the same view. There is another slightly divergent branch of eschatology on which information would be interesting—the present and future state of the dead, with visionary descriptions of the future life. Among books on this subject I may mention:—

The Day after Death. By Louis Figuier.

Post Mortem. William Blackwood & Sons. 1881. 147 pp.

A Little Pilgrim in the Unseen. Macmillan & Co. 1882. 147 pp.

Canon Luckock's *After Death* (Rivingtons, 1881, 271 pp.) can hardly be cited in either of these categories, though it is certainly eschatological; it is "an examination of the testimony of primitive times respecting the state of the faithful dead and their relationship to the living."

HASTINGS C. DENT.

The fullest information on the subject generally will be found in the very copious bibliography on this and kindred points appended to "*The Destiny of the Soul: a Critical History of the Doctrine of a Future Life*." By W. R. Alger. With a Complete Bibliography of the Subject (497 Books) by Ezra Abbot, Librarian of Harvard College. New York, 1878, octavo." Copies may be had of Mr. Quaritch in Piccadilly. For reviews since the publication of Dr. Farrar's book search must be made personally in the volumes of the leading reviews and magazines, while a bookseller is the most likely source for information as to pamphlets. No list has yet been published, so far as I am aware.

W. E. BUCKLEY.

Many references to articles concerning this subject will be found in Mr. W. F. Poole's wonderful volume, *An Index to Periodical Literature*, 1883, under the headings "Annihilation," "Eschatology," "Eternal Punishment," "Future Punishment," "Future State," "Hades," "Hell," "Immortality," "Intermediate State," "Resurrection," and "Retribution."

J. R. THORNE.

THE "NINE WORTHIES" (6th S. vi. 429).—The statues may either represent nine eminent citizens

of London, or those referred to in Dryden's distich (*The Flower and the Leaf*), or William III.'s privy councillors:—

Sir William Walworth, who stabbed Wat Tyler, the rebel, 1374-1380.

Sir Henry Pritchard, who in 1356 feasted Edward III., with 5,000 followers; Edward, the Black Prince; John, King of Austria; the King of Cyprus; and David, King of Scotland.

Sir William Sevenoke, who fought with the Dauphin of France, built twenty almshouses and a free school (1418).

Sir Thomas White, who in 1553 kept the citizens loyal to Queen Mary during Wyatt's rebellion.

Sir John Bonham, appointed commander of the army raised to oppose the progress of the great Soliman.

Christopher Croker, famous at the siege of Bordeaux, and companion of the Black Prince when he helped Don Pedro to the throne of Castile.

Sir John Hawkwood, one of the Black Prince's knights, and immortalized in Italian history as "Giovanni Acuti, Cavaliero."

Sir Hugh Caverley, famous for ridding Poland of a monstrous wild boar.

Sir Henry Maleverer, generally called "Henry of Cornhill," who lived in the reign of Henry IV. He was a Crusader, and became the guardian of "Jacob's Well."

Dryden's nine worthies are: Joshua, David, and Judas Maccabæus; Hector, Alexander, and Julius Cæsar; Arthur, Charlemagne, and Godfrey of Bonillon.

The privy councillors of the king were: (Whigs) Devonshire, Dorset, Monmouth, and Edward Russell; (Tories) Caermarthen, Pembroke, Nottingham, Marlborough, and Lowther.—*Dr. Brewer's Dict. of Phrase and Fable*, pp. 618, 967.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

In a note to Bliss's edition of Bp. Earle's *Microcosmography* the following title-page is given:—

"The History of the Nine Worthies of the World; three whereof were Gentiles: 1. Hector, son of Priamus, King of Troy. 2. Alexander the Great, King of Macedon, and conqueror of the world. 3. Julius Cæsar, first emperor of Rome. Three Jews: 4. Joshua, captain-general and leader of Israel into Canaan. 5. David, King of Israel. 6. Judas Maccabæus, a valiant Jewish commander against the tyranny of Antiochus. Three Christians: 7. Arthur, King of Britain, who courageously defended his country against the Saxons. 8. Charles the Great, King of France and Emperor of Germany. 9. Godfrey of Bullen, King of Jerusalem. Being an account of their glorious lives, worthy actions, renowned victories, and deaths." 12mo. No date.

G. P. will find the nine worthies in Shakespere's *Love's Labour's Lost*. F. B. B.

They are given as follows in Gerard Legh's *Accedens of Armory*, 1662 (fol. 38): "Duke

Joshua, Hector, David, Alexander, Judas Maccabæus, Julius Cæsar, King Arthur, Charlemagne, Guy, Earl of Warwick." R. D. W.

On this subject see an article entitled "The Arms of the Nine Worthies, and the Tomb of Robert, Duke of Normandy," in the *Herald and Genealogist*, vol. i. p. 175. J. H. CLARE.

FAMILIES OF NICHOLL AND ROUS (6th S. vii. 89).—If P. H. L. will write to me, I can supply him with the information he seeks, being descended from the same ancestor of Rous as Philippa, the daughter of Sir Anthony Rous.

H. T. ELLACOMBE, M.A.

Clyst St. George, Topham.

YARDLEY and YEARDLEY FAMILIES (6th S. v. 27, 172, 377, 458; vi. 489).—It seems to me that all our evidence is in favour of the identity of these names. No arms are recorded by Sir Bernard Burke under Yeardeley, but several coats are given under Yardley and Yeardeley in his *General Armory*, 1878. In the Extracts from the Churchwardens' Accounts of the parish of Badsey, Worcestershire, for the sixteenth and seventeenth centuries, contributed to No. 1 of the *Midland Antiquary* by Rev. T. P. Wadley, I find the two forms used, as far as I can see, indifferently. Thus we have Jone or Jho' Yeardeley, 1533, 1536, and 1544; Yelya' (Gillian? suggests Mr. Wadley) Yardley, 1538; while in 1567 we read of Rychard Yerdley as churchwarden. It seems extremely improbable that there should be two distinct families of Yardley and Yerdley living contemporaneously in the same parish, especially when the very unsettled orthography of the day is taken into consideration. Indeed, the Badsey accounts exhibit the wildest varieties of spelling in the names of constantly recurring individuals whose identity cannot be doubted. Concerning the Governor of Virginia and some contemporary members of his family, particulars will be found in the *Calendar of State Papers: Colonial*, 1574-1660. Sir George Yeardeley, the husband of the fair lady from "beautiful English Sussex," pictured in the Christmas number of *Our Continent* for 1882, is recorded as chosen to be Governor of Virginia 1618, *op. cit.* 19; knighted and goes to Virginia, 20; arrives, April, 1619, 40, 68; occurs as Governor, 1619, and again, 1626-7, at various places, 9-287; chosen to present grievances from Virginia, 74; besides numerous letters and petitions signed by Sir George both as Governor and Councillor. The death of Sir George Yeardeley is certified (*op. cit.* 86) in a letter of Governor Francis West, Dec. 20, 1627. His estate and his brother Ralph Yeardeley, apothecary, will be found recorded *ibid.* 98, 107. Another of the name, Argol Yeardeley, Councillor of Virginia, is mentioned *ibid.* 340. His Christian name would seem to

have been derived from the family of a Capt. Samuel Argoll, also of Virginia, occurring in the same Calendar. I am uncertain whether to attribute to the Yeardeleys a singular form which I find in the registers of Aston-juxta-Birmingham (*Midland Antiquary*, No. 1), where there is the entry of the marriage in 1607 of Thomas Wyerdley and Dorothy Was. . . ll. In *Misc. Gen. et Her.*, new series, vol. iii. p. 453, Raphael Yeardeley, gent., is named as one of the trustees to the marriage settlements of Barnaby Ensor, of Wilne-cote, and Agnes Alport, of Hatherton, Jan. 14, 1578-9. In the *Genealogist*, vol. ii. p. 215, Johannes Yerdell occurs in a note to the Visitations of Northumberland, 1615, as granting lands in London to Robert de Grey, A.D. 1339. This may have been a mediæval Yeardeley or Yeardeley.

C. H. E. CARMICHAEL.

New University Club, S.W.

A few particulars concerning Yeardeley, one of the founders of Virginia, will be found in Hotten's *Original Lists of Persons of Quality*, &c. (1874).

HIRONDELLE.

See Ollier's *History of the United States*, vol. i.; and Anderson's *Colonial Church*, vol. i.

EDWARD H. MARSHALL, M.A.

Hastings.

In *Original Lists of Emigrants who went to America*, 1600-1700, appear the names of Sir George Yeardeley and his family, as follows:—

"Living at James Cittye.—S<sup>r</sup> George Yeardeley, knight; Temperance, Lady Yeardeley; Argall Yardeley; Frances Yeardeley; Elizabeth Yeardeley. These are from *Lists of the Living and Dead in Virginia*, Feb. 16, 1623."

STRIX.

NUMISMATIC (6th S. vi. 449).—I find the token described thus in Conder's *Arrangement of Provincial Tokens*, 1798, p. 143: "O. Remains of an ancient fortress, Bungay halfpenny. Ex. 'Bigods Castle.' R. A figure of Justice, standing for change, not fraud. Ex. '1794.'" It may help your correspondent to further information to know that most of these Bungay tokens were payable "by Samuel Prentice."

W. D. PARISH.

CHRISTOPHER MOOR (6th S. vi. 450).—With regard to the latter part of Mr. Moor's query, the arms he mentions are nearly the same as those borne by three families of the same name, with a difference. Moore, of Stockwell, Arg., a chevron between three moorcocks sable, combs, wattles, and legs gules. The Moores of Frampton Hall, co. Lincoln, descend from the previous family, and bear quarterly, 1, Arg., a chevron engrailed sa., between three moorcocks ppr.; 2, Arg., on a chevron sa., between three unicorns' heads erased sa., as many besants; 3, Az., a chevron between three demi-griffins or; 4, Sa., on a fess cotised or, between three coneyes courant arg.,

as many escallops of the field. Moore, of Moore Hall, co. Mayo, Or., on a chevron engrailed, between three moorcocks sa.

All these families claim to be descended from the Moores of Barnborough (the family of Sir Thomas More, the chancellor), but none mention the name of Christopher in their various lineages. Christopher was the name of Sir Thomas More's cousin, Sir Christopher More, of Loseby, who died 1549; he was Sheriff of Surrey 24 and 31 Henry VIII., and King's Remembrancer of the Exchequer, but his arms were Azure, on a cross argent, five martlets sable.

STRIX.

THOMAS GREY, MARQUESS OF DORSET (6th S. vi. 516).—The statement in Burke that in 1512 the Marquess of Dorset went as Commander-in-Chief to Spain, "accompanied by his brothers, Lord Thomas Howard, and the Lords Brooke, Willoughby, and Ferrers," does not mean that any one of the four noblemen mentioned was related to the marquess, but only that his three brothers went with him, and also Lord T. Howard and the lords above mentioned. W. L. will find in Stow's *Annals* a list of the chief nobles who accompanied the marquess, including "the Lord Howard, son and heir to the earle of Surrey, the L. Brooke, the L. Willoughby, the L. Ferrers, the L. John, the L. Anthony, the L. Leonard Grey, all three brethren to the marques, Sir Griffith ap Rice, Sir Maurice Barkley," and many others.

EDWARD SOLLY.

I have not the edition of 1831 of Burke's *Extinct and Dormant Peerage* before me, but the paragraph in the edition of 1866 runs as follows: "In the expedition were also his lordship's brothers, Lord Thomas Howard, son and heir of the Earl of Surrey, and the Lords Brooke, Willoughby, and Ferrers." If the text of the edition of 1831 is the same as that which I have just quoted, the mistake is one of W. L.'s own making, and not Sir Bernard Burke's. Of course, none of these noble lords, who are here mentioned by their names, was brother of Thomas Grey, Marquess of Dorset. Sir B. Burke only states that they accompanied the marquess and his brothers in the expedition to Spain.

G. F. R. B.

THE DRUIDS (6th S. vi. 428).—Some writers of authority are Prof. G. Rawlinson in *The Origin of Nations*, R.T.S., 1877, pp. 135, 139, 142; and Prof. J. Rhys in *Celtic Britain*, S.P.C.K., 1882, pp. viii, 67, *seqq.*, on "Aryan Polytheism of the Celts: Druidism derived from the Aborigines." See also, among earlier writers, Polydore Vergil, lib. i.

ED. MARSHALL.

VULGAR ERRORS (6th S. vi. 449).—There are many nouns plural in form which usage permits to be united with a verb in the singular, e.g., news,

ethics, mathematics, numismatics, &c.; others which may, with equal propriety, be used with a verb either singular or plural, e.g., politics, tactics, &c.; but the two words noted by Miss BUSK—remains and vespers—should, I think, always be united with a verb in the plural.

FREDERICK DAVIS.

Palace Chambers, St. Stephen's, S.W.

The words mentioned are not singular, but plural, as in Latin, "Ad reliquias vite lacerandas et distrabendas" (Cic. Quint., 15 fin.); "Vesperæ (sc. horæ) de Dominica fiant" (Breviary rubrics, *passim*); "Si vero in aliqua Dominica.....tam in primis quam in secundis vespere et matutinis" (*ibid.*). So in French, "Aux 1<sup>res</sup> Vêpres" (Paroissien, *passim*).

J. T. F.

Bp. Hatfield's Hall, Durham.

"Remains" seems to me a genuine plural. Johnson gives an instance of "a remain," but adds, it is commonly used in the plural. It is the exact equivalent of *reliquiæ* in Latin, "Reliquias Danaum atque immitis Achillis." Again, "vespers" and "matins" mean the evening and morning prayers; in French, *vêpres* and *matines*.

J. CARRICK MOORE.

"I HAVE SAVED THE BIRD IN MY BOSOM" (6th S. vi. 449).—It was Sir Ralph Percy, Knt., fourth son of Henry, second Earl of Northumberland, who, fighting on the Lancastrian side, at the battle of Hedgely Moor, in Northumberland, uttered this sentence, when dying, in allusion to his promise and oath to King Henry VI., which he had faithfully kept.

E. H. A.

SIR ABRAHAM HUME, BART. (6th S. vi. 469).—A pedigree of Hume, of Wormleybury, is given in Burke's *Extinct Baronetage*, p. 2 of the Supplement. A son of the first baronet took the name of Evelyn.

SIGMA.

EARLY PARISH REGISTERS ON PAPER (6th S. vi. 467).—The mandate for keeping registers in parishes was first issued in 1538, and again in 1558, 1597, and 1603. It was only in the mandates of 1597 and 1603 that parchment was particularly ordered to be used; before then they were "mostly of paper." A notice of this is in Burn's *Parish Registers*, in a note by Thomas Packstone, Vicar of Weston, near Bath, in 1603, as follows:—

"In the first years of King James (1603) it was ordered by a Canon of the Church that all Registers of Churches should be written over again in parchment, whereas before most were written on paper, and so they should continue for ever: whereupon Mr. Doc<sup>t</sup> Powell, the Archdeacon of Bath, commanded me to write this Register Booke againe, as now it is, out of the olde Register, truly and word for word, without any addition, as far as it did reach to. The olde Register to this day I keepe, and meane to leave it to posteritie."

Probably most register books once copied were destroyed, few being as careful of them as Mr.

Packstone. This would account for their scarcity at present. Very likely economical motives, as Mr. WHITE suggests, may have had some weight in the choice of material. In the parish accounts of St. Margaret's, Westminster, in 1538, the sum of twopenne was paid for a new register book.

STRIX.

"No doubt in many instances the original paper books contained earlier entries than were copied into the parchment registers provided in accordance with the order of Convocation in 1597. Thus, at Little Houghton the parchment book commenced in 1558, but the original paper book, from which the transcript was made, has entries up to 1540. This original register is the only one I have found in the neighbourhood. There is another paper book at Ecton, corresponding in all respects with the parchment copy, but from the regularity of the writing it is evident that this is also a copy. It is, in fact, the rough draft of the entries made from the old book previous to their being copied. At Little Houghton, besides the original paper register, there is a long narrow book, which has been used for a similar purpose as that at Ecton. In the original paper book the entries of baptisms, marriages, and burials are all mixed together, while in the second paper book they have been carefully separated, previous to being fairly written out in the parchment register."

The above is from an interesting little tract called "*The Parish Registers of Northampton*. A Paper read before the Committee for Local Antiquities of the Architectural Society of the Archdeaconry of Northampton on the 7th July, 1862, by the Rev. H. L. Elliot, Curate of St. Giles, Northampton. (For Private Circulation.)" Mr. Elliot mentions that the original paper book at Little Houghton is preserved, and in very good condition.

HIRONDELLE.

In Burn's *History of Parish Registers in England* (second edit., p. 6) it is stated that the following payment occurs in the Churchwardens' Accounts of Thame, Oxon., "1539, Itm., P<sup>d</sup> for a quere of Pap<sup>r</sup> for the Registr Boke ij*jdj*." Whether this register is still in existence I am unable to say.

G. F. R. B.

Paper was used generally and habitually on the eastern side of England, fully a century before it became similarly familiar in the Midland Counties, for all kinds of accounts. See my *History of Prices*, vol. iv. p. 590.

JAMES E. THOROLD ROGERS.

WELSH HERALDRY (6th S. vi. 468).—I would observe that the arms of Edwards and Jerwerth, of Jevan and of Adda would be probably the same, the Welsh not using surnames in those times; the name would run Edward ap Jerwerth ap Jevan ap Adda (and so on) of Chirk.

W. P.

Woodleigh, Southsea.

JOAN OF ARC (6th S. vi. 407; vii. 113).—There exists a contemporary portrait of Joan of Arc among the national archives at Paris. It is a marginal sketch on the original brief, taken, evi-

dently, during her trial, and represents an ecstatic damsel with a large nose. E. PRIMROSE.

SIR ROBERT WALPOLE (6th S. vi. 426).—The note in Pratt's *Gleanings*, vol. i. p. 165, in 1804, is apparently from the earlier authority of Archdeacon W. Coke's *Memoirs of Horatio, Lord Walpole*, Lond., 1802, for the same words are there, at vol. iv. p. 369, "All these men have their price" (Bartlett). It was an interesting note of Mr. TATE which brought this to observation, for as it stood it was an unworthy and cynical remark.

ED. MARSHALL.

A POET DESCENDED FROM A KING (6th S. vi. 209, 352; vii. 138).—It is interesting to learn, on the high authority of Sir Bernard Burke, that Mr. Tennyson's "descent from the Plantagenets" is established. This, as James Haunoy used to say, is "the right tap." And, indeed, a certain poet, almost as distinguished in his way as the Laureate, once informed me that all poets are persons of good family, and that he himself was a striking example of this truth. "And so," he was good enough to add, "is Tennyson." Under which circumstances it is curious that the late Mr. D'Eyncourt was not, I believe, in early life, very desirous to air his other name. As time went on he saw the error of this reticence, and gradually, as the Laureate became famous, the right honourable gentleman (for so he loved to be called) appeared as the Right Hon. Charles Tennyson D'Eyncourt—with a certain emphasis on the Tennyson. Last autumn I had occasion to search various parish registers in Holderness. I was struck by the number of Tennysons whom I casually found there, and also by the fact that all of them were persons of humble rank. "John Tennyson, husbandman"; "William Tennyson, labourer"; and so on. The Laureate is probably "too proud to care from whence he came," and, of course, I do not affirm that these rural Tennysons were of his kin. It may be an accidental coincidence of name and place; and as to that question there is at least one correspondent of "N. & Q." whose opinion would be worth having. A. J. M.

[The late Rt. Hon. Charles Tennyson D'Eyncourt, who was born in 1784, assumed the name of D'Eyncourt in 1835, by royal license, in compliance with his father's will, and as "senior coheir of the Earle of Scarisdale. Barons D'Eyncourt of Sutton" (*Landed Gentry*, 1879).]

In that simply written and most charming little book *The Autobiography of the late Sir Benjamin C. Brodie, Bart.*, published by his son, the second baronet, 1865, the writer says:—

"My aunt used to boast that we had somehow royal blood in our veins (that of the Plantagenets) an honour which my friend Charles Edward Long has shown to be shared by many thousand persons of various grades, from princes down to cobblers and carpenters."—P. 3.

JAYDEE.

SIR WILLIAM MORETON AND DAME JANE HIS WIFE (5th S. x. 349, 517; xi. 11, 221, 412, 472, 518; xii. 53, 115).—For a long time it has been my endeavour to ascertain some particulars concerning this lawyer, who filled the office of Recorder of the City of London, and was the last male heir of the ancient family of Moreton, of Little Moreton, in Cheshire, dying in 1763; but the only mention found is the following incidental allusion, in the memoir of Lord Chief Justice Eyre, in *Lives of Eminent Englishmen*, by G. G. Cunningham, Glasgow, MDCCCXXXVII:—

"At this period [*i.e.*, 1761] Sir William Morton [*sic*] was Recorder of London. He had quitted the practice of the bar, and confined himself to the duties of that respectable office. He had been brought into Parliament by the influence of the Duke of Bedford, and was respectable from private fortune as well as public situation. He was now getting old (sixty-four), and applied to the Court of Aldermen to appoint a deputy to assist him in his official duties. The Common Serjeant, the second law officer in the Corporation of London, had an evident claim to such an appointment. Mr. Nugent, a most amiable and excellent man, though of no great professional name, now filled that situation. These gentlemen, however, having differed on some points of legal discussion that had been officially proposed to their consideration, such a coolness had taken place between them that Mr. Eyre, who had gained the favour of Sir William Morton [*sic*], was now proposed by him to be deputy-recorder, and his influence overbearing that of Mr. Nugent, obtained the appointment for him."—Vol. v. p. 475.

Sir William Moreton died in 1763, aged sixty-seven years, most probably in London, and was most likely borne past the old home of his race to his grave at Astbury Church, in Cheshire, where his mother and wife had already been buried. Allusion has been before made in the pages of "N. & Q." (5th S. xi. 221, 412, 473) to the hatchment, once above his tomb—Moreton quartering Macclesfield—which has now been destroyed, on which, in addition, on an escutcheon of pretence, were blazoned the arms of his wife, Dame Jane Moreton, who predeceased him in 1757, aged sixty-one years. She was presumably from this escutcheon an heiress in the strict heraldic sense of the term, not having brothers; and though investigations show that she married twice before she became the wife of Sir William Moreton in 1741 (in 1732 Mr. Cooper, and afterwards, in 1733, Mr. Lawton, of Lawton), these circumstances do not affect her arms.

Prior to the destruction of the hatchment a friend of mine made a sketch of the arms upon it in trick. Those on the escutcheon were, 1 and 4, Sable, three triple bars argent, a chief ermine; 2 and 3, Azure, a Greek cross or, charged with five cockle-shells of the field, between four fleurs-de-lis argent. It must, however, be observed that the heraldry of undertakers is not always correct, and that time and damp might have altered the original tinctures; and an increase

to the difficulties of tracing her parentage is the arms not being at all remarkable or unique. In order to ascertain the maiden name of Dame Jane Moreton and her parentage every inquiry has been made, and many people specially skilled in heraldry and genealogy consulted, but without success. The question is, therefore, finally submitted to "N. & Q." in the hope that some of its readers may be able to elucidate the point which has so long proved a difficulty.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"THE BUTTERFLY'S BALL," &c. (6th S. vii. 90, 118, 136, 158).—I think that O. is mistaken when expressing his opinion that this book was first published in 1807. I have reason to believe that it was a favourite book with children before that date; say, probably, between 1800 and 1807. I have no proofs to adduce, but I have arrived at this conclusion from the comparison of certain dates and circumstances well known to me.

H.E.C. OLIM.

I think O. is mistaken in supposing the 1807 edition to be the first. I have a copy printed for J. Harris, successor to E. Newbery, Jan. 1. 1807. On the title-page is, "Said to be written for the use of his children by Mr. Roscoe." It has fourteen woodcuts.

H. S. W.

WAGE FOR WAGES (6th S. ii. 387; iii. 11, 235, 278).—I am inclined to suppose that this is an archaism, or perhaps a provincialism, which I have heard applied in Cheshire to the payment made by children for their education at the national school, e.g., "school-wage." From an old MS. book in my possession, containing "Extracts from Congleton Corporation Cash Books," the following may be quoted in illustration (Congleton is an ancient borough in the county of Cheshire):

	1538.	£.	s.	d.
Paid W <sup>m</sup> Tiltman Schoolmaster his Quarter's Wage		2	0	0
Thos Davenport the Reader		1	0	0
To Smith tending the Wood		10	0	0
	1559.			
Sr Roger the Curate his Q <sup>r</sup> Wage		1	13	4
	1590.			
M <sup>r</sup> Tiltman Schoolmaster towards his Wage		18	0	0
D <sup>r</sup> his Q <sup>r</sup> Wage and part of another		5	0	0

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SUSSEX BRICKMAKING TERMS (6th S. vi. 425).—*Hack*, "a flat bank or ridge of earth." This is from the O.N. *hagi*, a pasture, a field—properly an enclosed or fenced plot of ground—connected with Du. *haage*, a hedge; Low Sax. *hagen*; Germ. *hecke*, a hedge, an enclosure. *Skinlle*, "to shift bricks edgewise." This word is connected with Du. *schuin*, *schuins*, sloping, slanting, *schuinte*, a

slanting position; Low Sax. *schiens*, *schüins*, oblique (*Bremisch-Niedersax. Wört.*). *Schiens* represents an older *skiens*, which may be represented by Sw. dial. *skinnta*, to dry, to form wrinkles or curves, as something exposed to the fire. The Lancashire *skem*, to squint, and *squint* itself are related words. *Skinlle* is a frequentative form of *skinnta*. J. D.

The terms mentioned are not peculiar to Sussex. With the exception, perhaps, of *lew* and *lew-rods*, which I have not heard before, they are all used by the brickmakers of this neighbourhood. The definitions of *crowd*, *skintle*, and *soil* given by Mr. SAWYER are not quite correct. *Crowd* is to take the bricks off the *hack* and place them on the *crowding-harrow*, upon which they are wheeled to the *clamp*. *Skinlle*, or, as I have heard it pronounced here, *skinkle*, is to shift the bricks edgewise when on the *hack* to complete the drying. When the bricks are put into the *clamp* they are presumed to be sufficiently dry for burning, and do not require shifting again. *Soil*: this term is used for the fine ashes screened out from the breeze, and not for the mixture of ashes and clay.

J. L. GLASSCOCK, Jun.

Bishops Stortford.

HANGER (1st S. ii. 266; 6th S. v. 227, 353; vi. 76, 137, 176, 354).—*Hangar* is the common word in France for a rustic stable or cart- or tool-shed. This is the derivation of the word given in Brachet and Egger's *Etymological Dict.*:—

"Le grec ἀγγαρος (estafette) avait donné par la forme ἀγγαρία le latin *angaria* (obligation de fournir aux courriers de l'empereur les moyens de transport—puis, station où relayaient les courriers impériaux), d'où le dérivé *angarium*, lieu couvert, hangar où l'on ferrait les chevaux des courriers; *angarium est locus ubi inferantur equi* dit un texte de la base latine). *Hangar* s'est étendu du sens spécial à toute remise pour abriter des ustensiles ou des chariots."

R. H. BUSE.

SCOTLAND IN THE SIXTEENTH CENTURY (6th S. vi. 470).—I believe that Ridpath's *Border History of England and Scotland* is still the best authority on border subjects. The date is 1776. STRIX.

HIGNETT FAMILY (6th S. vi. 470).—Thomas Aldersey, M.D. (b. 1704), of Aldersey and Spurstow, co. Chester, eldest son of the Rev. Samuel Aldersey, Rector of Wigan, married Mary, eldest daughter and coheir of Cornelius Hignett, Esq., of Darland, and died *s.p.* in 1743 (*Burke's Hist. of the Commoners*, i. 100). John Hignett, Esq., of Rowton, co. Chester, married Mary, daughter of John Cotgreave, Esq., Mayor of Chester in 1735 (*Ibid.*, i. 532). Thomas Wright, Esq., of Offerton and Moberley, co. Chester, married, about the middle of the seventeenth century, Mary, daughter of John Hignett, of London (*Ibid.* iii. 405).

HIRONDELL.

AUTHORS OF QUOTATIONS WANTED (6th S. vii. 150).—

"A word unkind," &c.,  
is from Moore's *Lalla Rookh*, "The Light of the Haram."  
J. C.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A History of the Papacy during the Period of the Reformation.* By Mandell Creighton. Vols. I. and II., 1878-1881. (Longmans & Co.)

In these two volumes Mr. Creighton presents us with the first instalment of an extensive scheme—the history of the Papacy during the period of the Reformation—which he hopes hereafter to continue to the dissolution of the Council of Trent. He has chosen the history of the Papacy as the central point in his investigation of the age of reforms in doctrine "because it gives the largest opportunity for a survey of European affairs as a whole." He aims at giving not merely a sketch of the relations of the Popes to the religious movement, but a complete account of the Papal curia from the great schism to the final rejection at Trent of all hope of reuniting Western Europe under the sway of the Popes. Mr. Creighton has preferred for the most part to turn into appendices accounts of the original authorities and recent works on each branch of his subject. Not only are these very full and complete sections extremely valuable in themselves, but they also show the wide reading by which the writer has for years been preparing himself for a work on so large a scale as to carry one back to the sixteenth or seventeenth century. The German and Italian relations of the Papacy are worked out with special lavishness of detail; and if this makes the perusal of the work somewhat wearisome, it is only right to remember that Mr. Creighton is anxious not only to give his impressions and conclusions, but to place before us the evidence on which they are based. Here and there in the earlier chapters, but more especially in the sympathetic and brilliant narrative of the pontificate of Pius II. (with which the second volume concludes), those who had the pleasure of attending the author's lectures at Oxford years ago will recognise many passages which have not yet faded from their memory. In many places, if we may say so, the author seems to be so bent on doing justice to all parties that the dry light of his impartiality has an irritating effect on readers who prefer a little more prejudice and a little more life. But, all things considered, this is a fault on the right side, and is probably due to the extraordinary acquaintance of the author with all the contemporary and modern literature of every part of his subject. When Mr. Creighton completes his history we shall have for the first time in English an accurate and complete account of the most important factor in European politics during a period of absorbing interest, based throughout on the latest researches and discoveries, and worthy of being placed among the classics of English historical literature. We may add that a full index enables one to treat these first two volumes as to some extent an independent work.

*Some Account of My Life and Writings: an Autobiography.* By the late Sir Archibald Alison, Bart., D.C.L. Edited by his Daughter-in-law, Lady Alison. 2 vols. (Blackwood & Sons.)

Born at Kenley, in Shropshire, on Sept. 29, 1792, Sir Archibald Alison, after a comparatively uneventful life, died at Possil House, near Glasgow, on May 23, 1867. Fortunately for his own reputation, Sir Archibald never kept a journal, where he jotted down his hasty

opinions of his contemporaries. Being, however, of opinion that "an author, who has met with any degree of success, owes a brief account of his life and writings to both his family and his country," he sat down, and with full and calm deliberation wrote his autobiography. Some fifteen years after his death, this account of his life and writings has now been published under the editorship of his daughter-in-law, Lady Alison. Such a book could not fail to contain much interesting matter, since the position in society of the author brought him in contact with many of the most celebrated men of his time. Lord Palmerston, Miss Edgeworth, Telford, Carlyle, Macaulay, Archbishop Longley, Lord John Russell, Lord Clyde, Mr. Gladstone, and many other distinguished persons, all figure in these volumes. The disquisitions, however, in which Sir Archibald occasionally indulges on various subjects are both tedious and commonplace, though the evident self-complacency with which he writes his own life makes much amends for his occasional prolixity, and is at times irresistibly amusing. At one period in his career, after he had been called to the Scotch bar, the great object of his ambition was to attain a prominent position in political life. Later on he changed his mind, and in the year 1834 accepted the post of Sheriff of Lanarkshire, having previously refused the offer of the office of Solicitor General for Scotland in Sir Robert Peel's first ministry. In addition to his voluminous *History of Europe*, he wrote the lives of John, first Duke of Marlborough, Lord Castlereagh, and Sir Charles Stewart, and he was also a frequent contributor of articles to *Blackwood's Magazine*. We must congratulate Lady Alison on the careful manner in which she has performed her editorial duties. Little will be found in these volumes which will offend either the living whose names appear there, or the most sensitive friends of those who are mentioned in the autobiography, but who are, alas! no longer with us.

*The Epic of Kings: Stories related from Firdusi.* By Helen Zimmern. (Fisher Unwin.)  
FROM the evil Deeva, Firdusi teaches us, came the art of writing; so that we have to thank them for a good many things, not the least of which is the present book, in which the accomplished biographer of Lessing has paraphrased, with some useful abridgment, the great Persian epic of the *Shah Nameh* or "Book of Kings." She has not, it is true, done it directly out of the original tongue, but has freely employed the excellent French version of Prof. Mohl. Like Mr. Lang in his translation of the *Odyssey*, she has chosen as her medium the simple language of Shakespeare and the Bible; and it must be admitted that she wears that quasi-archaic garb with considerable ease and dignity. So little of importance in the way of making Firdusi understood in this country has hitherto been effected, that Miss Zimmern's accounts of the "gestes"—as the old chroniclers would call them—of Feridoun and Zal, of Kai Khosrau, of Rustem and Isfendiyar, and all those ancient heroes who, seen through the "moony vapours" of tradition, seem to us like the phantoms of giants, have a freshness and interest which should make her volume no mere success of a season, but a permanent addition to English literature. To this end, as she gratefully admits in her preface, she has not wanted the kindly aid of friends. Mr. Edmund Gosse has contributed a fine introductory poem, entitled "Firdusi in Exile," which tells the story of the poet's later days in picturesque narrative stanzas; Miss A. Mary F. Robinson has supplied some of the metrical versions in the body of the work; and Mr. L. Alma Tadema is represented by a couple of effective etchings. But for a certain very un-Oriental garishness



in the binding, the *Epic of Kings* might be pronounced to be an unqualified success in book production.

*Ancient Wood and Iron Work in Cambridge.* By W. B. Redfern. (Cambridge, Spalding; London, Kent & Co.) We have received the fifth and sixth parts of this publication, an earlier number of which we noticed some time ago. In the sixth part we find the commencement of figures and descriptions of specimens of woodwork in King's College Chapel, belonging to the former half of the sixteenth century. The drawings in these numbers are excellent, and the names of Messrs. Stewart and J. Willis Clark vouch for the accuracy and interesting character of the descriptive letterpress.

No. 5 contains, *inter alia*, a sketch of the early seventeenth century cabinet which stands in the Queen's Room in Trinity College Lodge; it is supposed to have belonged to Dr. Neville.

*Five Minutes' Daily Readings of Poetry.* Selected by H. Sidney Lear. (Bivington.)

This title of this book and its preface have the disadvantage of suggesting that its best students would be that objectionable race who learn Sanscrit while they shave, and Tamil while they lace their boots, and who generally finish their career in a padded room. Apart from these considerations, and regarded as a collection of extracts solely, Mr. Lear's compact volume has plenty of variety, and a great many pages which deserve much more than a five minutes' study.

We have received a reissue of Mr. Stokes's pleasant *Restormel* (Longmans), now decorated with a woodcut of the old castle, and enriched with a long note. Mr. Stokes's portraits of the hunting parson and the old-world lawyer (who rode the circuit like Henry Fielding) are well worth perusal.

CHARLES JOHN EYSTON, the head of one of the oldest Catholic families in the kingdom, and a man of mark in many ways, died on Monday, Feb. 19, in the sixty-sixth year of his age, at his seat at East Hendred, in Berkshire. He was the eldest son of the late Charles Eyston, of Hendred, who was one of the first Catholics appointed to discharge the duties of the county shrievalty, soon after the Emancipation Act. By his mother, Maria Teresa, daughter of Peter Metcalfe, of Barnborough Hall, Yorkshire, he was the senior representative of Sir Thomas More. Mr. Eyston himself was born in 1817, and succeeded in 1857 to his father's property, which has been for five centuries in the hands of his family in unbroken descent. Mr. Eyston lived a somewhat retired life, devoting himself to mathematical and astronomical studies, and was constantly consulted by the authorities of the Catholic Church in England on points connected with the ecclesiastical calendar. As a herald and genealogist he was also well known. The pages of "N. & Q." [only last week did the initials C. J. E. appear] bear ample witness to versatility of talents in the scholar we have lost. In 1863 Mr. Eyston married Agnes Mary, fifth daughter of Michael Henry Blount, of Maple-durham, near Reading, who survives him, as well as his three sons and two daughters. The walking staff of Cardinal Fisher and the tankard of Sir Thomas More, with innumerable other relics of the past, are religiously kept at Hendred House. EVERARD GREEN, F.S.A.

THE BIBLIOGRAPHY OF 1882.—From a paper by Mr. H. B. Tedder in the last number of the *Monthly Notes of the Library Association* we learn that the subject of bibliography received last year no less than 314 distinct additions, whether of books or articles, of which the United Kingdom contributed 57; America, 56; France,

59; Belgium, 15; German-speaking countries, 81; Italy, 27; and Spain and other countries, 19. Upon arranging the titles in classified order, we find that 1 may be placed in philosophy, 9 in theology, 28 in sociology, 97 in history, 19 in natural science, 23 in the useful and fine arts, and 137 in literature. Leaving out of consideration the comprehensive division of literature, we then discover that English bibliography has been chiefly devoted to history and science; America has had most to show in history and sociology, and has done more work in natural science than any other country; France has been rich in history and biography; Germany in history and the arts; and the chief proportion of Italian bibliographies has fallen in history and biography.

Messrs. MITCHELL & HUGHES have issued *The Records of the Anglo-Norman House of Glanville* as a quarto volume, illustrated with two portraits of Serjeant Glanville, Speaker to the House of Commons in the reign of Charles II., and his father, both copied in colours from the portraits in the Benchers' dining-room, Lincoln's Inn. It contains copious pedigrees, arms, &c., and ranges from 1050 to 1880.

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G. H. T.—Will you write to Mr. W. J. Thoms on the subject? His address is 40, St. George's Square, Belgrave Road, London, S.W.

G. S. B.—The meaning is not fright; it is simply that they were in danger of losing their lives.

E. G. W. asks where he can procure the words of a parody on the marriage ceremony, commencing—

"To have and to hold,  
To keep and to scold."

W. H. S. ("Oyster Proverb").—See "St. James's Day, July 25," in Thielston Dyer's *British Popular Customs*.

F. M.—William Woodfall, the printer and Parliamentary reporter, was the brother of Henry Sampson Woodfall, the printer.

W. B. P. ("Ponr oil on the troubled waters").—We do not think that anything further can be said as to the earliest use of this phrase than can be found in "N. & Q.," 6th S. iii. 69, 252; iv. 174; vi. 377.

T. W. WEBB ("Sing Old Rose," &c.).—See "N. & Q.," 5th S. ix. 425.

ALPHA ("Pity the sorrows," &c.).—By Rev. Thomas Moss.

BETA.—Prof. Seeley.

A. RICKARDS ("Wellington").—Consult Alison's *History of Europe*.

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(Concluded from 6th S. VI. 464.)

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*Henry IV.* (First Part), 1598, 1599, 1604 (imperfect), 1613, 1622.

*Henry IV.* (Second Part) 1600.—This is a copy of the issue in which sig. E has four leaves.

*Henry V.*, 1600, 1602, 1608.—Here may be mentioned, though it has no real connexion with the play of Shakespeare, a play which runs in a similar groove, *The Famous Victories of Henry the Fifth*. Containing the Honorable Battell of Agin Court.....Imprinted by Barnard Alsop, dwelling in Garter Place in Barbican. 1617."

*Henry VI.* (Second Part).—This play first appeared in an authentic form in the folio edition of 1623, but of the play on which it was founded there were several earlier editions. We have here the edition of 1600 of *The First Part of the Contention betwixt the two Famous Houses of Yorke and Lancaster*. The edition of 1619 includes also what, in its authentic form, is known as the Third Part of *Henry VI.* Here we have *The Whole Contention betwixt the two Famous Houses, Lancaster and Yorke, with the Tragical End of the Good Duke Humfrey, Richard, Duke of Yorke, and King Henrie the Sixt*. This edition of the play is not dated, but we are able to fix the date by the fact that it merely forms part of a book, sig. A-Q 4, and with sig. R begins *Pericles*, without a title-page, which has the date 1619 at the end. With regard to the edition of 1600 I will take this opportunity to correct an error in *Louendes* (p. 2281, col. 2): the Capell copy is that printed "by Valentine Simmes for Thomas Millington," not that printed "by W. W. for Thomas Millington." It seems, indeed, to be uncertain whether such an edition as the latter really exists. At any rate, there is no edition here save that of Valentine Simmes; and the case as to a copy in the Bodleian falls to the ground when it appears that the title is in MS., and that it presents the same typographical peculiarities as the edition by Valentine Simmes.

*King John*.—Of this play there was no edition till that in the folio of 1623. A play, however, which Shakespeare drew upon for the plot and characters is *The Troublesome Raigne of Iohn, King of England, with the Discoverie of King Richard Corditions*. Of this we possess editions of 1591, 1611, 1622. On the title-page of the first no author's name is given, in the second it is given as W. Sh., and in the third as W. Shakespeare.

*King Lear*, 1608.—Of this play there are two different editions, both bearing the above date, and both "printed for Nathaniel Butter." The author's name is given as Shakspere and Shake-spere respectively; and while the latter merely gives the publisher's name, the former notes that copies are to be sold "at his shop in Paul's Churchyard, at the signe of the Pide Bull." Remarks on the numerous differences in the various existing copies of the first-named issue will be found in the introduction to the play in the Cambridge Shakespeare.

*Love's Labour's Lost*, 1598.

*Merchant of Venice*, 1600.—There are two editions of the play of this date, printed "by J. Roberts" and "by I. R. for Thomas Heyes" respectively.

*Merry Wives of Windsor*, 1602, 1619.

*A Midsummer Night's Dream*, 1600.—There are two editions of the play of this date, one "printed by James Roberts," and the other "Imprinted..... for Thomas Fisher." The latter is probably the first edition, as it contains errors which have been corrected in the other.

*Much Ado about Nothing*, 1600.

*Othello*, 1622.

*Pericles*, 1609, 1619.

*Richard II.*, 1597, 1598, 1615.

*Richard III.*, 1598, 1602, 1612, 1622.

*Romeo and Juliet*, 1597, 1609.—The foundation of this play is a poem, copies of which are of extreme rarity: "*The Tragicall Historie of Romeus and Juliet*. Written in Italian by Bandell and now in English by Ar[thur] Br[oke]." Our copy of this unfortunately wants three leaves; perfect copies are in the Bodleian and the Huth collection.

*Titus Andronicus*, 1611.

*Troilus and Cressida*, 1609.

Besides these quarto editions of the genuine, or at any rate of the generally recognized, plays of Shakespeare, we have a series of doubtful or spurious plays, a list of which I subjoin, omitting any edition later than 1623:—

*Arraignment of Paris*, 1584.

*Edward III.*, 1596, 1599.

*Lochine*, 1595.

*The London Prodigal*, 1605.

*Lord Cromwell*, 1613.

*The Merry Devill of Edmonton*, 1608, 1617.

*Mucedorus*, 1610.

*Sir John Oldcastle, The First Part of, &c.*, 1600.

*The Puritaine; or, the Widdow of Watling Street*, 1607.

*Yorkshire Tragedie*, 1619.

Finally, a few rare editions of the Shakspearian poems may be mentioned. Of the *Venus and Adonis* the only edition here is that of 1620, of which, so far as I am aware, the Bodleian copy is the only other known. Of *Lucrece* we possess

editions of 1598 and 1607, the former being as yet the only copy known. Of the *Sonnets* is a copy (unfortunately imperfect) of the edition of 1609. Of the *Passionate Pilgrim* is a copy of the first edition of 1599, which was believed to be unique until the discovery in 1867 of a second copy at Lamporn Hall, Northamptonshire, the seat of Sir Charles Isham. The poem, except in the case of the last three leaves, is printed on one side only of the leaf.

When it is remembered that the number of copies known of the least rare of the above books may, as a rule, be counted on one's fingers, and that some are of extreme rarity, a concise list as given above of one particular set of our treasures may, I trust, not be considered unsuitable for the columns of "N. & Q."

One or two more examples must suffice. Spenser is well represented. Of the *Faerie Queene* is the first edition of both parts in two volumes, 1590, 1596, and the second edition of the whole work, 1596. The *Shepheardes Calendar* occurs in the editions of 1579, 1581, 1586, 1591, the first of which is of extraordinary rarity. The *Complaints* (1591), *Protopoepia* (1591), *Colin Clout* (1595), and *Amoretti* (1595) may also be mentioned, all published by William Ponsonby.

Here is a little volume, which, save for a rather larger number of fly-leaves than usual, consists of three torn leaves only. Yet this tiny fragment is not only, so far as is yet known, unique, but (save for another torn fragment, since discovered in a private collection) is absolutely the only direct evidence that the work of which it forms a part was ever printed. The work in question is an old English poem, *Generydes*, which has been edited by Mr. Wright for the Early English Text Society from the Gale MS. (unique as to its particular form of the text) in this library. In Mr. Arber's *Transcript of the Register of the Company of Stationers* (i. 179) we find, among the licences for 1568-9, "Recevyd of thomas purfoote for his lycense for pryntinge of a booke intituled *Generydes*, iiiiij." It is thus reasonably probable, but, of course, not certain, that our fragment came from Purfoot's press. If not, then two separate editions must have perished. The present fragments were found about twenty years ago in the binding of a book which once belonged to Edmund Castell, the Oriental scholar. The last volume I shall refer to is one by no means commonly met with, the quarto edition of some of the works of Sir David Lindsay, Lyon King of Arms, printed "at the command and expenses of Maister Samuel Jacusy" in Paris. The volume contains "Ane Dialog betuix Experience and aue Courteour," "The Testament and complaynt of our souveraine lordis paynyng, Kyng James the Fyft," "The Dreame," and "The Tragedie of the unghyle Maister Reverende Fader David, be the

mercy of God, Cardinal and Archbishops of Sanctandrous."

One might linger indefinitely over the precious contents of any great library. MSS. of classical authors or of Holy Scripture, illuminated mediæval MSS., testifying to the pious zeal of our forefathers—all these, while appealing specially to different groups of experts, awaken intelligent interest in all educated people. No less interesting, too, in its way, is the study of *incunabula*, with the light they throw on the social history of each country, to say nothing of that most thorny question, the history of the invention of printing; though, after Mr. Hessel's exhaustive essay on Gutenberg, we may as well adopt Mr. Blades's humorous suggestion, and say, "Printing never was invented"; it was like Topsy, "it grow'd." Later still we reach the fully developed printed literature, in editions valued for their varied excellence, though I confess to no sympathy with the collector to whom an extra tenth of an inch of height is a fact of supreme importance. Dibdin is very tedious with his talk of margins and large-paper copies.

Still, while the most varied interest is roused by any great collection of books, the associations which cling round an ancient library increase this charm tenfold. To handle books which have been in the hands not of a series of collectors, changing owners from time to time as the fate of the auction-room willed, but of long generations of scholars of the same ancient house, who constantly enriched the stores of the library with their own most precious books—this lends an additional charm to so old a library as that which I have been allowed to speak of at such length in the hospitable columns of "N. & Q." One takes into one's hands books doubtless used by good Bishop Fisher, or on which Francis Bacon began his course of omnivorous reading. Here are books which influenced the poetry of gentle George Herbert and of Dryden; and the latter's own copy of Spenser, with the MS. notes of the later poet, now lies before me.

Before Dryden died the present building had received the old collection, and in this stately room we know that Newton and Cotes, Bentley and Porson, Thirlwall and Hare, Whewell and Sedgwick—mighty names among the mighty dead—made constant and abundant use of the library.

Passing away, too, from associations such as these to the living present, pleasant it is, leaving the broad staircase, to cross the cloisters and the green lawn beyond, where, and especially in the springtime, the ancient chestnuts, and the lime avenue, and the river flowing idly by, form as fair a setting as any student's home need desire.

R. SINKER.

Trinity College, Cambridge.

#### THE PHILOLOGICAL SOCIETY'S NEW DICTIONARY.

In the work of arranging and digesting some portion of the material supplied for the Philological Society's new dictionary, I have come across the following words, as to which I am anxious for further information:—

1. *Chesboll* (*chesbow*, *cheesebow*, *chasboll*, &c., variously spelt), the poppy. A common enough word, though now, perhaps, becoming obsolete. Prof. Earle (*English Plant-Names*) refers this word to A.-S. *ceosel*, Germ. *kies*, Eng. *cheil* (preserved in Chesil Beach)=a pebble. He says, "The name *chesbolle*, ball of pebbly seeds, is a graphic description of the poppyhead." I have examples of its use from 1420 to 1630.

2. *Cheese*, the seed capsule or fruit of the mallow. Also fairly well established in use, and not yet obsolete.

3. *Chess-apple*. Set down in Webster and Ogilvie. Said to be (the fruit of) the wild service tree. Neither of them gives any example or reference for the use of the word, but that it is or has been so used is supported by the coincidence of

4. *Checker*, idem. "The Service Tree.....is rais'd of the Chequers or Berries, which being ripe (that is) rotten about September, may be sown like Beech-Mast" (Evelyn's *Sylva*). My only example. Readers need scarcely be reminded that the words *chess* and *checker*, as belonging to the game, are identical (Fr. *échec*, *échiquier*).

5. *Checkerberry*. A name applied (exclusively?) in America to two plants: (a) the partridge-berry (*Mitchella repens*), (b) the wintergreen (*Gaultheria*). So Webster and Ogilvie. The word occurs in *Uncle Tom*, ch. xvii.

Can we now find any thread of connexion on which these various words may be strung together? Are the *cheese* of the mallow, the *chess* of the poppy, and the *chess*, *checker*, of the service but one and the same word? And if so, can any meaning for it be obtained from *chess*, the game, in its various extensions of significance? The only thing which favours such a supposition is the indifferent use of *chess* and *checker* for the service berry; otherwise it seems highly improbable. In default of this we must inquire next whether Prof. Earle's explanation of *chesboll* will cover the whole ground. In his view the *cheesses* or *cheeses* are the round pebble-like seeds. May we assume that the word *ceosel* (*kiese*, *kiesel*)=pebble, originally applied to the single seeds, was subsequently extended to the seed capsules or fruits, as in the mallow, service, and (American) checkerberry? If so, we must further suppose that the original significance of the word *chess*, *cheese*, having been forgotten, it was taken to be



identical with *chess* the game, whence the interchange of *chess* and *checker* in the case of the service.

Further, I have examples of the word *chess* employed as follows:—

6. (a) *Chess*, vb.=to pile up (*Dialect of Craven*, 1828).

(b) Noun—a story. *Townley Mysteries*, fifteenth century: "Noe. Three chesses chambre they are well made" (i. e., the "lower second and third stories of the ark," Gen. vi. 16).

(c)=a row or cluster. *English Church Goods*: 1534, "ii chesses of ple" (pearl). *Surfet, Country Farms*, 1616: "These bay trees shall be planted in double chesses." *Turner, Herbal*, 1551: "An ear with two chesses or orders of corn."

(d) *Chesses*, "the planks laid over a pontoon" (*Duke of Wellington's Despatches*). This word is (incorrectly) given as *chesses* in Webster's Dictionary, and also (probably copied therefrom) in the last edition of Ogilvie.

I assume (a), (b), and (c) to be identical; as to the place of (d) I am doubtful. It is not improbable that the rows or clusters may have been called *chesses* from comparison with the rows of a chessboard or the array of chessmen. And it has struck me as just possible that the *clusters* of the service apple and mallow fruit may have suggested the same comparison. But this would scarcely fit the *chestboll*, poppy; and in regard to all these fruits the theory is so little satisfactory that I almost shrink from proposing it.

Lastly, I find from Jamieson that *chess* is the Scotch form of *sash* (French *châssis*), applied to a window frame, and also to the frame which holds the types in printing. And hither I am partly disposed to assign the *chesses*, planks (*suprà*, 6 d.).

Now, as to each of these words individually, as well as concerning the mutual relation of all or any among them, I solicit further information. In particular, I should be very glad to obtain any examples from English authors of the use of *chesapple*, *chess*, the verb, and *checkerberry*, the wintergreen; also further examples of *checker*, the service berry, and *chesses*=planks. Possibly there may be forthcoming a greater amount of illustrative material than would be needed for publication in "N. & Q." May I request readers to forward such information direct to my address? Any trouble which they may be good enough to take in the matter will perhaps save future labour (where a saving is urgently needed) to Dr. Murray.

I find that I must add a postscript, having, since the above was written, lighted on one more word, or use of a word, which seems, oddly enough, to ally itself to the first of the foregoing groups. It is the word *key*, or perhaps *keys*, still in use as applied to the seed pods of the ash and other trees (ex. in Latham from J. Evelyn); also

used in connexion with the hazel in *M. John Locke's Voyage to Jerusalem*, 1550, Hakluyt, vol. ii. He says: "Ye nestes [of the canalette, Cyprian locust] or as I may rather terme them cases of the egges .....are much like to the keies of a hazel-nut tree, when they be dried, and of the same length." Does he mean the very nuts of the hazel or the catkins? I am unable to decide. I find these egg cases described (in Westwood) as "horizontal tubes of earth coated with a glutinous secretion." But in either case (nut or catkin) we have a seed apparatus uniting the word in appearance to the *chesses* and *chesses*. Looking at this usage, one is tempted to think that an original word *kees* (Germ. *kies*) has shared the fate of *peace* and *chaise*, degraded to be the plural forms of *pea* and *shay*.

C. B. MOUNT.

14, Norham Road, Oxford.

COMPARATIVE LONGEVITY.—That the average of life is higher now than it has been in past times, as maintained in a recent number of "N. & Q.," is a belief confirmed by Cambridge experience. The late Mr. Gunning used to say that in his early days, i. e., from 1787 to 1820, "very few fellows of colleges passed the age of forty without developing a considerable 'corporation'—a thing now very rare, sir." He accounted for it by the greater quantity of beer and wine consumed by our predecessors, combined with great neglect of bodily exercise—to which, in fact, the early dinner hours, 1 or 2 o'clock, were adverse. The college barber, who has now a sinecure, was in constant requisition for the purpose of powdering, &c., the hair, or of curling the periwig worn by the elder men. "In fact, sir, you heard from windows in the court frequent cries addressed to that functionary as he passed—perhaps out of turn—to a neighbour's rooms." This naturally prevented morning exercise, and must have interrupted study. It was, moreover, usual for fellows to adjourn from the dinner table to the "schools" in order to hear "Acts and Opponencies." These were held in Latin. A fellow of a certain college, old at sixty, used to wend his way daily to the "schools" during term time. He was a remarkably somnolent old gentleman, hardly able to keep awake in Combination Room or other company; accordingly he composed himself to slumber on the benches upon which he was supposed to be edified by the logical combat of Act and Opponent. One thing always woke him, and it recurred, alas! too frequently, and this was a *false quantity*. The old gentleman was a good Latin scholar, and viewed false quantities in man as at least equally culpable, to use Sydney Smith's parallel, with a *faux pas* in the other sex. He and two other fellows of about the same age, certainly under seventy, were regarded as types of senility by the undergraduates of the college.

One only of them reached the age of seventy, and he was a man of comparatively regular habits, who, however, imbibed a good deal of college ale both at dinner and supper, though he never sat long after dinner.

Another of the trio, Mr. G., a man of great wit and humour, was never seen to walk further than to hall, or perhaps to the library of the college or university. He had been, by all accounts, a jovial boon-companion—not, strictly speaking, intemperate, but self-indulgent in diet and prone to sit over his wine. Among other instances of his ready wit and accurate memory the following is recorded. Joseph Wolff, the celebrated missionary, was on one occasion brought into hall by a dignitary of the college greatly interested in missions. He amused those who sat near by a variety of stories of his missionary life, and more particularly of that part of it spent in Abyssinia, whence he had recently returned. Among other things he related that he entered the capital of the kingdom mounted on a donkey, and dressed in a scarlet D.C.L. gown, which he had acquired the right to wear from the University of Oxford. His oddity and zeal combined made a less favourable impression on old Mr. G. than on the rest of the bachelors. He eyed Dr. Wolff critically, and at length broke out thus: "And do you remember, sir, what the historian Gibbon says of the empire of Abyssinia?" "No, I do not." "He says, sir, at the end of his forty-seventh chapter, 'The gates of that solitary realm were for ever shut against the arts, the science, and the fanaticism of Europe.' Mr. G.'s opinion of the value of missionary efforts may, perhaps, be measured by a question he asked of one of the junior fellows, who had been enlarging on the cleverness and sagacity of a chimpanzee then in the Zoological Gardens in Regent's Park. "Pray have they set the missionaries at him?"

CANTAB.

**INK FOR MANUSCRIPTS.**—I have lately been copying some valuable memoranda made about forty years ago, and I find that the ink has already lost much of its original colour. This, it appears to me, may be the case with most of the notes now being made by correspondents of "N. & Q.," and on looking through the correspondence on the subject in the last series I cannot find that the remedy has been made clear. It is of little use to recommend the inks of existing makers for their colour, fluidity, or other apparently good qualities, so long as we do not know of what they are made, and that the chemical combination is such as to ensure their permanence.

The only practical attempt to solve this question that I can find in "N. & Q." is a communication from J. E. T. R. (5th S. xii. 396), giving a receipt for ink used at New College in 1418; and this

simply consists of 3 lb. of galls, 3 lb. of copperas, and 1½ lb. of gum.

I have a receipt, of the date of 1894, for what is called "Exchequer ink," said to endure for centuries, and this is "To 40 lb. of galls add 10 lb. of gum, 9 lb. of copperas, and 45 gallons of soft water."

No details are given in either receipt for the subsequent manipulation of the materials, and we are left very much in the position of Mrs. Wragge with respect to the captain's omelette. Perhaps some reader of "N. & Q." will kindly supply what is omitted. I am sure many of us would be very grateful to him, for we should then be able either to make our own ink, or to have it made according to our own receipt and under supervision.

JOHN H. CHAPMAN.

Lincoln's Inn.

**WIND VERSUS FANNERS.**—By the death of Mr. Alexander Ferguson, farmer, of Wester Lundie, near Dunfermline, in Perthshire, Scotland has lost a sturdy and typical agriculturist. He was over ninety years of age, and followed his father and his grandfather in the same farm, while he has left his son to continue the interesting succession. It is said that Mr. Ferguson's father invented the threshing-mill for horse-power, and it is a curious fact that his grandfather, well back in the eighteenth century, underwent ecclesiastical criticism and reproach for endeavouring to improve upon Nature's method of winnowing grain. The following occurred in the *Bridge of Allan Reporter* the other week in a notice of the late Mr. Ferguson:—

"It is told of his grandfather that he invented a pair of fanners for cleaning grain, and for this proof of superior ingenuity he was summoned before the Kirk Session and reproved for trying to place the handiwork of man above the time-honoured practice of cleaning the grain on windy days when the current was blowing briskly through the open doors of the barn."

It is not on record whether the second Mr. Ferguson was "dealt with" for his contribution to agricultural advancement, but tradition has it that, after long waiting over an incomplete and apparently hopeless achievement, he was suddenly inspired one morning in bed with the idea of his perfect design.

THOMAS BAYNE.

Helensburgh, N.B.

**RICHARD WAGNER'S PERSECUTION.**—On February 13 this great genius passed away beyond the reach of Prussian dislike and Bavarian or Austrian patronage. Major H. W. L. Hime's little volume, called *Wagnerism: a Protest*, is the latest on that vexed question which has appeared in England. It contains some very questionable information. *Apocryphos* of Wagner's dismissal from Dresden Major Hime asks:—

"Was not Archimedes butchered by Roman soldiers? Was not Lagrange dragged to execution by French

soldiers? Such an argument would not stand the test of ordinary logic; but then ordinary logic may not be applicable to Titans."—P. 15.

For my part I doubt if the argument would stand the test of facts. I think Archimedes was killed by one soldier, who did not recognize him, n.c. 212; and I feel sure Lagrange, most graceful of analysts, died in his bed from natural causes. C. M. I.

Athenæum Club.

"WHEN DOCTORS DISAGREE."—The well-known couplet in Pope's *Moral Essays*, epistle iii., runs thus:—

"Who sha'll decide when Doctors disagree,  
And soundest casuists doubt, like you and me?"

In a manuscript on a theological subject, apparently written about a century ago, I came upon another version of this proverbial saying. The writer was treating of the various views of commentators on a certain subject, and then says, "This is a case

'Where Doctors disagree,  
Then are Disciples free.'"

Perhaps this variation may be worth noting.

CUTHBERT BEDE.

IRVING AND THE DOGS.—The following anecdote reached me many years ago from unquestionable authority, and as having been related, I think, by Irving himself. It is the practice of the Scottish shepherd to bring his faithful colley with him in his attendance on public worship. On one occasion, when Irving was preaching in his native land, and no doubt to an overflowing congregation, there was a large number of shepherds among his hearers, whose dogs were, according to custom, relegated to the gallery, while their masters sat below. The dogs, it may be supposed, were all old acquaintances, and might be expected to behave with decorum. But, unluckily, on this occasion a stranger was introduced; the intrusion was not only unwelcome, but was resented in a high degree; and the disapprobation and snarling became at last so intolerable that the unfortunate newcomer was fain to provide for his safety by bolting over the front of the gallery into the body of the church, and escaping to the outside, pursued in the same precipitate manner by the whole body of his foes.

T. W. WEBB.

"LE STYLE C'EST L'HOMME."—The writer of an article in the January number of *Cornhill* on "Alcwine" says (p. 80), "Le style c'est l'homme," says M. Renan, and it is as much in the style as in the matter of a writer that we catch those indications of character which enable us to portray a man." Surely M. Renan is an authority to whom the origination of this phrase has not been before ascribed. WILLIAM GEORGE BLACK.

VISITS OF THE LIVING TO THE DEAD.—In the last paragraph, *ante*, p. 162, the word "originally"

slipped in inadvertently. The nobleman referred to was the late earl, George Philip Cecil Arthur, the seventh in succession, who died in 1871.

ED.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A PORTRAIT OF DR. JOHNSON.—In the small edition of Boswell's *Life of Johnson*, edited by Croker, there appears a steel engraving of a full-length portrait of Johnson, described as "from the original painting in the possession of Mr. Archdeacon Cambridge." The doctor is represented as standing, looking towards the spectator's left, with his left hand raised and his head inclined downwards. Can any one say where the "original painting" is, or by whom it was executed?

A. N.

ORIGINAL STATUTES OF ROUEN CATHEDRAL.—Can any of your correspondents inform me whether the original statutes of Rouen Cathedral are still in existence; and, if so, where they are to be found? I have looked for them in vain where, if anywhere, I might have expected to find them, viz., the *Concilia Rotomagensis Provinciae* of Bessin, 1717. As this collection contains all documents connected with the cathedral and province, and the statutes are not there, I fear they have perished. I have also consulted *L'Histoire Politique et Religieuse de l'Eglise Metropolitaine de Rouen*, by L. Fallue, 1880; *La France Pontificale*, by Fiset; and the *Gallia Christiana*, vol. xi., but with no satisfactory results. As the founder of Lincoln Cathedral, Bishop Remigius, is said by Giraldus Cambrensis to have taken the Cathedral of Rouen as his model in the arrangements for the cathedral body, it would be interesting to compare the original statutes of the two churches, if that were still possible.

EDMUND VENABLES.

Precentory, Lincoln.

HOLT FAMILY.—In Burke's *Visitation of Seats and Arms*, vol. i. (1852), p. 64 of the Visitation at the end of the book, is an interesting reference to the family of Holt, a part of which runs as follows:—

"Also may be mentioned Judge Holt and James Holt, whose mother was heiress to Sir James de Sutton. He was killed at Flodden field 1513. Randle Holme, the Chester Herald, drew out James Holt's coat of arms, which consisted of Holt, Sutton, FitzHugh, Pole, Vernon, Neville, Latimer, Montalt, Umfreville, Marmion, Gourney, D'Arcy, and Ganel, and styled him James Holt of Grantham, Lincolnshire, Elton, and Sutton, Cheshire. He has also mentioned five of his descendants successively, and their marriages signed by Randle Holme, August 12th, 1672. The relations of John Holt, the last of the five above named, have the original docu-

ment. John, the first Holt of Tottenham from Grant-ham, married for his second wife Lord Santry's grand-daughter, and he died 1796," &c.

Where shall I be likely to find Randle Holme's original pedigree of the family above referred to?

H. F. H.

EGYPT AND ALEXANDRIA.—We often see mention of the Coptic or Jacobite Christians, but there is seldom any reference to the Melchites, or orthodox adherents of the holy Eastern Church in Egypt. Dr. Neale estimated their numbers at the time he wrote at about 5,000. His work was dedicated to Artemius, the then Patriarch. I see it stated, in a petition proposed to be presented to Convocation, that the Archbishop of Cyprus is now Patriarch of Alexandria, and exercises ecclesiastical jurisdiction there. I fear the ancient church of St. Mark, St. Athanasius, and St. Cyril is reduced to a very low state, and is but the shadow of its former self. Some particulars about it would be interesting and acceptable.

E. H. A.

#### HERALDIC SHIELD VERSUS HERALDIC LOZENGE.

—Learned heralds instruct us that, the Queen alone excepted, ladies may not bear armorial shields; neither may they use helmets, lambrequins, crests, nor mottoes, their arms being borne upon a lozenge. They affirm, likewise, that, although the husband raises his wife to his own rank, she, if his superior in position, cannot confer on him a corresponding accession of dignity. Moreover, they teach us, in accordance therewith, that, should a peeress in her own right wed a commoner, the husband's shield of arms, charged with an inescutcheon bearing his wife's arms and surmounted by her coronet, should be placed with his crest and motto towards the dexter, whilst towards the sinister, below her coronet, should be emblazoned on a lozenge the arms of his wife alone, flanked by her supporters, but without crest or motto. Thus all the insignia to which her rank entitled her before her marriage would remain entirely unchanged.

But a grant of arms and supporters which I have seen very recently is worded and is emblazoned after a fashion which puzzles me, and whilst suppressing any clue to the identification of the responsible officials or of the grantee, I seek a reason for the divergence from the established custom.

An heiress of ancient lineage and of broad acres, whose forefathers had been entitled to supporters, but who was not a peeress in her own right, married a commoner, also of good descent, who, under the terms of an entail in her family, was compelled to assume, under the royal authority, the surname and arms of his wife in addition to his own. Following thereupon the heraldic authorities granted the right for him to quarter

his wife's arms, but they would not give him his wife's supporters. It appears likewise to have been considered necessary for the lady to obtain a grant or confirmation of arms and supporters, and upon the margin of that document, on a shield flanked by her hereditary supporters, but without crest or motto, are depicted the arms of her husband quartered with her own.

I should be glad to be informed (1) whether nowadays Garter, Lyon, or Ulster would place the arms of the lady, under such circumstances, upon a shield or upon a lozenge; and (2) whether in the grant to the wife the heralds of our time, consequent upon the assumption by her husband of her surname and arms, would quarter his arms with her own. Such a proceeding would be open to objection; for should the lady become a widow and remarry she would forfeit her right to continue to bear the arms of her deceased husband. Would she, therefore, be obliged to petition that the first grant might be cancelled, and that a second grant might be issued, quartering with her own the arms of her second husband?

The lady would certainly be saved both trouble and cost if the heralds would from the first exemplify her armorial bearings and those of her husband or husbands separately, in the manner approved for a peeress in her own right as above set forth, but with the omission of the coronet; and I desire to learn (3) if such a mode of marshalling would be correct.

FUSIL.

-ING: -INGEN.—I should be much obliged to any one who may be competent to do so who would state what sense, in the opinion of German antiquaries, is to be attached to the terminations -ing and -ingen, which so often form part of names of places in Germany. -Ingen would appear to be more common in parts of German Switzerland, Bavaria, and Wurtemberg; -ing in Tyrol and Austria. I ask the information with a view to its throwing light on the question what -ing means as a termination to a place-name in England. I doubt if Mr. Keuble's well-known views on this point are quite satisfactory. ALEX. NESBITT.

COLIFINCH.—A few days ago I was struck with this word in the window of a sort of corn-shop, where it formed part of a label, "Colifinch for canaries." Failing to find the word, I "guessed" that it was one manufactured by the shopkeeper, having never seen it before, and thinking that as a canary is a sort of finch, the word might have some connexion with the bird intended to be fed with the article described by it. However, passing the shop again, I went in and asked what kind of substance the colifinch was, and whence obtained. I was told that it was a large thin biscuit, and that it was introduced originally from France. This put me on the right scent, and, consulting Littré, I found that the correct form of the word

is *colifichet* (derived from *coller* and *fichet*); that it was first applied to small pieces of paper or card cut out with scissors and then pasted on wood; but that a secondary meaning of it is a sort of light biscuit given to birds. Littré gives no hint how to trace this secondary meaning of *colifichet* from its proper or primary meaning. But what I should especially like to ask is, whether it has really been adopted into English in the altered form *colifinch*, or whether that is merely a mistake of the shop-keeper.

W. T. LYNS.

Blackheath.

THE JEWS AND THE IRISH PEERAGE.—Roger O'Connor, in his *Captain Rock's Letters to his Majesty King George IV.* (London, 1828), p. 333, says of the peerage of Ireland:—

"Princes, soldiers, sailors, merchants, clerks, English, Scots, Welsh, French Huguenots, Dutch Calvinists, and an *Israelite* of the Covenant of Circumcision! The entire body consisting of two hundred and seventeen individuals at the era of the Union, of which number seventeen only were of Irish race."

He does not say who the *Israelite* was on whom an Irish peerage had been conferred. Does the following passage, from the "Anatomy of the Peerage," published in the *Spectator* (vol. iv. p. 1074), throw any light on the subject?—

"Baron Carrington. Robert Smith, born in 1752: a man of very low, if not Jewish, origin, and created first an Irish then an English peer by Mr. Pitt in consequence of his wealth."

F. D.

RIDEL AND RIDDELL AUTOGRAPHS.—Will you inform me where ancient autographs of the Riddels and Riddells may be found, and how facsimiles may be obtained? They seem to have been early witnesses to crown charters, and their names appear in many ancient documents in England and Scotland. I desire facsimiles of their autographs from the earliest known signature up to the present date.

HISTORIAN.

Lock Box 51, Manchester, N.H., U.S.A.

JOHN HAMPDEN.—Is there any portrait of him existing; and, if so, where may it be seen?

S. W.

[A terra cotta bust is in the National Portrait Gallery, South Kensington.]

LATIN TRANSLATION OF "DON QUIXOTE."—Can any reader oblige me with the name of the translator of the above work, and where published? There have been three or four editions.

A READER.

DR. JOHN JAMES.—I shall be glad to be informed whether the above very worthy curate of Oundle, and the author of *A Comment upon the Collects*, was ever presented with any suitable preferment in the church to which he belonged.

W. B.

EXELBY FAMILY.—Among the few early wills of this family to be found in the registry of the Prerogative Court of Canterbury (at Somerset House) is that of a Robert Exelby, of Sawtry, co. Huntingdon, in 1558, of which the following is a brief abstract. There can be no doubt he was of the original Yorkshire family, and not improbably related to John Exelby, one of the vicars of the Collegiate Church of St. Wilfrid at Ripon, who in his will, made in 1471 (printed in vol. lxiv. of the Surtees Society) bequeaths to his brother Robert and his wife ten shillings. I hope that some of your correspondents may be able to give further information; there are probably wills and administrations of the family in the registries of Ely, Peterborough, and Lincoln, none of which I have had the opportunity of searching. The Cambridge registry of the Bishop of Ely may also contain some. Any particulars would be acceptable:—

"Will of Sir Robert Exilbry, late parson of Allhallows in Sawtry, Dec. 29, 1558. To be buried in the chancel of Allhallows. George Exilbry my brother and Katheryn my daughter. John Exilbry my brother (*inter alia*), four white landes, also as much barye and pence as shall owe Saint Johns landes. John Exilbryes children, George, Peter, and Robert. My brother Thomas' wyfe. Thomas Myclefeld. Thomas Myclefeld my godson. Richard Jacob, the parsonne of Hamerton. Richard Knighte's children of Coppenforth. John Knighte's child. George my brother and Katheryn my daughter executors. Thomas Myclefeld supervisor. Administration April 27, 1559, to Thomas Myclefeld during minority of Katherine. George Exelby, the other executor, having previously deceased."—P.C.C. Chayney, i.

The village of Sawtry is in three parishes, viz. Sawtry All Saints, Sawtry St. Andrews, and Sawtry St. Judith, the first being the one named by the testator. Hamerton and Coppington are parishes in the immediate neighbourhood.

H. D. E.

LANGSTAFF, LANGSTRAFFE, LONGSTAFF, &c.—I have a great many notes of this family in the counties of Norfolk, Lincoln, York, Westmoreland, and more especially Durham. So far as I know the first occurrence of the name is in 1218 in Norfolk. Any information will be thankfully received or gladly given. G. B. LONGSTAFF.

South Field Grange, Wandsworth, S.W.

FAWLER FAMILY.—Can any one help me towards a pedigree of the Fowler family? The arms on an old family seal in my possession are: Az., on a chevron between three lions pass. guard., three cross crosslets. Crest, an owl ducally gorged. Mr. George Fowler's library was sold in 1681. John Fowler, Esq., a navy commissioner from 1714 to 1741 (and later?). His only(?) son John predeceased him. Capt. John Fowler, R.N., died 1766, at Maidstone, leaving three children—John, Thomas, Mary, m. John Hooper, Esq., ob. before 1800. Mrs. Mary Fowler, eldest and last surviving

daughter of Mr. Commissioner Fawler, died at Walthamstow 1797, aged ninety-six. The arms are nearly the same as those of Fowler of Pendeford, co. Stafford. R. P. H.

RICHARD WOODROFFE. — Will any of your readers give me some information respecting the parentage of the above? He was the first mayor of Basingstoke after the Restoration. He married Mary Barfoot, and was the ancestor of the Hampshire and Wiltshire Woodroffes. F. R. H.

TURNING THE KEY AND THE BIBLE.—*The Echo* of Feb. 14, 1883, states that

"Caroline Pardee, an elderly married woman, was at Ludlow yesterday charged with using insulting language to Ellen Ward. The defendant had accused the complainant of stealing a watch which had belonged to her deceased daughter, and said she had turned the 'key and the Bible' ten times. It turned to Mrs. Ward's name."

The paragraph ends with the information that the key is supposed to turn thus when the guilty person's name is mentioned upon reading Ruth i. 16, 17. Will some one throw light on this superstition and explain the *modus operandi*?

WILFRED HARGRAVE.

14, Holford Square, W.C.

[Henderson's *Full-lore of the Northern Counties*, 1873, pp. 233-7, supplies instances from Scotland, Germany, &c.]

A MERCHANT GILD OF LIVERPOOL.—In 1227 Henry III. confirmed the former charters granted to this ancient town, and constituted it a free borough for ever, with a merchant gild or society, with liberties of toll, passage, stallage and customs. Did this gild ever become a veritable and operative association, and are any of its records preserved and available for reference?

CORNELIUS WALFORD.

Belsize Park Gardens.

WELCHER.—In the "Notes of the Week," in the *Pictorial World*, February 24, is the following query:—"Why are defaulters on the turf called welchers? Can it be because the Rooodee at Chester is dangerously close to the Cymric frontier?" Mr. T. Hughes, F.S.A., will probably be able to reply to this. No explanation is attempted in the notice of this word in Hotten's *Slang Dictionary*. CUTHBERT BIDE.

### Replies.

#### "THE SOULE'S ERRAND."

(6th S. vi. 468.)

In this query Mr. VILES throws down an old "bone of contention," over which there has been a good deal of critical wrangling. The poem in question is generally introduced by modern editors with the statement that it was "written by Sir Walter

Raleigh on the evening before his execution"; and though the first clause of the assertion may be true, the second is unquestionably false. The execution of Raleigh (that blackest spot upon the memory of the pusillanimous tyrant James I.) took place in 1618, and the poem, entitled *The Lye*, commencing—

"Goe, soule! the bodies guest  
Upon a thankelesse errand,"—

was printed in a miscellaneous collection of poetry, entitled *A Poetical Rapsodie*; containing diverse Sonnets, Odes, Elegies, Madrigals, Pastorals, Epilogues, with other Poems, &c., printed by W. Stansby, 1611, 12mo. I cannot say from my own observation whether the particular poem in question appeared in the first edition (1602) of *A Poetical Rapsodie*; but as C. Cowden Clarke says that "a copy of the stanzas can be traced as far back as 1593" (Percy's *Reliques*, ii. 241, note, Edinburgh, 1858), this is at least likely. That collection was made by Francis Davison, and many of the pieces are initials, one of them being *A Poësie to prove Affection is not Love*, signed W. R., and another, *The Lye*, which is without signature. Ritson, therefore, argued that the latter, together with other pieces which bear no identifying signature, was by Francis Davison; but this position is, I think, untenable. The authorship has also been ascribed to Richard Edwards and Lord Essex; and the poem was "parodied," as Mr. Parke justly says (*Censura Literaria*, i. 231, first edition), by Joshua Sylvester, and reprinted with some diversity in Lord Pembroke's *Poems*, 1660. Both Edwards and Lord Essex may be dismissed at once—the former was dead in 1570, his decease being noted in Turberville's *Epitaphs*, &c., printed in that year; and had the poem been written by him it would certainly have been included in subsequent editions of *The Paradise of Daynty Devises*. The fragments of poetry which have been left to posterity by the unfortunate Earl of Essex do not warrant the belief that the trenchant sentences of *The Lye* were within his literary ability. Sylvester's share in *The Soule's Errand* mainly consisted in making a noble poem contemptible, as any one may see who will turn to the most complete edition of his works, 1641, where it will be found (in the division entitled "Elegies, Epistles, and Epitaphs, written by Joshua Sylvester") expanded from thirteen stanzas to twenty, some of which are distinguished by a "rule" drawn perpendicularly, for the possible purpose of directing the reader's attention to the improvements (!) in the poem, which, *du reste*, is triumphed and garbled almost out of recognition.

Although it is clear that Raleigh could not have written *The Lye* on the eve of his execution in 1618, it is very possible that he did compose it whilst smarting under the effects of his remembrance of Sir Edward Coke's brutalities during the

travesty of justice, misnamed a "trial," which resulted in his condemnation in 1603. The Attorney General, indeed, was so carried away by his zeal as to draw censure upon his behaviour to the gallant knight from the very stage. Shakspeare in his *Twelfth Night* is supposed to allude to Coke when he puts these words into the mouth of Sir Toby Belch: "Taunt him with the license of Inke: if thou *thou'st* him some thrice it shall not be amisse, and as many Lyes, as will lye in thy sheete of paper, although the sheete were bigge enough for the bedde of Ware in England"—the allusion being to the three "thous" addressed by Coke to Raleigh: "*Thou viper! for I thou thee, thou traitor!*" The bitter emphasis of *The Lye* accords with one's idea of Sir Walter Raleigh's noble nature aroused by such insults. It accords also with the style of *My Pilgrimage*, which he is known to have written between his return from the King's Bench and his execution, which took place the next morning:—

"From thence to Heaven's bribeless Hall,  
Where no corrupted voices brawl,  
No conscience molten into gold,  
No forg'd accuse bought or sold,  
No cause deffer'd, no vain-spent journey,  
For there Christ is the King's attorney;  
Who pleads for all without decrees,  
And he hath angels, but no fees."

If Mr. Collier's MS. evidence may be depended upon (see his *Bibliographical and Critical Catalogue*, ii. 224), there can be no reasonable doubt that Raleigh was understood to be the author of the poem in question during his lifetime; the argument is, however, too long to be included in this, I fear, too lengthy reply. ALFRED WALLIS.

With regard to this poem, Dr. Hannah, in his edition of *Poems by Raleigh, &c.* (Bell & Sons, 1875), says, at pp. 220-1:—

"For a long time Raleigh's claim to this poem seemed unusually doubtful; it is now established, at least as conclusively as in the case of any of his poems. We have the direct testimony of two contemporary MSS., and the still stronger evidence of at least two contemporary answers, written during Raleigh's lifetime, and reproaching him with the poem by name or implication. An untraced and unauthorized story, that he wrote the poem the night before his death, is contradicted by the dates—it was printed ten years before that time, in 1608; and it can be found in MSS. more than ten years earlier still, in 1596, 1595, or 1593. But the question of the authorship is not touched by the refutation of the legend, when so many independent witnesses assert the one without the other. There are five other claimants, but not one with a case that will bear the slightest examination. For the claim of Richard Edwards we are indebted to a mere mistake of Ellis's; for that of F. Davison to a freak of Ritson's; that of Lord Essex is only known from the correspondence of Percy, who did not believe it; and those of Sylvester and Lord Pembroke are sufficiently refuted by the mutilated character of the copies which were printed among their posthumous writings."

F. C. BIRKBECK TERRY.

There is now little doubt among competent critics that this strenuous lyric, otherwise known as *The Lie*, is Sir Walter Raleigh's. There is a legend that he wrote several of his pieces during the night preceding his execution, and on such a supposition the significance of this particular poem is strikingly intensified. Prof. Morley, in his *Library of English Literature* (vol. i. p. 211), gives the poem as Raleigh's without comment, and Prof. Hales does the same in the first volume of *Ward's English Poets*. Mr. Thomas Arnold, in his *Manual of English Literature*, p. 188, pithily observes: "I am persuaded he wrote *The Lie*, for I do not believe that any one then living, except Shakspeare, was so capable of having written it." Prof. Hales commends very highly Dr. Hannah's volume, *The Poems of Sir Walter Raleigh, collected and authenticated, with those of Sir Henry Wotton and other Courtly Poets from 1540 to 1650*.

THOMAS BATNE.

Helensburgh, N.B.

JOHN BURKE'S "HISTORY OF THE COMMONERS" (6th S. vi. 424).—As a sequel to my note on this book, the following advertisement, from the *Peerage and Baronage* of 1837, by the same author, may be reproduced:—

"Now in course of Publication, in Parts price 7s. 6d. each, embellished with Portraits, Armorial Bearings, &c. Thirteen Parts have already appeared, and Three more will complete the Work in Four Handsome Volumes. *History of the Landed Gentry; or, Commoners of Great Britain and Ireland.* By John Burke, Esq., Author of the *Peerage and Baronage*. Comprising Accounts of all the Eminent Families in the United Kingdom, and of upwards of 100,000 Individuals connected with them.

"This important Work has been undertaken by Mr. Burke as a sequel to his *Dictionary of the Peerage and Baronage of the United Kingdom*, and upon a somewhat similar plan; in order that, when completed, the two publications may embrace the whole body of the British Peerage, Baronage, and Gentry, and may furnish such a mass of authentic information in regard to all the principal families in the kingdom, as has never before been brought together.

"The novelty and utility of the present undertaking combine to invest it with no common claims to public attention. The highly influential and extensive class to whom it refers have hitherto had no work of reference exhibiting an entire and authentic account of their respective families, although it is obvious how large a share of interest attaches to such an object, both for the parties themselves, and for all connected with them, by the ties either of alliance, friendship, neighbourhood, patronage, or political constituency. The British landed gentry will now, however, possess a work to which they can refer with pride and satisfaction, as being, in the most peculiar sense, their own. The records of their honours and achievements—the copious details of their bright and long derived lineage—the incidental particulars of their connexions and collateral alliances—and the curious anecdotes and traditions concerning their families, which have been, at infinite pains and immense cost, assembled in this work, will, it is confidently presumed, render it highly acceptable to every member of

that distinguished class for whose use, benefit, and credit it has been published."

I have not access at present to the materials for pursuing this inquiry into the subsequent editions of the *History of the Landed Gentry*, but may recur to the subject at some future time. The following table, compiled from a corrected copy of Bridges's *Index* (pp. 178-258), shows the progress made by the book in successive editions. The fifth and sixth editions, published since the date of Bridges's *Index*, added each of them about five hundred fresh pedigrees, so that the total number of families described in the various editions is nearly six thousand:—

Country	Total number In the In the In the In the				
	of Pedig. in first 4 eds.	1st ed. 1836-8	2nd ed. 1840-8	3rd ed. 1860	4th ed. 1863
England	2579	878	2008	2068	2316
Ireland	1166	112	821	874	931
Scotland	515	96	372	397	445
Wales	216	45	153	162	184
	4776	1191	3359	3521	3576

More than a third of the entries in the first edition of 1836 have slipped out of the register in the intervening period, and their place has been taken by other men and other families, of whom it may be said that, whatever the length of their purses, their pedigrees (on paper) are shorter than those of their predecessors, for the four or five thousand entries of the later editions occupy no more space than the eleven hundred entries of the first edition. But though the range of the later editions may be wider, none of them approaches in interest the old and genuine family history contained in the four volumes of the *History of the Commoners*.

#### SIGMA.

There are some curious variations between my copy of the *History* and that described by SIGMA. A comparison of the two will perhaps be facilitated by giving a detailed account of my copy.

Vol. I. (1) Portrait of the Rt. Hon. E. J. Littleton, dated July 1, 1837. (2) Title:—

"A Genealogical and Heraldic History of the Landed Gentry; or, Commoners of Great Britain and Ireland, enjoying Territorial Possessions or High Official Rank, but uninvested with Heritable Honours. By John Burke, Esq. Author of, &c. In four volumes. Vol. I. Small Paper Edition. London: Henry Colburn, Publisher, 13, Great Marlborough Street. MDCCCXXXVII."

(3) Preface, as described by SIGMA. (4) Alterations and additions, as described. (5) History, as described. (6) Appendix, as described. (7) Index, as described. In the index, "Moore, of Appleby Parva, ix. 169," is misleading, the correction being found on the seventh page of the unpaginated additions, &c.

Vol. II. (1) Portrait of T. W. Coke, Esq., of Holkham, dated March 1, 1836. (2) Title, as in vol. I. (3) Preface, as described by SIGMA. (4) Alterations and additions, as described. (5)

History, as described. (6) Index, as described. In the index, "Hedges, Sir Charles, 491," should read "Hedges, Charles, 491; Sir William, 491."

Vol. III. (1) Title as in vol. I., but dated MDCCCXXXVIII. (2) Short preface. (3) Alterations and additions, occupying six pages, numbered vi, vii, viii, xix, x, but nevertheless complete. (4) History, as described. (5) Index, as described.

Vol. IV. (1) Portrait of Speaker Abercromby, dated November, 1833. (2) Title, as before, dated MDCCCXXXVIII. (3) Dedication, as described by SIGMA. (4) Alterations and additions, as described. (5) History, pp. 1 to 768, but including pp. 225 and 226, without which there would be a hiatus *valde defendendus*; these two pages contain the names Malbanc, Newmarche, Lord Lovetot, and others assigned to them in the index.

These four volumes contain the most aggravating indices I am acquainted with. I have often been tempted to index the *History* for myself, but hesitate lest the work should prove greater than I anticipate. I would heartily concur in SIGMA's appeal to Ulster King of Arms. HIRONDELLE.

In the mention of vol. iv. of this work it is said "no portrait" prefixed, which is the case with the other three volumes. For a long time, having observed this omission in the copy in my possession, the inference was drawn that the hand of the illustrator, as he is called in *The Book Hunter*, had been at work, and the portrait torn out to be added to some collection. I found, however, reason to change my opinion; for this reason, because on examining several copies of the book which came at intervals in my way the same omission occurred, now corroborated by your correspondent. Why, it may be asked, is vol. iv. in one sense defective, viz., in this particular?

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

LIERNE (6th S. vi. 489).—I am glad to find that this word has been a difficulty to others than myself. I have paid some attention to church architecture for many years, and I have visited every cathedral in England but one, yet it was not until quite recently that, by putting two and two together, I puzzled out the meaning of *lierne*.

In the first place, *lierne* vaulting is not, I believe, met with earlier than the Decorated style, and, being ornamental, it is naturally found more often in the choir than in the nave; and if it occurs in both, as e.g. in York, Gloucester, and Norwich cathedrals, it would be, I should say, commonly richer in the choir.\* But now let me proceed to state what this kind of vaulting is. If MA.

\* In Norwich Cathedral, however, according to the plates in Murray's *Handbook*, referred to hereafter, there seems to be but little difference between the nave and the choir in this respect.



JERRAM will look at the book which I have now before me, viz. Parker's *Concise Glossary of Architecture*, he will find, s. v. "Vault," a representation of a plain Early English vault,\* in which the vaulting consists of a number of ribs which rise in bunches or groups of five, apparently, from the vaulting shafts, and join a central rib, or ridge, which runs horizontally along the middle of the vault from one end to the other. And where two ribs which correspond to each other, one on each side, meet the central rib, there is a boss (see note †). In this way are formed a number of triangular compartments in the vault with their base upwards, and these compartments in the Early English style are left unornamented. Later on, however, the practice arose of connecting the ascending or groining ribs by a number—more or less great according to the richness of the vaulting—of short cross ribs,† and it is these short cross ribs which convert a plain into a *lierne* vault.

For engravings representing these vaults I would refer MR. JERRAM to Murray's *Handbook to the Cathedrals of England*; for a better idea of these *lierne* vaults is given by a good engraving than by any verbal description. One of the plainest *lierne* vaults he will find in the plate of the choir of Winchester Cathedral (plate 13), and the richest is certainly, I think, that of Ch. Ch. Cathedral, Oxford (choir, plates 3 and 4), where there are not only these cross bars or ribs, but a number of foils (and consequently cusps) are introduced into the spaces (or compartments) formed by the cross ribs with the groining ribs. But it seems that, however magnificent this vault may be, we here witness "indications of declining art," by which I suppose is meant that the ornamentation is a little overdone. Other cathedrals in which this vaulting may be observed are York (nave and choir, plates 6 and 8); Norwich (nave and choir, plates 1 and 4); Ely (choir, plate 3); Gloucester (nave, corresponding to the two westernmost bays, which are Pointed, the others being Norman, plate 1; and choir, plate 4, of which the *lierne* vaulting is pronounced to be "one of the richest examples in England," and is probably superior to that at Oxford mentioned above †); and Bristol (choir, plate 1; the *lierne* vault-

ing does not occupy more than the central portion of the roof, yet it is rich, and its compartments are foliated as we have seen to be the case at Oxford). In Wells, too, "the *lierne* vaulting of the choir" is mentioned, but there is unfortunately no illustration.

If, however, MR. JERRAM will look to the plates I have named, he must see what a *lierne* vault is, and he may now, perhaps, understand the very concise, but very technical, definition given of it (s. v. "Vault") in Parker's *Glossary* above quoted. This definition runs as follows: "The short ribs which connect the bosses and intersections of the principal ribs and ridge-ribs, but which do not themselves either spring from an impost or occupy the ridge, are termed *liernes*, and the vaults in which they occur, *lierne* vaults." Littré's definition (for the word is French) is still shorter, but to me it is more intelligible, as it is less technical; it runs as follows: "Nom donné, dans les voûtes gothiques, à certaines nervures qui se croisent entre elles."

As for the derivation, Littré says nothing more than "peut-être pour *lienne*"; and under *lienne* (which seems to mean threads of the warp which have not yet been crossed by the woof) he says, "Mot qui semble tenir à *lier*, et être le même que *liane*." Now, I do not think it likely that *lienne* should have become the harder *lierne*, though we do find instances of what I have called "disassimilation" (see "N. & Q.," 5th S. v. 423; 6th S. i. 219, note †); but I mean to stick to the derivation *lier*, as, though it may be incorrect, it expresses very exactly what these cross ribs or *liernes* do, and that is, connect two things together.

F. CHANCE.

Sydenham Hill.

I had thought this term came from *lierne*, ivy, from the pattern of the ribs; but Mr. D. J. Stewart, who knows more about Gothic architecture in general, and Ely Cathedral in particular, than most men, and has himself noted the instance in question ("Bp. John de Hotham's presbytery vaults at Ely are early examples of *lierne* vaults, 16 Ed. II., 8 July, 1322, 7 July, 1323," Stewart's *Architectural History of Ely Cathedral*, pp. 76, seqq.), is more inclined to derive it from *lier*, to tie, and has kindly supplied the following definition: "The short ribs which connect the bosses and intersections of the principal ribs and ridge-ribs, but which do not themselves either spring from an impost or occupy the ridge, are termed *liernes*, and the vaults in which they occur *lierne* vaults" (*A Glossary of Terms used in..... Gothic Architecture*, fifth edition, p. 509).

R. H. BUSK.

This is an architectural term derived from the French, and applied to Gothic vaulting. Examples are to be found at Winchester, nave and porch; Ely,

\* It is rather late Early English, however, for it is dated 1260.

† Sometimes, as may be seen in plate 13 of Winchester Cathedral, two groining ribs will be joined by two cross ribs meeting at an angle instead of by one straight one. See also plate 1 of Bristol Cathedral.

‡ In the south transept of this cathedral, we are told by Murray that "the roof is a plain *lierne* without bosses, and one of the earliest specimens of this complex class of rib-vaulting." Date apparently 1329-1337. The rule, however, seems to be that in *lierne* vaults there are not only bosses on the central rib where the groining ribs meet it, but also where the short cross ribs or *liernes* meet each other or the groining ribs which they connect; and these bosses of course add much to the richness of the ornamentation.

choir; Canterbury, nave and cloister; Gloucester, presbytery and transepts; Bristol Cathedral, Redcliffe Church, St. George's Chapel, Windsor, &c. Viollet-le-Duc (*Dictionnaire Raisonné*) states as follows: "Nervure d'une voûte en arcs ogives aux sommets des tiercerons." He also applies the word to cross pieces in timber framing. Littré (*sub voc.*) says, "Nom donné, dans les voûtes gothiques, à certaines nervures qui se croisent entre elles." He also applies it to timber framing. He derives the word from *lienne*=*liane*, which he says is only another form of *lien*, from *lier*, to bind, unite.

J. A. PICTON.

Sandyknowe, Wavertree.

MIDDLE NAMES (6th S. vii. 49).—I have recently found three instances in the Harleian MSS. The eldest daughter of Sir Christopher Draper, who was Lord Mayor of London in 1566, is called Margaret Bennett; and a son and grandson of Sir Thomas White, the date of whose mayoralty is not given, but who can be identified as the founder of St. John's College, Oxford, are called respectively Richard Warren and Oliver Cromwell.

D. I. C. S.

ARMORIAL BEARINGS OF THE BORDER FAMILIES (6th S. vi. 468).—That the Border families thought it no shame to be descended from cattle reivers, and to follow the same vocation, there is little doubt—it was the "custom of the country," and the highest families thought it no dishonour to their name; but as to their arms being derived from these pursuits, I very much doubt it. The silver crescent was the badge of the Percies, Earls of Northumberland, and the Whartons, and it was the general custom for many families to adopt the device of their chief or leader as part of their arms; this is well known in heraldry, and every county shows a great prevalence of one particular charge. The crescent is common in Northumbrian arms for this reason; the garbs of the Earls of Chester are common in many Cheshire arms; the "chequy" is common in Norfolk.

The "dun bull" of the Earls of Westmoreland is well known, and the silver bull's head of the Ogles; these are no more taken from the cattle-lifting propensities of the owners of those badges than the black bull's head of the Boleyns of Norfolk and the horse's head badge of Sir John Dacre.

STRIX.

RUE ON SUNDAYS (6th S. vi. 408).—This herb was evidently offered to either the king or queen, and as evidently it was intended to suggest or symbolize the rue, the regret, sorrow, or remorse which he or she ought to feel for his or her grievous sins. Ophelia takes rue also for herself, but, using an heraldic mode of speech, says that each "must wear it with a difference," i.e., she as betokening sorrow for her loss (or losses), the other as repentant

sorrow. But as rue was also called "herb of grace," it had, and here might have, another symbolical meaning. To distinguish, therefore, the sense intended, and to emphasize this sense the more, she is made to add, "We may on Sundays, one day in the seven, but not on the other six, call it herb o' grace." I also think it very likely that this reference to its other name was intended to suggest this other thought. Such rue being sincere, repentant, and accompanied by prayer, may obtain the forgiveness of God, and then be termed "herb of grace." Taking the facts that Claudius was intended to die in his sins, and the Ghost's desire that Gertrude should be left to Heaven and to the thorns that in her bosom lodge, and that in the interview between herself and her upbraiding son she is apparently repentant, we find in these further proofs of the correctness of the stage tradition which gives the rue to the queen.

BR. NICHOLSON.

The following extract will answer MR. HAR- GRAVE's query:—

"Herb of Repentance, a popular name for the plant *rue*, *Lat. ruta*, from a confusion with *rue* (A.-Sax. *hrymon*; cf. Ger. *reue*), to be sorry. Otherwise *Herb of grace*."

'He must avoid the crimes he lived in;  
His Physicke must be left to Rue (ev'n Rue for sinne),  
Of Herb of Grace a cordiall he must make;  
The bitter Cup of true Repentance take.'

G. Wither, *Britains Remembrancer*,  
p. 69 recto, 1628.

'I'll set a bank of rue, sour herb of grace.'

Shakespeare, *Richard II.*, III. iv.

"The spirit.....prescribes him three herbs: first, rue, or herb of grace, which is repentance: this teacheth him to sorrow for his strife and emulation, and purgeth away the bruised blood."—T. Adams, *A Contemplation of the Herbs*, Works, vol. ii. p. 465.

"Herby-grass, a provincial corruption of Shakespeare's 'herb o' grace' (*Hamlet*, IV. v.), a popular name of rue (*Cornhill Mag.*, July, 1865). *Herbe-grass* in N.W. Lincolnshire (Peacock)."—Rev. A. S. Palmer, *Folk-Etymology*, p. 169 (Bell & Sons).

M. E. E.

Dr. Warburton states:—

"*Rue* was a principal ingredient in the potion which the Romish priests used to force the possessed to swallow down when they exorcised them. These exorcisms being performed generally on a Sunday, in the church before the whole congregation, is the reason why Ophelia says, we may call it

'Herb of grace o' Sundays.'

*Rue* was meant to express *ruth*, sorrow. For the same reason it was called *herb-grace*; for "he whom God loveth He chasteneth" (Knight's pictorial Edit. of Shakespeare).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

William Turner, in *The Names of Herbes*, 1548, has, *s.v.* "Ruta": "Ruta is called in greek Peganon, in englishe and frenche, Rue and herbe grace, in duche Ruten" (p. 69, ed. 1881, E.D.S.). In old botanical vocabularies *ruta* is glossed as

*rude*. When *rude* was reduced to the form *rué*, the plant came to be regarded as symbolical of repentance, as to *rué* means to repent, and it assumed the name of *herb of grace*, as repentance is necessary in order to win the grace of God. This being so, Ophelia has reason for saying that *rué* may bear its title of "herb of grace" on Sundays. With the passage in *Hamlet* may be compared:—

"Here in this place  
I'll set a bank of *rué*, sour *herb of grace*;  
*Rue*, even for ruth, here shortly shall be seen,  
In the remembrance of a weeping queen."

*Rich. II.*, III. iv.

R. Greene, in his *A Quip for an Upstart Courtier*, 1592, thus alludes to the plant:—

"But, as these upstart changelings went strutting (like *Philopolimarchides* the braggart in *Plautus*), they looked so proudly at the same, that they stumbled on a bed of *rué* that grew at the bottom of the bank where the thyme was planted, which fallen upon the dew of so bitter a herb, taught them that such proud peacocks as over hastily outrun their fortunes, at last, too speedily fall to repentance; and yet some of them smiled and said, '*rué* was called herb grace,' which though they scorned in their youth, they might wear in their age, and it was never too late to say *Miserere*."—C. Hindley's reprint, 1871, p. 4.

F. C. BIRKBECK TERRY.

JOHN GUMLEY (6th S. vii. 62, 95).—As I was in the same regiment as Col. Samuel Gumley, though he was 102 years my senior, I will give all the information we possess about him. He appears originally to have served in the Coldstreams. He entered the 1st Guards as a captain and lieutenant-colonel in 1742, and was appointed major and colonel in command of the first battalion of the regiment in 1749. The circumstances of his duel with Braddock have already been alluded to. He left the regiment in 1753.

HENRY F. PONSORBY.

THE HAIGS OF BEMERSYDE (6th S. vii. 102, 152).—Without going into the question of the manner in which Anthony Haig completed his title to the estate in 1672, I may say that it does not really affect the question of representation. The gift of Mr. William Haig's escheat to his nephew David rather tends to show that the latter was his heir. The material point is the recently asserted identity of Robert of Bemersyde with Robert, farmer at Throsk. In favour of this Mr. C. E. HAIG cites a pedigree formerly the property of Sir William Morison. When, by whom, and from what authorities was that pedigree compiled? Can Mr. HAIG produce any lease, contract, sasine, entry in a parish register, or other authentic document, in which Robert Haig in Throsk is called formerly of Bemersyde, or son or brother of the laird of Bemersyde, or in any other way shown to belong to that family?

INQUIRER.

A PARODY BY O'CONNELL (6th S. vi. 468; vii. 155).—I do not know whether it has been noticed that O'Connell's famous parody of Dryden's epigraph ("Three colonels in three different counties born," &c.) is little more than a plagiarism from the once well-known *Irish Magazine*, published in 1810. In vol. iii. p. 192, of that periodical the following appears:—

"Three majors once annoyed a city's peace,  
And each contended for supreme disgrace;  
The first o'er thefts and tortures did preside,  
The second excelled in foulest homicide;  
The palm to grant old Satan long was loth,  
Till the third robbed and murdered more than both."

The *Irish Magazine* was a specially Catholic organ, and directed, to a great extent, against those who suppressed the rebellion of 1798. Moore's "Harp that once through Tara's Halls" first appeared in it.

W. E. H. L.

EDMUND MORTON PLEYDELL (6th S. vi. 490).—He was for twenty years member for the county of Dorset, and dying March 16, 1754, was buried at Milborne St. Andrew. He was the son of Edmund Pleydell, M.P. for Wotton Bassett, by Anne, daughter and heiress of Sir John Morton. A full pedigree of the family of Pleydell may be seen in the third edition of Hutchins's *History of Dorset*. Can your correspondent give me the exact title and date of the Act to which he refers?

C. H. MAYO.

Long Burton Vicarage, Sherborne.

The Visitation of Lincolnshire in 1592 and of Berks in 1664-6 is being now continued in the *Genealogist*. In vols. iv., v., vi. I find only the following notices of the name of Pleydell:—"Thomas, son and heir of T. Saunders, of Woolston, married Martha, daughter of — Pleydell, of Shrivvenham. John Champion, *et. thirty* in 1665, son and heir of George Champion, of Wanting, clerk of the peace for Berks, married Mary, daughter and heir of Robert Pleydell, of the Grange, co. Berks. These are in the Visitation of Berks. STRIX.

ASCHAM AND LADY JANE GREY (6th S. vi. 515).—Ascham's words in *The Scholemaster* with reference to his interview with Lady Jane Grey most certainly show that he had no further interview with her immediately before her execution. He says:—

"I remember this talks gladly, both because it is so worthy of memorie, and because also, it was the last talks that ever I had, and the last tyme, that ever I saw that noble and worthe Ladie."—Pp. 34-5, ed. Mayor, 1863.

This interview occurred in the summer of 1550. In 1554 she was executed. *The Scholemaster* was written in 1563, and first published by Ascham's widow in 1570.

F. C. BIRKBECK TERRY.

Cardiff.

**HERALDIC** (6th S. vi. 490).—Sa, a chev. between three mascles arg.—Whitacre. Per chev. or and az., three martlets c.ch.—Edgeworth, co. York, and Hodgson, Ireland. Arg., a fess flory counter-flory gu.—Cavill, Kaynell or Keynell, Bridstone, Wilts. *Vide* Papworth's *Ordinary of British Armorial*. J. WOODWARD.

**ST. JEROME** (6th S. vi. 449).—The following is the passage of St. Jerome to which the query refers:—

"Aggrediar Ezechiel prophetam, cujus difficultatem Hebraeorum probat traditio. Nam nisi quia apud eos statum sacerdotatus ministerii, id est, tricesimum annum impleverit, nec principia Genesios, nec Canticum Cantorum, nec bujus voluminis [scilicet, Ezechiel] exordium et finem legere permittitur, ut ad perfectam scientiam, et mysticos intellectus, plenum naturae tempus accedat."—*Comm. in Ezech. Prop.*, lib. i. init., *Opp.*, t. v. col. 3, Veron., t. v. col. 17, Paris, Migne.

ED. MARSHALL.

I believe it is generally understood that the Jews were not allowed to read some parts of the Bible until they arrived at a certain age (I thirty). Very probably St. Jerome may have alluded to this, but he would scarcely be the first to do so. Not having his works, I can only give the following extract from Sir T. Elyot:—

"And therefore among the Jewes though it were prohibyte to chylidren, vntill they came to rypp yeres, to rede the booke of Genesis, of the iuges, Cantica Cantorum, and some parte of the booke of Ezechiel the prophete. For that in theym was conteyned some matter, whiche moughte incense the yonge mynde,.....yet after certayne yeres of mennes ages, it was leful for every manne to rede and diligently studye those warkes."—*The Boke named the Gouernour*, 1537, f. 49.

R. R.

Boston, Lincolnshire.

"Ezekiel is more vehement than Jeremiah in reproving the sins of his countrymen, and abounds more in visions, which render some passages of his book exceedingly difficult to be understood. On this account no Jew was anciently permitted to read the writings of this prophet until he had completed his thirtieth year (*Hieronymi Proem.* in lib. i. *Comm.* in Ezech.)."—*Hartwell Horne's Introduction*, iv. 225.

E. H. A.

Perhaps the passage in St. Jerome required by W. S. L. S. may be found in his *Prolog. in Ezechielum Prophetam*, p. 698, quoted by Bishop Wordsworth in his introduction to the Song of Solomon (*Holy Bible*, &c., vol. iv. part iii. p. 127).

W. F. R.

Worle Vicarage.

See epist. cvii. § 12, in Migne's ed. of Jerome's *Works*, vol. i. col. 876.

Bp. Hatfield's Hall, Durham.

**HARRIS** (6th S. vi. 469; vii. 128).—

"Henry, again, or, more properly speaking, Harry, owes much to the Plantagenets, for but three are to be found in Domesday. With its long line of monarchs, albeit it represented a curious mixture of good, bad, and

indifferent qualities, that dynasty could not but stamp itself decisively on our registers. Thus, we have still plenty of 'Henrys,' 'Harriscs,' 'Harrissons,' 'Halletts,' 'Halkets,' 'Hawkinses,' and 'Hawkinsons,' to say nothing of the Welsh 'Parrys' and 'Penrys.'"—*Bardley's English Surnames*, second edition, 1875, p. 51.

HIRONDELLE.

In the late Mr. M. A. Lower's *Essay on English Surnames*, it is stated that the name Harris is derived from "Harry's," the son of Harry; this being the form used in Wales, "Rees Harry's," Rees the son of Harry; the English form being "John Adamson," John, the son of Adam. (See vol. ii. pp. 19, 178). EDWARD H. MARSHALL.

Hastings.

In an article on "Welsh Surnames" in the *Red Dragon*, the national magazine of Wales, for December, Mr. W. S. LACH-SZYRMA will find a humorous editorial note specially relating to the family name Harria. I have unfortunately mislaid my copy, or I should have been very pleased to send your correspondent a cutting.

JAS. HARRIS.

Orchard Villa, Cowbridge Road, Cardiff.

Harris comes from Harry (Harry's) for Henry, from M.H.G. Hainreich, Henric, N.H.G. Heinrich.

R. S. CHARNOCK.

**TRIMBLESTOWN PEERAGE** (6th S. vi. 469).—This name seems to have been spelt in a variety of ways. In the *Annual Register* for 1771, at p. 180, C. W. S. will find the death of Dowager Lady Trimblestone announced, whilst in the *Gentleman's Magazine* (vol. lxxxv. pt. ii. p. 279) the Countess Dowager D'Alton is stated to be the sister "to the present Lord Trimbleston." Another variety of spelling will be found in the *Annual Register* for 1813, p. 115, where the name is spelt *Trimelston*.

G. FISHER.

**GLAMIS CASTLE** (6th S. vii. 88).—The story referred to, called "An Answer to Esquiers at Norman Tower," appeared in the January or February number of *Blackwood's Magazine*, 1877.

SEBASTIAN.

**SILHOUETTES, OR BLACK PROFILE PORTRAITS** (6th S. v. 308, 393, 458, 493; vi. 57, 197, 355).—At Scarborough in 1877 a friend's profile was rapidly cut out with scissors by a man who called himself W. G. Kay, *alias* Wirer, photographer and miniature painter of the city of Oxford. In the following year he was again at Scarborough, and tinted the black profile, which is a very good resemblance. I have in my possession a silhouette of the late Sir John Williams, Baron of the Exchequer, a near relative of our family, and who was well known for his defence of Queen Caroline. At the back I find the following printed inscription:—

"Miers, profile painter and jeweller (111, Strand, London), opposite Exeter Change, executes likenesses

in profile in a style of superior excellence, with unequalled accuracy, which convey the most forcible expression in animated character, even in the most minute size for brooches, lockets, &c. Time of sitting 3 minutes. Miers preserves all the original sketches, from which he can at any time supply copies without the trouble of sitting again. N.B. Miniature frames and convex glasses wholesale and retail."

HUBERT SMITH.

I think that these likenesses were so common in families as to occupy a similar place with photographs now. I have several, some of which are of a character not hitherto noticed in "N. & Q." in a few of these the assistance of colour being brought in. Two are of Indian officers, in which, while the face and hat are black the plume and uniform are in colour; one of myself, in 1830, has the shading in bronze; an earlier one of another has the same; one of a county magistrate before 1825 is slightly touched with white; one of a Fellow of Oriel, before 1795, has the face formed by cutting out the paper and placing it loose on a black background; that of his nephew, also a Fellow of the same college, is on the inner surface of convex glass, which relieves the flatness. If I may be allowed to speak of myself, it is probable that the artists acquired by their practice an acute perception and recollection of the faces which came before them. When I went into a shop in the Strand, after more than twenty years, the artist said at once, "I have seen you before." It appeared to be made out that he was the same who had taken me on the former occasion in Oxford in the year which I mentioned.

ED. MARSHALL.

There have now been a great many communications upon this subject, but no one, to my great surprise, seems to be aware that there is a silhouette artist now practising his vocation at the Westminster Aquarium. I was taken there myself about a year ago, and I now possess two silhouettes of myself. The other was taken about forty-five years ago, in Dublin, when I was quite a boy. On that occasion a machine was used, or apparently was used, and I still distinctly remember that a rod, or something similar, was passed over my profile. The artist at the Aquarium, however, uses no machine, and merely cuts the profile out of a piece of black paper with a pair of scissors whilst looking at his victim. His charge is sixpence, and if the silhouette is touched up with gold paint afterwards one shilling. The advantage of the gold paint is that with it the hair, whiskers, beard, and moustache upon that side of the head and face, together with one ear, can be represented, as well as the wrinkles (if asked for) and some details of the dress.

F. CHANCE.

Sydenham Hill.

Allow me to mention that in 1878 or thereabouts a man used to come to Haileybury College

and offer to take any one for sixpence plain and a shilling if mounted on cardboard, at the same time showing several that he had done, amongst others Dr. Butler, of Harrow and Rev. E. H. Bradby (now Dr. Bradby), of Haileybury. This man used no apparatus save a pair of scissors, some black paper, and a bottle of gold paint, the last named of which he used for painting in the eyes, hair, &c. I think Dr. Butler was "taken" in his trencher, the tassel being painted with gold. I have no doubt but that this man goes to Haileybury now as he did then.

A. E. B.

The most curious and remarkable that I ever saw was some twenty years ago in the shop window of a broker at Beverley, one representing a former incumbent of Beverley Minster, the Rev. Joseph Coltman, who was appointed in 1816. As years increased so did his bulk, and he was depicted "à la silhouette," seated on a velocipede, which was in his later years his usual mode of locomotion through the town, as he was unable to walk.

JOHN PICKFORD, M.A.

THE ARMS OF THE POPES (6th S. vi. 81, 271, 290, 354, 413, 545).—I have now come into possession of some of the notes referred to at the second reference; they were collected at odd times, by the help of Italian friends, without any view to publication, and therefore I must ask full indulgence for any slips in the matter of technicalities, as also for sending them thus in detachments; for I shall have more to send you by-and-by.

Without going quite so far as Jean de Ferou, who is said to have written "quatre ou cinq gros tomes en grand volume figurez selon son opinion" to prove that "les armoiries du père Adam" were "trois feuilles de figuier," my own interest in the subject has been in tracing the connexion, punning or otherwise, between the name or circumstances of the bearer and his charges, particularly in the case of Popes who have risen from the ranks, rather than with the mere blazoning. Thus, in the case of Celestine IV. (1241), of course the castle in the arms figures his name Castiglione (literally Greatcastle, and in fact the same as our name of Hardcastle). With regard to Nic. IV. (1288), your correspondent at p. 354 corrects my spelling of Masci with Musci, but does not mention any authority. I do not doubt that he has one, but Italian spelling may at any time lead to the quarrel of the knights and the shield, and that in the ordinary vocabulary as well as in names, and in names even of the present day, but most of all with names of a distant date. Melchiorri calls this Pope Masci, and Moroni puts "Girolamo Mascio, Massi, or Massio"—so here alone are variations enough; but I find no Musci. Neither Panvinus nor Platina gives any family name. With regard to his arms, I have the estoiles argent, instead of azure as blazoned by Mr. EVERARD GREEN.

S. Pietro Celestino, or Celestine V. (1294).—The correspondent at p. 354 corrects my Angelieri dal Murrone with Angelario del Morone; and no doubt again he has authorities in support, and Moroni, for one, spells the name thus. But, as in the last case, I will mention some variants. Panvinus and Platina both give Angelieri. S. Pietro Celestino himself, in a fragment of autobiography in the Bollandists (May 19), calls himself the son of Angelierius; and so also it is given (*ib.*) in another life by Peter de Aliaco, Bishop of Cambray. Melchiorri has Angelieri. The mountain of his hermitage may be found spelt Murone, Morone, Muhrone. Melchiorri has Murrone, the modern Ordnance map Morrone; *dal* would be just as usual as *del*.\* One would like to know how this Pope, who was not only born of poor parents, but up to his election lived in such seclusion that the man who served his mass only saw him through a window, came to choose a lion rampant for his arms.

Clement VI. and Gregory XI. both bore the name of Roger, and both have six roses on their shields. Was this a play on the word *rosier*? They were of the family of the Counts of Beaufort in the Limousin; there are no roses in the present Beaufort arms.

John XXIII. (1410).—I have the *bordure* noted as engrailed. The hearing in chief is, of course, an allusion to his name *Cossa*, obsolete for thigh; he is, however, more fortunate than an English baronet, whose shield carries a similar charge, though of sable tincture instead of argent,—as the heralds say he inherits it from a Welsh ancestor named *Ddu*=Black-leg.

Martin V. (1417).—Though doubtless technically correct to blazon this charge "pillar," it is the *column* of the *Colonna* family.

Nicholas V. (1447), apparently having no family arms, adopted the ecclesiastical symbol of the keys, though the heralds might have made him a very pretty shield out of the birds in his name.

Calixtus III. (Borgia, 1455).—I have the *bordure* charged with six instead of eight flames, and the bull's horns argent.

Innocent VIII. (Cibo, 1484).—I have the bend chequy argent and sable instead of azure.

Alexander VI.—The same as Calixtus III. for the Borgia arms. I have it noted that the impaled arms are for Lenzoli.

Julius II. (Della Rovere, 1503).—The only Pope except Adrian VI. who, after the custom of taking a new name was established, kept his own. At Florence the Della Querce family have a similar oak tree to symbolize their name. In the chapel of the grand ruin of Thouzon, near Le Thor, in the

south of France, I met a shield with the same charge and found it ascribed to the family De Roure, of course another form of Rovere.

Leo X., Pius IV., and other Medici Popes.—The *tortaux*, vulgarly supposed to represent pills, to illustrate the name, differ very much in number on various shields in Florence. The Medici have no other charge; the *fleurs-de-lys* are for Farnese.

Adrian VI. (1522).—One wonders where these fine quarterings come from in the case of one who in the poverty of his studious childhood is said to have worked at his books by the light of the street-shrine lamps. But when later he came to be preceptor of Charles Quint, he probably saw enough of "the pomp of heraldry." The curious charges which Mr. EVERARD GREEN calls (tent) books may have been adopted to symbolize either of the trades which Bayle's researches ascribe to his father, either dyer or boat-builder (*Dict.* ii. 1375), though I do not know why they should be vert. I have the lions noted argent instead of azure, and wearing a collar as well as a crown or.

Paul III. (Farnese, 1534).—The *fleurs-de-lys* disposed 3, 2, 1.

Julius III. (1550).—I have simply a bend or, but I dare say Mr. EVERARD GREEN's blazoning is more correct. I think, however, the wreaths are laurel, and not olive, and proper; the mount vert. The mount, of course, from Dal Monte, the name of this Pope.

Marcellus II. (1555).—I have the stag (for the name of Cervini) or instead of argent, and the ears of wheat, of which I note six instead of five, are growing out of a green flat. I do not know how this is expressed heraldically, but there is no "mount."

Sixtus V. (1585).—This is undoubtedly a pear tree (not a fig tree), for the play on the name Peretti.

Urban VII. (1590).—This, again, is a chestnut (proper) in its husk (or), not a pomegranate, the name being Castagna. Indeed, it is recorded of Sixtus V. that, regarding Cardinal Castagna as the right man to be his successor, he used to say, "See, the pears are beginning to grow mouldy, you will be served with chestnuts next."

Gregory XIV. (1590).—This leafless tree is again a play on the Pope's name of Sfondati. I do not know that it is a walnut tree, however.

Paul V. (1605).—The Borghese arms are, I think, a dragon, not a semi-dragon, and the beak gules.

Urban VIII. received, I believe, the title of "the Attic bee" for his eloquence in Greek; but I fear I cannot claim this for the origin of the bearing of the Barberini bee.

Alexander VII. (1655).—These are the Della Rovere and Chigi arms quartered.

Clement X. (1670).—I have this *bordure* noted as "inverted."

\* I was writing this when the number of "N. & Q." was brought in with DR. CHANCE's pertinent remarks (*ante*, p. 151), on an analogous use with regard to a *banda* in Italian.

Innocent XI. (1676).—I have these "cups" down as lumps and their tincture gules; the eagle sable crowned or.

Alexander VIII. (1689).—I have got this, Azure, a bend argent; a chief or, charged with a double-headed eagle displayed and crowned sable.

Innocent XII. (1691).—Already noted (6th S. vi. 271, 545).

Clement XIII. (1758).—I have this 2 and 3, azure (not gules); the castle argent with sable markings of stones (I do not know the heraldic term for this); 4. Bendy, argent and gules (not azure).

Clement XIV. (1769).—I do not know why this Pope bears the arms of his order (Franciscan) in a chief, as does Benedict XIII. those of the Dominicans; while Pius VII. impales those of the Benedictines, and Gregory XVI. those of the Camaldolese.

Pius VI. (1755).—I have this noted as Quarterly, 1 and 4, Or, a double-headed eagle displayed sable, crowned of the first; 2 and 3, Azure, a fess argent charged with two fleurs-de-lis or between three estoiles of the same; over all an escutcheon of pretence gules charged with a lily proper, bent under the breath argent of a Boreas' head, crined proper, issuant from a cloud argent; on a chief argent three estoiles or. (I observe that Mr. Woodward gets over the difficulty of one metal on another by blazoning these estoiles "proper," but they can only be expressed by gilding.) These Braschi arms have been very cleverly used by Franzoni in adorning, or rather forming the capitals of the ten Carrara pilasters in the great Sala Rotonda of the Vatican Galleries. While preserving the general form of the Corinthian capital, the eagles form the supports of the four corners, and the Boreas' head and lily occupy the centre.

Pius VII. (1800).—The charges of the dexter side of this shield—including not only the patriarchal cross remarked upon by Mr. Woodward, but the mount under it, which I should have liked to connect with Chiaramonti—are the arms of the Benedictine Order. For the sinister (Chiaramonti) side I have, On a bend argent, cotised azure and or, three Saracens' heads proper, wearing a fascia argent (perhaps one ought to say "banded argent," only they are not mere bands, they are twisted kerchiefs with ends hanging); on a chief azure three estoiles or (not argent).

Pius VIII. — The name and arms of Celestine IV. (1241) repeated six hundred years later.

Gregory XVI. (1831).—By spelling this Pope's name of Cappellari, as both your correspondents do, with one *p*, the allusion is lost of the sable hat which he bears in chief (*cappella* = a hair; *cappello* = a hat; *cappellato* or *cappellaro*, a hatter, or possibly hat-bearer, for Cardinal Wiseman tells us Gregory XVI. was born of a noble Lombard family).

Pius IX. (1846).—The quarterings 1 and 4 are the Mastai arms, 2 and 3 for Ferretti.

Leo XIII. (1878).—I believe it will be found a pure error to suppose that this Pope's arms were at any time represented with the field gules. Having had the advantage of being several times kindly received by him when he was Bishop\* of Perugia, I fancied I remembered the field azure at that time, but to make sure I have ascertained from a correspondent there that the field gules had never been seen. The tree should doubtless be a pitch pine, for Pecci, but is always drawn like a cypress, and I think I have always seen it painted proper, not or. With regard to the question of "estoile fulgent" or "comet," I have now before me two engravings of these arms, one of which has a straight pencil of rays issuing from the star and the other a sort of wavy beam. R. H. BUSK.

THE RUTHVEN PEERAGE (6th S. vii. 87, 109, 153, 168).—I do not desire to take any part in this controversy, which seems to be in fully competent hands; but I cannot refrain from expressing my surprise at finding Mr. J. H. ROUND quoting with approbation the dictum of Lord Mansfield from the well-known Sutherland case, that, with regard to honours, "the law presumes a limitation to heirs male of the body." I had thought that if there was any one of Lord Mansfield's whims which was universally discredited by students of Scottish peerage law it was this. The presumption was entirely his lordship's, and has been a very fruitful cause (as Mr. ROUND perhaps knows) of peerage litigation. Let me bring to Mr. ROUND's notice the opinion of the late Mr. Maidment, than whom, I suppose, no one was more competent to judge. In his (privately printed) *Memorial for the Earl of Perth* he says, p. 128, "The dictum as to the presumption in favour of heirs male, which originated with Lord Mansfield in the same case, is equally untenable, and a reference to Mr. Riddell's invaluable work on the Scottish peerage is sufficient to establish this." In case Mr. ROUND should not happen to be acquainted (and I fear he cannot be, for he makes no reference to it) with the work to which Mr. Maidment refers, I may give its full title—*Inquiry into the Law and Practice in Scottish Peerages* (Edinburgh, 1842).

JOHN WOODWARD.

Montrose.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Wentworth Papers*, 1705-1739. Selected from the Private and Family Correspondence of Thomas Wentworth, Lord Raby, created in 1711 Earl of Strafford, of Stainborough, co. York. With a Memoir and Notes by James J. Cartwright. (Wyman & Sons.)

MR. CARTWRIGHT has conferred a great boon on all persons who are interested in the days of good Queen

\* The see was only raised to the rank of an archbishopric a year or so ago.

Anne and her immediate successor by printing these highly interesting letters. The series of family letters gives us a most pleasing picture of the domestic life of a noteworthy Englishman who moved in the great world of politics. The letters of the devoted mother and loving wife are full of interest. So touching are some of them in their simplicity, that we can well imagine that there are many persons who, caring little for history as a record of events, will read them again and again. We have but one fault to find with their editor, and that is, when he had such a mine of wealth at his disposal, that he has given us so little. "Of Lady Stafford's amiable and engaging qualities few could doubt," he says, "who had the opportunity to read through her numerous letters to her husband..... These letters would of themselves fill a volume if printed at length; but naturally the subjects of many of them are of too trivial and every-day a character for publication at the present time. Age will, however, add to the value of the unpublished portions, and what now appears tedious and commonplace in the domestic letters of Queen Anne's reign will probably, a century or two hence, be read with supreme interest." This is really too bad. We are by no means content to wait "a century or two" for what would now give us so much pleasure and instruction. The letters from the two ladies, the mother and the wife, only fill a portion, and not the larger portion, of the volume; but to every one but the historian of political intrigue they will be found by far the most interesting part of the collection.

The mother must have been a charming old lady, passionately devoted to her son, and little less fervently devoted to her dogs and her monkey, of whose ways, sports, pastimes, and sicknesses she writes in the most ebullient manner. Though, as far as we can make out, a most exemplary woman, she was a confirmed match-maker; almost every letter before her son's marriage contains good advice as to his marrying a rich and handsome wife. That the same spirit exists at present every one who goes into society is fully aware; but we do not think that the most managing of mothers would now commit their ideas so freely to paper. The good lady was, however, not singular in her outspokenness, for she tells her son of a lady who has five daughters "very handsome, who will sell the earl a house for five thousand pounds, but will reduce the price by one or two thousands if he will marry one of the young women. Lady Stafford's letters are much better written than those of her mother-in-law. The spelling and grammar are, for the time, not bad, and some attention is paid to style. Their affectionate tone makes them delightful reading. We sometimes get a picture in them of a state of society from which we have drifted very far. In July, 1721, she was staying at her husband's country seat at Boughton. He was in town, but she was busy personally superintending the hay being got in. "I would not go abroad till all the hay was in that the men might stick to it." Even fifty years after this a countess would not have given personal care to such matters. Folk-lore turns up in strange places. Lord Stafford's mother says that she had sent to Ireland for a wolf's tooth for her granddaughter Lady Anne, who was then an infant. "None ever breeds their teeth ill that has a wolf's tooth. I had one for all of you." The word "doll" seems to have been unknown to the countess in 1712, for she speaks of a "sign in the Strand where they sell Babys." The volume has a good index.

*A History of West Bromwich.* By Mary Willett. (West Bromwich, Free Press Company.)

MRS. WILLETT has produced a most interesting book about the parish where she lives. Her husband, she

tells us, is the vicar, and she therefore possesses facilities for consulting the parish documents. There is no pretension of archaeological learning or deep research in her little book, but she has been a most industrious and, we may add, judicious compiler. Few facts in printed books seem to have escaped her, and she has made good use of such manuscript authorities as came within her reach. It is most pleasing to find a clergyman's wife devoting herself to a task so useful; one which is not only calculated to give instruction and pleasure to her neighbours, but also to cultivated people who have never visited the spot. We have looked out, after the manner of reviewers, for all the errors we could find. We have only met with one, and that but a very slight lapse. Mrs. Willett tells us (p. 20) that "the Earl of Dartmouth is, at the present time, nominal lord of the manor..... West Bromwich, however, is not any longer a manor, there being now no copyhold property or 'customs' of the manor." It is clearly an error to imagine that copyhold lands or customs are necessary to the existence of a manor. Manors may be destroyed, but enclosures and enfranchisements of copyhold lands do not effect this. If a stray sheep or heifer were found within the precincts of West Bromwich, for which, after due inquiry, no owner could be found, to whom does Mrs. Willett think it would belong? Our opinion is that if the Earl of Dartmouth insisted on his rights, the sheep or heifer would be his. It seems that during certain excavations in the churchyard the bones of horses were found intermixed with those of men. Mrs. Willett suggests that there may have been a pit accident, and that the remains of horses and men may have been interred together in the churchyard. West Bromwich Church stands in a spot, as she has shown, long dedicated to religion. A more probable explanation is that the Christian temple was built on the site of a non-Christian grave mound, and that these were the relics of horses buried with their masters. Such horse burials were, in the heathen time, common throughout the greater part of Northern Europe. From extracts given from the churchwardens' accounts it seems that a fee was paid to the wardens as well as to the vicar for burial within the church. A similar custom prevailed in many of widely separated parts of England.

*Recueil de Facsimiles à l'Usage de l'Ecole des Chartes.*  
Fascicule II. (Paris, Alphonse Picard.)

We had occasion (6th S. iii. 400) to notice the first instalment of this valuable publication, and we have great pleasure in stating that the second *livraison*, now before us, fully justifies the praise we gave to its forerunner. The documents published here are forty-four in number, extending from No. 37 to No. 81, and many of them deserve a separate notice, which would, however, be quite impossible with the small space at our disposal; a few brief remarks are all we can afford just now. In the first place, so far as the chronological order is concerned, the earliest document belongs approximately to the year 1030, and the most recent to the year 1725. Every century from the eleventh to the eighteenth is represented, as follows: eleventh century, six facsimiles; twelfth, four; thirteenth, twenty-two; fourteenth, four; fifteenth, five; sixteenth, two; seventeenth, one; eighteenth, one. With reference to the subject-matter of the several pieces, the selection has been judiciously made, so as to comprise specimens of nearly every kind of transaction imaginable—political papers, ecclesiastical regulations, Papal bulls, financial accounts, private agreements, deeds of sale or of lease, petitions, statements of grievances, &c. We may just mention among the most important, in the order of their date, No. 47, a decree of Louis VII. condemning to



banishment, under penalty of death or mutilation, converted Jews who have relapsed into Judaism (Paris, August 1, 1144-April 14, 1145); No. 48, last will and testament of Philip Augustus (St. Germain-en-Laye, September, 1222); No. 75, last will and testament of Simon de Montfort, Earl of Leicester, in the handwriting of his son Henry de Montfort (Jan. 1, 1258-9); No. 69, capitulary regulations made by the authorities of the abbey of St. Victor, in Paris, respecting the loan of books from the abbatial library (June 18, 1392); Nos. 69 and 69 bis, bull of Pope Urban VIII., addressed to Henrietta Maria, Queen of England (April 22, 1633). We thus see that our own country has a share together with France in this interesting collection. Let us add that several of the facsimiles refer to the Crusades, Nos. 53 and 54 being respectively dated from St. Jean d'Acre, May, 1250, and from the camp before Caesarea, July, 1251. The *Langue d'Oïl* is illustrated as well as the *Langue d'Oïl* in these documents, which are equally curious from the philological and the historical point of view. Finally, we may observe that the diploma No. 28 is a forgery, introduced on purpose to exercise the proficiency of students in palaeography; it professes to be an Act by virtue of which King Henry I. confirmed to the church of St. Magloire, in Paris, the donation of three arpents of land, supposed to have been presented through the munificence of a certain lady named Reine. Fictitious documents of this kind, made up for the purpose of obtaining gifts of property, are of frequent occurrence in mediæval history.

*A Short Constitutional History of England.* By H. St. Clair Feilken. (Oxford, Blackwell.)

This little work does not pretend to be more than the author's notes, collected from the writings of Stubbs, Hallam, and May, while reading for the Oxford History School. They are not thrown into ten chapters, dealing respectively with the Crown, the Council and the Courts, the central assembly, legislation, taxation and finance, the laud, the people, the towns, the Church, the defence of the realm; followed by summaries of Magna Charta, the Act of Settlement, and other great constitutional measures, and by a useful and concise statement of the main points in the leading cases on constitutional law. There is no attempt at original treatment of any of these subjects, but the facts are stated with great accuracy on most of the crucial points by reference to which we have tested the value of the book. In the chapter on land a slight acquaintance with the principles of real property law and Sir Henry Maine's works might have removed a certain vagueness, and would have enabled the writer to point out more distinctly the historical bearings of the great legal rules and terms. There are excellent tables given to show the history of the Council and Courts, and of the central assembly; but in the latter two serious mistakes occur. Convocation was never historically or legally connected with Parliament; and princes, with the solitary exception of the Prince of Wales, have never sat in the Lords as such. As usual in such summaries as Mr. Feilken's, the ecclesiastical side is decidedly the weakest. It is not true to say (p. 123) that "new sees, such as Liverpool, carry no seats with them." The history of the two Convocations (p. 283-4) is not so clear as might be wished; unwary people very possibly confounding the writs of summons to Convocation with those to Parliament under the *Præmunientes* clause. On p. 274 the *conseil d'Etat* is made to include the letter missive, which is, of course, quite distinct. However, we can confidently recommend the book as, on the whole, remarkably accurate and very conveniently classified; nor must we forget to mention the excellent index.

*In the Country.* Essays by the Rev. M. G. Watkins. (Satchell & Co.)

MR. WATKINS'S essays have already appeared in the *Gentleman's, Cornhill, or Fraser's Magazine*. Those who met with his writings as magazine articles will welcome their reappearance in a collected form, and we recommend all who have not previously made the acquaintance of the author to do so at their earliest opportunity. Mr. Watkins has something of the rich buoyancy of Christopher North tinged with the quiet observation of the *Gambler at Home*. In the chill, damp squalor of winter it is pleasant, with Mr. Watkins's pen in hand, to feel the glow of summer heat in Devonshire lanes, or to breathe the bracing air of Loch Assynt and Glen Roy.

THE following books have been received by us:—From Messrs. Chatto & Windus, *Short Sayings of Great Men*, by S. A. Bent, A.M.; Mr. Bent's selection is excellent.—From Mr. Stock, Vol. VI. of the *Antiquary*—from Mr. T. Fisher Unwin, a facsimile reprint of the first edition, 1633 of *The Temple*, with introductory essay by Mr. J. H. Shorthouse,—and from Messrs. Wymann & Sons, reprints of *The Duty of Every One that intends to be Saved* and *The Saint's Norway*; to the latter is added an interesting memoir of the author by a descendant, G. T. C., of the Rev. S. Clark.

THE International Literary Association, in addition to the subject for a prize essay to be adjudged at its coming Amsterdam congress, which we have already announced, proposes to put forth another, of a very interesting character, viz., "Oriental Literature and its Influence upon European Literature." The conditions under which this latter subject is to be treated are not yet stated by the Executive Committee.

MR. GEORGE SETON, M.A., whose interesting memoir of Chancellor Seton was noticed by us at the time of its publication, hopes to bring out, through Messrs. Blackwood & Sons, the rest of the series of "Lives of the Presidents of the Court of Session," which he has long had in contemplation. Messrs. Blackwood will receive the names of subscribers until the 31st inst.

**Notices to Correspondents.**

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E. F.—

"When Easter falls in my lady's lap  
England will meet with some mishap."

Easter fell, as it does this year, on March 25 in the years 1663, 1674, 1731, and 1742, and will twice more (besides 1883) before 2000, viz., in 1894 and 1951.

S. PAPANTONOPULOS.—The church of St. Mary the Virgin, Crown Street, Soho Square, now occupies the site of the Greek church referred to, which was consecrated in 1677.

G. J. GRAY ("Masters of the Rolls").—See Haydn's *Book of Dignities*.

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## Notes.

## THE CHOIR OF WESTMINSTER ABBEY.

The decision which it is understood the Dean and Chapter of Westminster have arrived at, not to undertake any large alterations in the internal arrangements and fittings of the Abbey, will, I think, be generally received with a sense of relief. Not that the present arrangements can be regarded as satisfactory. Far from it. But it is felt that the time for any considerable change has not yet arrived; that any attempt at the present time to reconstruct the choir and its fittings would be premature; that in a matter of such national importance, and in which so many and such various minds and tastes have to be consulted and satisfied, it will be wiser to wait until the true principles of cathedral arrangement—I may, I hope, be pardoned for the technical incorrectness of classing Westminster Abbey with cathedrals—are better understood and more generally recognized, rather than run the risk of a second or a third time making a costly mistake and spending large sums on elaborate works which another and presumably better instructed generation will have to undo. The exterior of the Abbey, patched and pared, altered and restored as it has been by architect after architect, from Wren down to Blore and Scott, until there is hardly a fragment of original

stonework anywhere left, and the very design is in many parts almost irreparably lost, needs all the attention of the Chapter and their careful architect, and will swallow up far larger funds than without parliamentary aid will be at their disposal. On this they may for some considerable time to come well concentrate all their attention.

Every time there is any talk of meddling with the choir of the Abbey the newspaper press teems with wild schemes for its reconstruction, usually characterized in an equal degree by audacity and ignorance, together with a complete carelessness of history or ritual propriety. One writer is for thrusting the whole of the stalls up into the sacristy, to leave the eastern part of the choir free for—I was going to say worshippers, but I see he really means auditors and spectators. Another would pull down the western screen altogether, and, as was once so unhappily done at Durham, throw the whole church, nave and choir, into one. Another would clear away everything that obstructs sight or sound, and reduce the Abbey to a huge parish church. Each has his own nostrum, happily carrying its own refutation with it. It is hardly credible, but it is none the less true, that in 1847, when the late Mr. Blore was reconstructing the choir, it was gravely proposed in the *Ecclesiologist*, the famous organ of the Cambridge Camden Society which did so much to diffuse true principles of church architecture and arrangement, that the stalls should be removed from the place they have almost certainly occupied from the days of the Confessor, in the easternmost bays of the nave, to the lantern arches, their backs being taken out to enable worshippers in the transepts to see through. The space thus vacated was to be thrown completely open and seated with benches facing eastward, *aisles and all*, "this latter consideration" being regarded as "a very great recommendation": thus forming "a nave of considerable extent, furnishing accommodation with its aisles and the two transepts for an extremely large congregation, enabled by the central position of the choir to take part in the service with their eyes, their ears, and, we trust, their hearts." This extraordinary scheme was propounded in August, 1847. In the June of 1848, in the same journal, there appeared a severe criticism on Mr. Blore's new choir, which had meanwhile been completed. This is pronounced to be "an utter and laborious failure," "a warning and a mark for ridicule," far inferior in "solemnity and religiousness of appearance" to the old choir "with its miserable stalls." I cannot say that I am any admirer of Mr. Blore's stall work, which is far too narrow, squeezed up, and cramped, and, like his earlier work at Peterborough, is characterized by the strange mistake of copying stone work in wood—the canopies of the tomb of Aymer de Valence are expressly named by him as his model—

overlooking the difference of treatment proper to such different materials. But with all their faults his choir fittings are on the ancient lines and strictly follow the old arrangements, which would have been completely annihilated by the outrageous plan of the *Eccelesiologist*. That such a scheme should have been seriously proposed by the self-constituted and generally accepted chief authority on all ritual matters is a striking evidence of how much had to be learnt five-and-thirty years ago, and we may thankfully add how much has been learnt since then. But we have much still to learn, and it will be wise to wait till we have learnt it before we clamour for a fresh upset of the interior of the Abbey, and perhaps, as has been the case at St. Paul's, a series of experiments satisfying nobody.

The history of the ritual arrangements of the choir, as far as we can trace it, is very interesting, and a few notes upon it may not be unacceptable. There is no sufficient reason to doubt that the Confessor's choir extended, as at present, some distance into the nave to the west of the crossing. This, I need hardly say, was the rule in Norman monastic churches. We see it still at Norwich, Winchester, Gloucester, and St. Albans, the most striking instance of all; and we know that it was so till comparatively recent alterations in other cathedrals, e.g., Ely, Peterborough, and Chester.

The choir as it existed up to the Reformation, and probably to the Great Rebellion, occupied the three easternmost bays of the nave which had been added to the apse and transepts of Henry III. by Edward I. At the third pillar from the western lantern arch stood the easternmost of the two screens which in the larger Benedictine churches—Durham and Norwich are well-known examples—separated the ritual choir from the nave; the westernmost screen standing at the fourth pillar. The space between the two was probably floored over, as it still is at Norwich, and supported an altar and "a pair of organs," as well as the rood with its attendant images. This arrangement of the double screen was still in existence at Westminster in living memory, and is marked down in the plan, dated 1825, in vol. ii. of Britton and Brayley's *Public Buildings of London*. The original stalls would probably be of the date of the choir, *temp.* Edward I. A few fragments of them still exist, corresponding to this period. The greater part of them probably perished in the general havoc of the Great Rebellion.

The stalls which preceded Mr. Blore's, which not a few of us are old enough to remember, dated from the latter part of the last century. Mr. E. W. Brayley (u.s.) states that the stalls, together with the close wainscot screens which cut off the transepts from the lantern arches were "constructed about 1775 by the late Mr. H. Keene, surveyor of the

works." They are shown in all the older views, e.g., that in Britton and Brayley's work just mentioned, Neale's and Ackermann's *Histories*, &c. The style was the flimsy, showy Gothic introduced by Wyatt, of which Salisbury and Lichfield cathedrals and New College chapel till recently exhibited examples. At the beginning of the century Malcolm pronounced them, "with their highly enriched canopies," "very beautiful." Twenty years later a purer taste had been awakened, and Mr. Brayley describes them as "ornamented with canopies and pinnacles in the Pointed style, *though not in good taste*." The stalls were of oak; but the pinnacles and other ornamental portions were, *horribile dictu*, of cast iron. The close screens which shut off the transepts had shallow Pointed panelling, and were ornamented with meagre canopies and pinnacles, breaking the horizontal line at top. When Brayley wrote in 1825, the stately classical altar piece, designed by Inigo Jones for Whitehall, and presented by Queen Anne to the Abbey, had only recently been removed; and the original reredos, "an elegant composition in the Pointed style of architecture," had been restored "in artificial stone by Bernasconi," "as nearly as could possibly be ascertained, to its original form." Inigo Jones's screen is seen in Neale's and other early views. It was a lofty and elaborate composition of two stories, Tuscan below and Corinthian above, with a centre and curved wings, richly constructed of white and coloured marbles. It was peopled by the customary regiment of angels blowing trumpets, fat cherubs, and winged genii. Malcolm writes, "At the apex of the pediment three boys support the Holy Bible, the middle one waving a palm branch over it." Where some sacred inscription was to be looked for was seen, "Anna Regina, Pia, Felix, Augusta, Parens Patriæ." Such irreverent sycophancy is happily now impossible. The fate of this screen is curious. Having been taken down at the coronation of George IV. in 1821, as an obstruction to the view of the ceremony, its felt incongruity with the architecture of the Abbey forbade its re-erection. As a piece of useless lumber which they were glad to be rid of, the Dean and Chapter presented it to Bishop King of Rochester, who was one of the prebendaries. Those were the days of rampant pluralism. King was also Vicar of Burnham, on the Somersetshire shore of the Bristol Channel. Thither he removed Jones's splendid fabric, and careless of its complete unfitness to a modest parish church, for which it was many sizes too big, set it up at the east end of the chancel, where I believe it still stands, sadly shorn of its grandeur, blocking up the east window. The space before the altar screen in Malcolm's time was occupied with the pews of the Westminster scholars, "each enclosure containing a seat for the usher, elevated

like a pulpit," the benches themselves "showing the activity of the human mind and hands, that can perform the rites of religion and at the same time, with dull, broken knives, cut initials or carve a name."

To pass from the east to the west end of the choir—when Dart published his history of the Abbey in 1742, the western separation of the choir from the nave was formed by a perfectly plain solid wall, probably the remains of the old "pulpitum," with an opening in the centre containing "a pair of handsome gates grated with iron and gilt." The gates were flanked on either side by a cluster of Doric pilasters rising into lofty obelisks, enriched with drapery and cherubs' heads, "finely carved and gilt." These obelisks, I believe, may be still seen somewhere in the triforium. The organ, "a stately organ gilt," stood on the north side of the choir, above the centre of the stalls. In the aisle below monuments of the organists Purcell, Blow, and Croft mark its place. When Malcolm wrote in 1802-5, the organ had been removed to the west end of the choir, "the case being extremely plain and large." The entrance to the choir had also been closed by "a flat arch, with an obtuse foliated one over it, and pinnacles on the side pillars." Against the plain wall had been erected the monuments of Sir Isaac Newton, 1727, and Earl Stanhope, which are now enshrined under the rich but heavy canopies of Blore's elaborate screen.

The reconstruction of the choir by Mr. Blore commenced with the erection, in 1841, of this screen masking the old wall of the "pulpitum" behind it. The work was carried on during 1847-48, and completed in the latter year. It comprised the erection of an entirely new range of stalls under pedimental canopies on either side of the choir, with returns at the west end, and longitudinal seats, or rather pews, in front of them; the reconstruction of the organ and its division into two parts, placed in the side arches, so as to admit—I think mistakenly—an uninterrupted prospect from the west door to the east end of the apse; and, what is much to be deplored, the alteration of the levels. I believe that up to this time there was a flight of two or three steps at the entrance of the choir. These were removed, and one unbroken level created from the west door to the sacristum. At the same time the ascent from the transepts to the choir, which was greater from the north transept than from the south, was converted into an inclined plane. The old pulpit, quaintly surmounted by an ogce canopy supported by a spreading palm tree, with less regret, went the way of many other once much admired and costly bits of church furniture. The place of the pulpit was also changed from the north-west to the north-east corner of the crossing. In Dart's time it stood at the end of the stalls on the

south side, with the picture of Richard II. hanging in the contiguous stall, worn and frayed by the heads and wigs of successive Lord Chancellors, to whom that particular stall was by custom allotted when the House of Lords attended the Abbey services. The present pulpit is, I believe, Sir G. G. Scott's work. His also were the light open iron screens dividing the transepts from the crossing, hastily removed by the late dean in 1879, the very evening before some great function—I believe an episcopal consecration—and unhappily never replaced. Scott also made many minor alterations in connexion with the choir or sacristum, under the inspiration of the late dean. As Dean Stanley was ignorant of architecture and careless or contemptuous of ritual, these changes were not always for the better. Blore's huge ponderous organ screen greatly exercised Sir Gilbert's mind, as it now does Mr. Pearson's. Mr. Pearson is, I believe, desirous of reducing the depth of the screen very considerably, so as to lengthen the choir, and to open it as at Chester and Winchester, and I may add Durham, admitting a view of the choir from the nave. This measure would be hardly practicable with the existing screen. At any rate, Newton's and Stanhope's monuments would have to go. The very mention of this, to him, piece of sacrilege, against which he always vehemently protested, would be almost enough to make Dean Stanley turn in his grave. But, as I have said, no funds are as yet available for interior work, and the screen is so far safe. It is far better than the same architect's screen at Peterborough, now removed—never, I hope, to be erected again.

EDMUND VENABLES.

The Precentory, Lincoln.

#### EXTINCT PEERAGES.

The following is a chronological list of titles which have become extinct, dormant, or fallen into abeyance during the present reign. I should add that I have made full use of Sir B. Burke's *Extinct Peerages* up to the year 1866, which is the date of the last edition of that valuable work, and shall be much obliged for any additions or corrections which readers of "N. & Q." may kindly give. The letters *e*, *d*, and *a* against each name of title signify whether such title has become extinct, dormant, or fallen into abeyance.

Name of Title.	Date of Creation.	Name of last Holder.
	1838.	
<i>e</i> Farnborough, B. . . .	1826, U.K.	Charles Long, first B.
<i>e</i> Selsey, H. . . . .	1794, G.K.	John Peachey, third B.
	1859.	
<i>e</i> St. Helena, D. . . .	1791, I. . .	Alleyne Fitzherbert, first B.
<i>e</i> " " " " " "	1801, U.K.	" " "
	1841.	
<i>e</i> Sydenham, B. . . .	1840, U.K.	Charles Poulett-Thomson, first B.



Name of Title.	Date of Creation.	Name of last Holder.
	1842.	
c Ludlow, E. ..	1760, I. ..	George Jas. Ludlow, third E.
c Preston, V. ..	"	"
c Ludlow, B. ..	1755, I. ..	"
c Ludlow, B. ..	1831, U.K.	"
c Rolle, B. ..	1794, G.B.	John Rolle, first B.
c Hill, B. ..	1814, U.K.	Rowland Hill, first B.
	1843.	
c Sussex, D. ..	1801, U.K.	Prince Aug. Fredk., first D.
c Inverness, E. ..	"	"
c Arklow, B. ..	"	"
c Dorset, D. ..	1720, G.B.	Charles Sackville-Germaine, fifth D.
c Dorset, E. ..	1603-4, E.	"
c Middlesex, E. ..	1675, E. ..	"
c Sackville, V. ..	1782, G.B.	"
c Euckhurst, B. ..	1567, E.	"
c Cranfield, B. ..	1675, F.	"
c Polebrooke, B. ..	1782, G.B.	"
c Plymouth, E. ..	1682, E. ..	Henry Windsor, eighth E.
c Lynedoch, B. ..	1814, U.K.	Thomas Graham, first B.
	1844.	
c Wallace, B. ..	1828, U.K.	Thomas Wallace, first B.
c Athlone, E. ..	1602, I. ..	William Gustaf Fredk. de Ginkel, ninth E.
c Anghrim, B. ..	1703, I. ..	George Annesley, second E.
c Mountnorris, E. ..	1833, U.K.	Chas. Calles Western, first E.
	1845.	
c Aston, B. ..	1627, S. ..	Walter Hutchinson Aston, ninth B.
c Egremond, E. ..	1740, G.B.	George Francis Wyndham, fourth E.
c Cockermouth, B. ..	"	"
c Allen, V. ..	1717, I. ..	Joshua Wm. Allen, sixth V.
c Allen, B. ..	"	"
c Montagu, B. ..	1784, G.B.	Henry James Montagu, second B.
c Hartland, B. ..	1800, I. ..	Maurice Mahon, third B.
c Stuart de Rothesay, B. ..	1828, U.K.	Charles Stuart, first B.
	1846.	
c Kilkenny, E. ..	1793, I. ..	Edmund, twelfth Viscount Mountgarret, first E.
c Tadcaster, B. ..	1826, U.K.	William, second Marquis of Thomson, first B.
c Mount Sandford, B. ..	1751, I. ..	George Sandford, third B.
	1847.	
d Kenmare, V. ..	1633, S. ..	Adam Gordon, eleventh V.
d Lochinvar, B. ..	"	"
	1849.	
c Lake, V. ..	1807, U.K.	Warwick Lake, third V.
c Lake, B. ..	1804, U.K.	"
c Bathdowne, E. ..	1812, I. ..	Henry Stanley, second Viscount Monk, first E.
		G. F. R. B.

(To be continued.)

THE TRUE DATE OF EASTER.—As another Easter is approaching, at the early date of March 25, which is not only an inconveniently early time in itself, but is unquestionably earlier than any possible date for the great event which it is intended to commemorate, a few words may be acceptable regarding the probable true date of our Lord's crucifixion, resurrection, and ascension.

I have already shown that the nativity took place in the year of our ordinary reckoning a.c. 5, probably in the autumn of that year. Our Lord would, therefore, be thirty years of age (when St.

Luke tells us that He was baptized, just before the commencement of His ministry) in the autumn of A.D. 26; for thirty years must have intervened between B.C. 5 and A.D. 26. But there is more doubt as to how long the ministry lasted, chiefly on account of the doubt whether the "feast" mentioned in the fifth chapter of St. John's Gospel was a Passover or not. If it were, three Passovers are mentioned between the above date and that of the crucifixion, and the ministry lasted three years and a half. If it were not, it would seem that only two such Passovers occurred, and we must limit the ministry to two years and a half. This latter view, in itself by far the more probable, is, moreover, confirmed by other considerations. In the year A.D. 29 the Paschal full moon occurred on the morning of April 17, which fell that year on a Sunday. Now the crucifixion took place on a Friday, and the Passover was held the evening before, or on a Thursday. By the Jewish way of reckoning, the Passover was kept on the fourteenth day of the moon (or from the day on which the moon was supposed to be new), which would not necessarily be on the day of the full moon, but frequently fell on the day preceding; it could never, however, be kept so much as three days before the day of the actual full moon. But in the year A.D. 30 the Paschal full moon occurred on the evening of Thursday, April 6, so that the crucifixion followed it the next day, on Friday, April 7, and the first Easter Day took place on Sunday, April 9. Though sorry to differ from Mr. Clinton on the point, this appears to me to be little less than certain. I am much surprised to see that Canon Cook, in his Introduction to the Acts of the Apostles, in his *Speaker's Commentary*, accepts A.D. 33 as the date of the resurrection of our Lord and the commencement of the Acts. Can the learned canon have overlooked that this was the old date, founded on the erroneous notion that our Lord was born at the beginning of the ordinary reckoning of A.D.? The author of the article "Jesus Christ" in Smith's *Dictionary of the Bible* (Dr. Thomson, the present Archbishop of York) has, I think, clearly shown the great probability that the ministry was more than three years in duration.

W. T. LYNN.

Blackheath.

ST. PETER'S CHAIR IN ROME.—I hardly know how it escaped me when sending my note (*ante*, p. 72) to mention that recent researches have given access to a still more remarkable chair of St. Peter, being the one he is believed to have used when instructing catechumens in the catacombs. It is in the so-called catacomb of Sta. Emerenziana, about half-way between the basilica of Sant' Agnese and the catacombs commonly called "of Sant' Agnese," and is now commemorated

on January 18. I have been down with the immense throng on that anniversary in both the last two years, and have heard many lectures on it given on the spot. But better than sending you any notice of it from my own memory will be to briefly recapitulate the heads of a work on the subject by Prof. Armellini, who has had the direction of the excavations in search of it. In the first and second chapters of the first part he collates various passages in early MSS. which led to the search. The chief of these occurs in a list of relics taken from Rome by a certain abbatte Giovanni to Theodolinda, Queen of the Lombards, written on papyrus, and still preserved in the treasury of the cathedral of Monza. Among them was oil taken from the lamps of various shrines, and one of these oils is described as coming from the "sede ubi prius sedit sc's Petrus," the parchment label of the ampolla containing it also remaining with the words "sedes ubi prius sedit sc's Petrus." Though this had long been vaguely supposed to refer to the throne in St. Peter's, De Rossi was led to dwell upon the word *prius*, and to infer that it related to an earlier one. The chain of reasoning and of evidence by which this brought him to the catacomb of Ostrianns, and why the catacomb of Sta. Emerenziana was anciently so called, are also set forth. His conclusions were confirmed by the epigraphs that have been found on the spot. "Io trovo," writes De Rossi, "molti contemporanei dei Flavi e di Traiano, e per conseguenza la data certa dell'età apostolica." It is believed that this cemetery is connected with St. Peter's first visit to Rome under Claudius, and a memorial inscription, supposed to be that of a freedman of Claudius has actually been found. The remainder of the second chapter contains a succinct account of the ways in which the catacombs served for the gatherings of the faithful, and of the remarkable peculiarity of this one, that it has several chairs cut out of the living rock, one of which is considered to be that referred to by the Abbatte Giovanni.

The third chapter gives an historical account of the cemetery of Sta. Emerenziana, and collates the traditions which considered it the place *ubi Petrus baptizabat*.

Chapter i. of the second part gives a description, assisted by a ground plan, of the so-called (subterranean) basilica of Sta. Emerenziana contiguous to the crypt of the *cattedra*, and explains (the tourist's stumbling-block) why the east part of a Roman church is called a "tribuna"—namely, because in carrying out the basilica form of the building, this was the place of the "tribunal" or raised platform where the curule chairs of the judges were disposed, and whence justice was administered. The next two chapters describe the different stages by which something like a certainty as to the identity of the stone

chair in the crypt of Sta. Emerenziana was reached, with the very stone slab on which, it is supposed, burnt the lamp whence Abbatte Giovanni took the oil recorded at Monza. More than this, some words remaining of an inscription have with immense difficulty been made out to be ".....c Emerentianæ" and "Sanc Pet"; from which the spot is at once identified as the burial-place of that saint, the acts of whose martyrdom declared her to have been buried at the place where St. Peter baptized—*ad Nymphas B. Petri*.

Subsequent chapters describe by the aid of plates other inscriptions, ornaments, and details of great interest. R. H. BUSK.

EQUESTRIAN FIGURES ON RIDGE-TILES.—Some time since I opened in the columns of the *Western Antiquary* an investigation respecting the existence of sundry curious equestrian figures upon the ridge-tiles of houses in various towns in Devonshire and Cornwall. I was led thereto by becoming possessed (as public librarian of Plymouth) of a very good specimen of these tiles, which had been removed from the roof of a fine old house in High Street, Plymouth, one of the oldest streets in the town—a house close to the Palace Court, renowned as being the somewhere residence of Katherine of Arragon—which, together with Palace Court and its neighbouring dwellings, has been removed for the erection on the site of a Board school. The tile is of the corrugated pattern, and the equestrian figure, very roughly modelled, represents a man in a costume that may have been intended for a cavalier. Both man and horse are roughly made, and somewhat the worse for their two or three centuries exposure to wind and rain. So far as I can discover this was the last specimen of this "high art" left in Plymouth, although I have been informed of the whereabouts of one or two more in different parts of the town by old inhabitants. Subsequent inquiries have led to the discovery of similar tiles in Exeter, Tavistock, Totnes, Plympton, East and West Looe, and one or two other places. At Exeter the figure is a very noticeable object on a fine old house in the main street, at Plympton it is on a roof nearly opposite the ancient Guildhall, whilst at Looe they are in out-of-the-way places. At Totnes, in addition to specimens on the roofs of houses, Mr. E. Windatt has recently sent me photographs of a tile, in the possession of a gentleman in that town, which has never, to all appearance, been placed on a roof. It is in perfect condition, and is supposed to be of local manufacture, a pottery having existed at Bridgetown, Totnes, for many years. My object in giving these particulars is to endeavour to discover whether these curious equestrian figures on tiles are known elsewhere, and, if so, to obtain a list of towns where they are so known; also to open an inquiry (which must lead to interesting

results) as to the origin of these curious signs. Tradition has it that they were placed upon houses in which one of the Charleses was entertained during his visit to the West. Another theory is to the effect that they signified houses of entertainment for man and beast. I might still further enlarge upon this interesting topic, but forbear, knowing the value of your space. Will your correspondents, therefore, kindly look aloft at the crests of the roofs in their several localities, and communicate to you the results of their aerial investigations? I am curious to know if these ornamentations are known outside the two western counties. I may add, that I have caused blocks to be cut to illustrate all the specimens yet discovered.

W. H. K. WRIGHT, EDITOR OF THE  
"WESTERN ANTIQUARY."

Plymouth.

MISTAKEN DERIVATION.—A writer in vol. x. of the *Transactions* of the Royal Historical Society, speaking of Bridgeman, the designer of gardens, tells us that "He is also supposed to have introduced the sunk fence for boundaries instead of walls—an attempt, says Horace Walpole, considered so astonishing, that the common people called them Ha! Ha's! to express their surprise at the sudden termination of their walk" (p. 228). Unfortunately for Horace Walpole's credit as a philologist, the word *haha*, meaning a hedge, has been discovered by the Rev. W. D. Macray in a document of the year 1194. See *Notes from the Manuscripts of St. Mary Magdalen College, Oxford*, p. 130. K. P. D. E.

EASTER DAY ON MARCH 25.—John Aubrey, in his *Miscellanies*, written in 1696, mentions the following proverb about Easter:—

"When Easter falls in our Ladies Lap,  
Then let England beware a rap."

He further adds that

"Easter falls on March 25, when the Sunday letter is G, and the Golden letter 53, 13, or 16. As in the late years, 1459, 1638, 1649, 1459, King Henry VI. was Deposed and Murdered. 1638, The Scottish Troubles began, on which ensued the Great Rebellion. 1618-9, King Charles I. murdered. I think it will not happen so again 'till the year 1991."

CECIL LISTER KAYE.

54, Grosvenor Street.

[See "Notices to Correspondents," *ante*, p. 200.]

PALM SUNDAY AND EASTER DAY.—March 21, 3 Edward VI. Parish church of Bletchingley. Inventory of church goods remaining: "Item a clothe that was wonte to be borne on Palmesonday" (*Inventories of the Goods and Ornaments in the Churches of Surrey*, ed. by J. R. Daniel-Tyssen, 1869, p. 100).

April, 1645. "The Custome of the Parish of Twitnam [Twickenham], (being, that on Easter day two great Cakes should be broken in the

Church, and given to the young people) was ordered to be forborn, and instead thereof Bread to be given to the poor" (Whitelock's *Memorials*, 1682, p. 133.) W. C. R.

SCLEUM.—I have been so long familiar with the patois of the Herefordshire border of Wales, that I was surprised a short time ago to find myself ignorant of this word, which is used, it appears, to describe a thievish propensity in cat or dog. "That cat's a scelum." It is evidently the *skellum* of Johnson, who makes it synonymous with villain or scoundrel. I cannot now tell where to refer to a transaction in the civil war in South Wales, in which a certain Capt. Davis, who had been guilty of some dishonourable practice, was ordered to be proclaimed, if I recollect aright, "villain, rogue, and *skellum*"; in consequence of which he was afterwards known by the *sobriquet* of Skellum Davis; but I remember my amusement at finding that the modern editor of a contemporary MS. had been puzzled by the term as to suggest "St. Kenelm Davis" as a possible explanation of it.

T. W. WEBB.

A HOSPITABLE CUSTOM.—On Tuesday, February 27, a pleasant custom was followed on the occasion of a new tenant taking a farm at Borras, near Wrexham. It appears that when a new tenant enters into possession, the farmers in the district give a day's ploughing as a mark of welcome and good fellowship. Nineteen gentlemen acceded to the custom by sending twenty-five teams. The custom may exist elsewhere.

EVERARD HOME COLEMAN.

71, Brecknock Road.

JOHN SUTTON, LORD MAYOR OF DUBLIN.—The following, taken from the obituary of the *Annual Register*, 1800, p. 67, is, I think, noteworthy:—

"In the city mansion-house, in Dawson Street, Dublin, the right hon. John Sutton, lord mayor of that city. He is the seventh magistrate who has died in that office since the revolution."

ABNBA.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A FRENCH DESPATCH, 1606.—In Von Raumer's *History of the Sixteenth and Seventeenth Centuries*, vol. ii. p. 219, as cited in Collier's *Life of Shakespeare*, ed. 1858, p. 178, are some very curious particulars respecting the personalities indulged in by the English actors. These particulars are taken from a despatch of M. Beaumont, French ambassador in London, dated April 5, 1606. It would confer a great favour if a clue to the original

could be furnished. Some time ago I caused inquiries to be made at Paris, and was told that the last despatch of M. Beaumont was preserved is dated in October, 1605. The despatches of this ambassador in George III's MSS. in the Brit. Mus., 121 to 128, end also in the same year, while those of M. de Broderie in the same collection, 129 to 132, commence on April 15, 1606.

J. O. HALLIWELL-PHILLIPS.

**CHURCHES DEDICATED TO ST. CUTHBERT.**—I shall be much obliged if any of your readers can inform me of any churches dedicated to St. Cuthbert, to the south of the Humber and the Mersey. Mgr. Eyre (*St. Cuthbert*, p. 256) gives Wells (Somerset), Glen Magna (Leicestershire), Arden (Notts), Shustock (Warwickshire), Cubert (Cornwall), and Lixtune (Cheshire). I may add St. Cuthbert, Beds., and a destroyed church at Lincoln. But there are probably others. Are there any dedications to St. Ninian, or St. Kentigern, or St. Bega (St. Bees) to be met with of Northumbria and Cumbria? May I add that I should be grateful to hear of dedications to other early British, Gallic, Irish, or Anglo-Saxon saints, such as St. Alban, St. German, St. Britius, St. Highald, St. Werburgh, St. Aldhelm, St. Alkmund, St. Ebba, St. Sexburga, St. Bride, &c. I may add, to save trouble, that Cornish or Welsh dedications are not desired by me.

EDMUND VENABLES.

Precentory, Lincoln.

**HERALDIC: A "JOSSELYN."**—The device charged upon the coat of arms of the Josselyn or Jocelyn family is, A circular wreath, argent and sable, with four hawks' bells joined thereto in quadrature or, and is, I believe, unique as an heraldic device. I notice that in the description of the arms appended to the Josselyn pedigree No. 2, given in *Harl. Soc. Vis. Euex*, of 1612, the name given to this wreath is a *josselya* arg. and sa., &c. What was a *josselya*? Had it any connexion with the science of falconry; or did the wreath derive its name from the family of which it is the device?

J. H. J.

**PECULIAR METHOD OF IMPALING ARMS.**—On the monument to Sir Richard Newdegate, Bart., of Arbury, co. Warwick, 1727, in the chancel of Harefield Church, Middlesex, are his arms marshalled with those of his two wives in a manner which is, I think, peculiar. The shield is divided into three parts per pale. In the centre is the coat of Newdegate, Gules, three lions' gambes erased, 2, 1, erect and erased arg.; an inescutcheon of Ulster. On the dexter side the coat of his first wife, Sarah, daughter of Sir Cecil Bisshopp, of Parham, co. Sussex, Arg., on a bend cotised gules, three bezants; and on the sinister side that of Elizabeth, daughter of Roger Twisden, of Bradbourne, co. Kent, Per saltire arg. and gules, a saltire inter four crosses crosslet counterchanged. This is the first example

I have noticed treated in this way. The general rule is for a widower to impale the arms of his two wives, marshalled per fesse. If any reader of "N. & Q." should have come across similar cases, I should be much obliged for an account of them.

W. A. WELLS.

**"LA RELIGION DES MAHOMETANS," &c.**—I recently purchased for a small sum a book bearing the following inscription on its title-page:—"La Religion | des | Mahometans. Exposé par leurs propres | Docteurs, avec des | Eclaircissemens, | Sur les Opinions qu'on leur a | faussement attribuées. | Tiré du Latin | de Mr. Reland. | Et augmenté d'une | Confession de Foi Mahometane, | qui n'avoit point encore paru. | A La Haye, Chez: Isaac Vailant. MDCCXXI." It is dedicated, "A Monsieur Pierre Reland, avocat à Amsterdam," and in a foot-note we are told, "C'est la Dedication de l'Auteur à Mr. son Frere, qui étoit un fort habile homme, et qui est mort Pensionnaire de la Ville de Haerlem, en 1715." The preface of the first edition is dated "A Utrecht, le 1 de Juin, 1705." What is known as to this book and its author?

CHAS. JAS. PERET.

**RICHARDSON'S ETCHINGS.**—Among a series of portraits etched by J. Richardson, some signed and dated, others without signature or date, there is one portrait without signature or date, but with this inscription: "H. S. L. B. Nil admirari." I should be very glad if any of your readers could give me information as to the subject of the etching, as I have failed in finding it among his other known works. Most of the etchings are dated 1738. Among others are heads of Milton, Richardson himself, and Pope.

FORD. CURWIN.

**"BULKELEY & BENT."**—In my father's large collection of English and Continental pottery and porcelain I have met with a teapot in blue jasper, with white border ornaments, and the mark impressed "BULKELEY & BENT." It is in the style of Wedgwood, and of good workmanship. It was bought at the sale of Mr. W. Edkins's collection on April 23, 1874. It stands 331 in his catalogue. I have not met with this mark before, and shall be glad of information as to the owners of the names.

FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

**THE SWISS NATIONAL HYMN.**—At what period, and for what reason, was the music of our *God save the Queen* adapted by the Swiss to the national hymn of their country? I think, as they use it, a coda is added—not to the improvement of the effect.

T. W. WEBB.

**WILL OF SIR WILLIAM TRACY.**—In Burke's *Extinct Baronetries* (edition 1833, p. 531) is printed the preamble of the will of Sir William

Tracy, of Todington, co. Gloucester, one of the early adherents of the Reformation. I am desirous of ascertaining the contents of the remainder of the will. Is it to be found anywhere printed in full; and, if not, where can the original or a transcript be seen? It appears that the will was condemned as heretical in the Bishop of London's Court. F. H.

STRATFORD FAMILY.—Three branches of this family, settled at Farmcote, Hawling, and Temple Guyting, in Gloucestershire, derived their descent from three sons of John Stratford (who died 1550) by his wife Margaret, daughter of William Tracy of Todington. Another branch, bearing the same arms, settled at Nuneaton and Ansley, in Warwickshire, at the close of the sixteenth century. I shall be glad to be informed if the connexion of the Warwickshire with the Gloucestershire family can be traced. From the fact of two members of the Tracy family being mentioned in the will of Robert Stratford, who first acquired the Warwickshire lands, and who died in 1615, it seems probable that he was a descendant (grandson?) of the marriage with Margaret Tracy above mentioned. I shall also be glad of any information respecting the later descendants of the Temple Guyting Stratfords. At the Herald's Visitation of Gloucestershire in 1692 George Stratford was head of this branch. He died in 1704, leaving two sons and two daughters. Anthony, the eldest son, born about 1676, was living in Jamaica in 1722, and is said to have died in Virginia. Can any of your readers afford me information respecting him or his brothers or sisters?

F. HUSKISSON.

Greenwich.

[See *Genealogist*, ii. 364, for Stratfords of Farmcote, in wills, P.C.C., of the Overbury family, 1693 and 1733.]

MARY LEA GIDMAN, the Hares' old servant, whose portrait occurs in the volume of illustrations to the *Memorials of a Quiet Life*, has lately died, I believe. I should be obliged to any one who would say where she is buried, and would give the epitaph (if any) on her grave. This might be done either in "N. & Q.," or, with permission of our good Editor, direct to me through him.

A. J. M.

BYRON AND SCOTT EXHIBITIONS.—I should be obliged for any information about the above, held some few years ago. Was any catalogue of either published?

F. J. S.

Cambridge.

THE MANTUAN MARBLE.—I shall be thankful for any information concerning the marble slab formerly existing in the suppressed church of St. Francis at Mantua, containing an engraved *Dies Ire* with additional stanzas. I am informed by the Maestro di Capella to the Bishop of Mantua

that it does not now exist and nothing is known of it, and I have, therefore, little hope of an answer to this question; but everything is possible, and so I turn to "N. & Q."

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

EARLY WILLS.—Wanted references to biographical notices and wills of John Pain, Provincial of the Friar-preachers, consecrated Bishop of Meath in 1483; John Howden, Prior of London, consecrated Bishop of Sodor 1523; and William Waterman, Prior of the Oxford Friar-preachers at the dissolution in July, 1538. What became of Waterman after the dissolution?

W. G. D. F.

27, Oxford Road, Hammersmith, W.

THE BISHOP'S MITRE.—Much has been lately said in the papers respecting the difference between archiepiscopal and episcopal mitres. I have a book-plate, dated 1774, of "G. L. Bishop of Kilmore," the mitre being surrounded by the coronet. Had the Bishops of Kilmore any secular dignity corresponding to the Prince Bishop of Durham?

W. M. M.

ENTIRELY.—What is the sense of *entirely* in the prayer "We, thy humble servants, *entirely* desire thy fatherly goodness mercifully to accept," &c.? Does it mean wholly, completely, without any touch of a wish to the contrary? or is it as the *entirety* of the *Catholicum Anglicum*, *intime*, which Cooper (1573) rendered "very inwardly, from the bottom of the heart?"

ST. SWITHIN.

THE FIRST PUBLIC LIBRARY FOUNDED IN ENGLAND.—Which was the first public library founded in England? Is there one which dates earlier than that founded before 1451 by Sir John Gyllarde, Prior of the Gild of Kalendaries in Bristol? This library, we are informed, cost 217*l.*, and was placed over the north aisle of All Saints' Church, under the government of the prior and the mayor of the city. Evans (*Chronological Hist. of Bristol*, 1824, p. 108) says that, in a Deed of Ordinance made by the Bishop of Worcester in 1464, mention is made of the library of the Kalendaries, "recently erected at the bishop's expense." Does this mean that he provided a building for the books? It may be that he added to the library. But it is further recorded that three inventories of the books were made, one to remain with the dean, one with the mayor, and the third with the prior. It is to be hoped these have not all been lost. This early catalogue would be of great interest. The library was destroyed by fire in 1466. CORNELIUS WALFORD.

Belsize Park Gardens.

APHIS : APHIDES.—It is hoped that some historical account and derivation of this word will

appear in the new dictionary. It is not explained in ordinary dictionaries. A friend has suggested that it may refer to the "sudden appearance of these insects in numbers." It might have been rather taken from a and *φύσις*, in the sense of checking produce, written *aphys*, *phys* being, of course, the participle and a known Greek word. When was the word first used, and by whom? Dr. Murray could no doubt reply. It would then be known how it came to be formed. The insect was probably well familiarized to the eye of the gardener in the time of Bacon or even Tusser, for did not roses grow then? "Vixerunt roseæ [hiatus valde defendendus] ante Agamemnona."

H. F. WOOLRYCH.

Oare Vicarage.

**HOUR-GLASSES IN CHURCHES.**—How early were they used? In 1592 the churchwardens of St. Martin's, Leicester, paid fourpence for "an owre glasse"; and in 1597-8 the churchwardens of Ludlow paid twenty pence "for makeinge of the frame for the bower-klasse."

THOMAS NORTH.

**CRAMP AS AN ADJECTIVE.**—In his *Life of Cooper* (vol. i. chap. xii.) Southey uses *cramp* as an adjective, where a writer of the present day would use *cramped*, or some equivalent expression. Speaking of the later Elizabethan poetry of conceits, he remarks: "The poet found difficulty enough in rendering his far-fetched and elaborate conceits intelligible; and *cramp* thoughts formed for themselves *cramp* expressions and disjointed verse." Was this ever a common use of the word?

THOMAS BAYNE.

Helenburgh, N.B.

**"THE POPE'S EYE."**—When did this expression come into use for the gland and the fat which surrounds it in the centre of a leg of mutton? The phrase occurs in *Vinegar and Mustard*; or, *Wormwood Lectures*, 1673:—

"Husband, pray cut me the Pope's Eye out of the leg of mutton; I'll try if I can eat a bit of it."—C. Hindley's reprint, 1873, p. 23 (*Old Book Collector's Miscellany*, vol. iii.).

F. C. BIRKBECK TERRY.

**JOHN KENRICK, Esq.**—"G. Kneller, pinxt, 1681. George Vertue, sculp. Etatis sue 29." I shall be greatly obliged by any information as to who he was. The print represents a gentleman sitting at a table, with a white dog at his feet.

A. E.

**THE NUNS OF GIDDING.**—Where can I obtain an authentic account of the nuns of Gidding, so called, who figure prominently in the romance *John Ingelard*?

CHARLES D. WOOLLEY.

**FORTIFICATION OF TOWNS FOR THE PARLIAMENT.**—I shall be much obliged by a reference to a copy of the circular letter which appears to have

been addressed by Speaker Lenthall, in the year 1642, to municipal corporations, requesting them to fortify their towns for the defence of the Parliament.

R. W. C.

**THE COINCIDENCE OF EASTER DAY AND LADY DAY.**—Can any one give the history of the curious superstition (handed down, I believe, from the Middle Ages) that—

"When Easter falls on our Lady's lap,  
Beware Old England of a great clap!"

1. What are the variants of this couplet? I believe in the western and home counties it is differently put. The version I give is the Devonshire one. In Sussex, I believe, "misbap" is made to rhyme with "lap"; but the sense is the same.

2. When has this event, which will occur this year, happened in past history? Have these years been in any way remarkable in English annals?

3. Is it related in foreign countries at all; or are there any Continental superstitions about the coincidence of Easter and Lady Day? I know that in Poland there is a remarkable superstition about the coincidence of Easter Day and St. Mark's Day (which will occur in 1886), and some curious pamphlets have been published recently at Posen on the topic.

W. S. L. S.

**AN EASTER DINNER.**—There is a custom still existing in this neighbourhood, especially among very old people, to have for dinner on Easter Sunday boiled veal and sauce made of sorrel. The veal is associated with the risen body of Christ, and the sorrel sauce in some cases with sorrow, in others with the bitterness of death. Does this custom, with its corresponding ideas, exist in any other part of the country?

JAMES OGDEN.

Rochdale.

**"DRESSER OF PLAYS."**—Will any reader of "N. & Q." tell me where I can find this expression in Jonson? I shall also be glad of examples of its use by other writers.

H. SCHERRER.

**AUTHORS OF BOOKS WANTED.**

*Impartial Memorials of the Life and Writings of Thomas Hearne, M.A.* By Several Hands. London, 1736. 8vo. pp. iv. 66.—The spirit of this pamphlet may be gathered from the concluding sentence, which is as follows: "He [Hearne] was a most sordid poor wretch; had an universal mistrust of the generosity of mankind; lived in a slovenly, niggardly manner, and died possessed of what he had not the heart to enjoy."

CHARLES W. SUTTON.

**AUTHORS OF QUOTATIONS WANTED.**

"It was a notable observation of a wise father, that those which held a perswaded pressure of consciences were commonly interested therein themselves for their

\* [See "Notices to Correspondents," ante, p. 200; also ante, p. 206.]

owne ends" (Bacon, *Essay* iii.). The editors of the *Essays* have all failed to identify this wise father.

P. S.

"How often is our path  
Crossed by some being whose bright spirit sheds  
A passing gladness o'er it, but whose course  
Leads down another current, never more  
To blend with ours!" H. M. C.

### Replies.

#### THE FESTIVAL OF THE POPE'S CHAIR.

(6th S. vii. 47, 72, 90, 110, 151.)

This subject is one which was sure to elicit not only a great amount of interest but also a strong feeling. This has been seen in the nine replies which have poured in. As nine happened to be first in the field, may I be permitted to resume the various points that have been raised up to the present time?

I have now (by the kind courtesy of H. C. C.) had the opportunity of seeing the monograph mentioned by him (*ante*, p. 111), and of which Mr. NESBITT has since supplied the readers of "N. & Q." with a summary. I have gone through it very carefully, and though the Society of Antiquaries has by the beauty of the edition marked its sense of the importance of the subject, I am sorry I cannot subscribe to the opinion that it is "the last word" on the subject.

In the first place I think it is clear to the careful reader that the author has not himself examined the carvings,\* nor even had the chance of seeing the chair at all. All he says, therefore, is but conjecture founded on P. Garrucci and Commendatore De Rossi's conjectures; and both these tell us that their conjectures were founded on observations obtained under circumstances that made investigation difficult. This was on the occasion of the eighteenth centenary of St. Peter in 1867,† which Mr. NESBITT persistently calls 1866, not only in his replies but in the monograph itself, where the inaccuracy is the more strange seeing it was published within two or three years of the event. The concourse surrounding the chair during the whole eleven days was immense, and P. Garrucci tells us he could only approach to examine the carvings (which should have had minute study) once after the church was closed for the night. The language of his remarks shows that they were very hastily penned.

What now is the outcome of these said conjectures? In the main it is simply this, that the two

noted Roman archaeologists\* who have seen the chair declare themselves—after examining it for the express purpose—of opinion that the remains of the ancient chair have been worked into the newer one, and that Mr. NESBITT, who has nothing to guide him but their opinion and some imperfect drawings and photographs, has laboured hard to make out that it is not so.

So much for the structure of the chair. When we come to the question of decoration the subject gets more complicated. The original ground of attack on the chair was that, it having "unluckily been discovered" that it had been adorned in pagan times with pagan subjects, it had been put out of sight in disgrace. Now the ground is shifted; it is conceded that the Chair did not disdain to use a fine work of art for a decorative purpose without regard to symbolism; but the point sought now to be established is that the carving is late work, therefore the chair is not ancient. How, then, is the date of the carvings to be decided? This is further complicated by their being supposed to be of two distinct dates. At the same time, however, as the rectangular medallions are supposed by all not to have been originally made for the chair, it matters less at what date they were put on to adorn it (unless, indeed, they should be proved to be works of the first century, which would settle the matter). But it is the strips of scroll work, which are said to be coeval with the main structure of the chair, which are expected to give the more distinct clue to its date. Padre Garrucci's inconvenient survey led him to exclaim excitedly, on observing the little half-figure of a man in the central scroll, that it represented Charlemagne. After that it occurred to him that it was more like Charles the Bald, and he accordingly concluded that the carving was of that date. This conjecture is eagerly seized upon by Mr. NESBITT, and improved into the statement that Garrucci was strongly of opinion that the chair was made for Charles the Bald's coronation, with the addition of an ingeniously suggested legend that his portrait was doubtless sent to Constantinople to be copied. It is amusing, however, that while Mr. NESBITT sees a token of so much pride in the fancied adoption by the followers of the "humble bishop" of a castaway throne, the much easier solution did not occur to him that they might very well—in their pride—have had such a throne made for themselves, and incorporated into it what remained through the use of ages of the original chair of Peter.

\* I was the more surprised at this as the handbook of the South Kensington Ivories (p. 55) led one to suppose that he knew all about those on St. Peter's chair.

† I had noted the events down at the time in my *Contemporary Annals of Rome*, and so could not be mistaken, viz. the Exposition on June 23, p. 90, and the Deposition, July 9, p. 125, together with the description of the shrine he supplies, and in some little more detail.

\* To their testimony may be added that of P. Franco, no mean archaeologist, who, in his *Simoni e Simoni Mayo*, 1863, a little work full of interesting notes of Roman topography, expresses a precisely similar opinion.

† The opportunities were ample for observing the structure of the chair, though apparently not for closely examining the minute carvings.

I will return to the subject of the ivories a moment later; meantime I cannot forbear asking here, Does not all this laboured argument seem a quite gratuitous piece of partisanship? The spiritual claims of the see of Peter will be disputed through all time, of course; but the fact of his material chair having been preserved has nothing astonishing about it. No supernatural story has been set up in connexion with it to be worth fighting. It was much more likely that it should, than that it should not, be preserved. The human animal exhibits much the same instincts in all ages, and whether it is Rubens or Sir Joshua Reynolds, Charles Dickens or Garibaldi, the relics of each favourite as he is called away become the object of jealous care to the admirers of each, even in the most matter-of-fact times. The "living tradition" amid which every such object is preserved may often be stronger argument of identity, and less easily falsified, than a written document. I know that Mr. NESBITT ventures to assert that there was no "living tradition" till Commendatore De Rossi invented it. But what was it, if not the accumulated tradition of ages, that induced a Pope to spend so many thousands on a shrine for an old chair?

To return now to the ivories. I am very glad, indeed, to find at the end of Mr. MASKELL's reply, p. 152, a misgiving (though not very lucidly expressed) as to the dates attributed to the South Kensington stores. These happen at this exact time to be suffering rearrangement, and it is owing to this that my reply has been so long delayed, as I purposely waited till the principal cases had been restored to order. In the present attribution, however (February 24), "Byzantine, 11th or 12th cent." continues an "omnium gatherum" term for half a dozen widely differing styles. Many—as the casket numbered "'58, 116", a cast of one in the Meyrick collection, "the horn or oliphant" in the same case with the consular diptychs, the gourd-shaped casket called a *pyx*, No. 136, '66—have all the characteristics of other Byzantine work of the date (the untaught handling of the foliage, the childishly uncertain curves of the scrolls, the ungraceful attitudes of the figures, the conventional drapery-folds, the hard features and angular eyebrows), from which it is the glory of Guido da Siena and Cimabue to have initiated the emancipation. But it would require very strong—not conjectural but historical—evidence to prove that to the same date belonged such comparatively facile compositions as the Veroli casket, or even the bone medallions in the casket near it (247, '65). The last are, indeed, exceedingly like the photographs of the labours of Hercules on the Vatican chair; and the artists who produced them have evidently studied the anatomy of man and beast, were men of cultivated fancy, and show an utterly different kind both of knowledge of art

and of power in the technical manipulation of their material. If there was a school that taught to draw thus, how comes it that no contemporary painter was informed by it? The consular diptychs of the sixth century are greatly superior to Nos. '58, 116\*, and 136, '66, but they display a marked decadence of style from that of the Veroli casket and its fellow—a regular progress of decadence which naturally descends to that of '68, 116\*, and 136, '66.\*

The worst of the matter is, we have no certain representation of the strips of carving on the Vatican throne to judge by. Scardovelli's drawings, beautifully reproduced in Mr. NESBITT's monograph, are incomprehensibly different from the photograph, in which the most powerful lens reveals no "half-figure of a man resembling Charles the Bald" or any one else; nevertheless, as they agree perfectly with Padre Garrucci's account of what he saw on it, they must be taken to be correct. Now it is a curious fact that in all the ivories, at either South Kensington or the British Museum, there is nothing really like them, except one fragment numbered "77 Castellani" in the British Museum, and this is nearly identical with that piece of Scardovelli's strip which has no grotesque creature in the scroll. Now this fragment is classed among ancient Roman carvings!

We have ere now seen the opinion of the highly instructed go through great changes as to the date of works of art, and I do not think we need despair of some day seeing a good deal of the ivory carving now called "Byzantine 11th cent." put back a thousand years—even to the age of Pudeus.

In any case this Vatican throne has become of secondary importance since the unearthing of that of St. Emerenziana, about which I have sent you a separate note [ante, p. 201]. R. H. BUSK.

After all that has been said about the feast of St. Peter's chair at Rome, an extract from the bull of Pope Paul IV., establishing, or rather reestablishing, the festival, may interest the readers of "N. & Q." The entire Bull is given by Bollandus (*Acta Sanctorum*, vol. ii. pp. 182-3, Antverpiæ, 1643):—

"Verum licet urbs ipsa multo plus debeat eidem Petro qui eam per catholicam episcopalem in ea constitutam regni celestibus inferendam condidit quam illis quorum studia prima munium suorum fundamenta iacta fuerunt ex quibus is qui illi nomen dedit fraterna eam cœde fovit—festivitatem tamen ipsius Cathedræ quæ iuxta antiquissimorum sanctorum Patrum nostrorum testimonium quinto decimo Kalen: Februarii fuit et in diversis orbis Christiani, et præsertim Gallie et Hispaniæ, partibus, dicta die sollemniter celebratur

\* No. 149, '66, has for one of its groups a set of three figures making offerings to the Virgin and Child after the exact pattern of the oft-recurring Catacomb frescoes of the first three centuries. But this, too, is ascribed to the omnium gatherum "Byzantine 11th cent."



minime observet; celebretque solum festivitatem Cathedralis Antiochenæ quæ octavo Kalen: Martij luxta coronandem Patrum testimonium fuit, tamquam idem Salvator noster, qui sapius infirma elegit ut fortia quæque confundat, non respiciens imbecillitatem nostram, festivitatem Cathedralis quæ ipse Petrus Apostolus Romæ primum sedit nostris temporibus celebrandam seu potius antiquæ celebritati restituendam reservaverit."

ROSS O'CONNELL.

There is a very fine engraving of this chair at p. 156 of Wey's *Rome*. HENRY G. HOPE.  
Freegrove Road, N.

THE HARLEIAN LIBRARY (6th S. vii. 150).—The Harley family have always been noted for their love of books. Sir Robert Harley, whose house at Brampton was besieged and burnt in 1643, then lost "an extraordinary library of manuscript and printed books, which had been collected from one descent to another." His grandson, Mr. Robert Harley, who became Speaker in 1701, Secretary of State in 1704, Chancellor of the Exchequer in 1710, Earl of Oxford and Earl of Mortimer in 1711, and was then appointed Lord High Treasurer, was the founder of what is commonly called the Harleian Library. His first considerable purchase of books was made in 1705. In 1714 that most worthy bibliographer Humfrey Wanley became his librarian, and the journal which he kept illustrating the growth of the earl's library is full of interest, even to those who do not claim to be called bibliophiles. At the present time, when the great Sunderland Library is being dispersed, it is curious to read Wanley's account of Mr. Vaillant's purchase of the 1472 Virgil for Lord Sunderland at Mr. Freebairn's sale for 46l., when Mr. Vaillant "huzza'd out aloud, and threw up his hat for joy!" The Earl of Oxford died in 1724, and left one of the finest libraries in England. It is said that he had a personal knowledge of all his books, and knew where to find any volume without loss of time. His successor, Edward Harley, the second Earl of Oxford, inherited the library and also his father's love for literature. He spared no money in the purchase of rare books, and, in fact, seriously diminished his property by his investments in books. In particular, he collected old MSS., charters, records, state papers, and letters wherever he could procure them; and at the time of his death, which took place at his house in Dover Street in 1741, at the early age of forty-two, he had probably the finest private library in England. The title went to his cousin, Edward Harley, the third Earl of Oxford, but the collections which he and his father had made were sold. The pictures and coins were sold by public auction in March, 1742; the library of printed books was sold entire to Thomas Osborne, of Gray's Inn, "to the indelible disgrace of the country," as William Oldys said, for 13,000l., not a quarter of what the bind-

ing alone had cost, whilst the MSS. were, for a time, retained by the countess, but purchased from her for the nation, at the price of 10,000l., in 1754.

The Harleian Library, therefore, though founded by the first earl, was, in fact, collected by him and his son, the second earl, and was dispersed after the death of the latter by the bookseller Osborne. There is often confusion made in reference to the Harleian collection by not bearing in mind that there were three distinct things, the library of printed books, the catalogue of which was superintended by Dr. Johnson when Osborne sold it; the collection of MSS.; purchased for the nation and now in the British Museum; and the collection of reprints of rare old pamphlets, selected from amongst the printed books which Osborne had bought, and published by him under the title of the *Harleian Miscellany* in 1744-6.

EDWARD SOLLY.

YARDLEY AND YEARDLEY FAMILIES (6th S. v. 27, 172, 377, 458; vi. 489; vii. 174).—The Raphael Yardley mentioned at the last reference was of Aucton, co. Warwick, and a member of an old family seated at Sutton Coldfield, of which a pedigree will be found in the Warwickshire Visitation of 1619. He was the second son of Thomas Yardley by Alice, daughter of William Gibbons, of Sutton. He married Amicia, or Amy, daughter of John Harman, of Moor Hall, and had, with other issue, a daughter Sibilla, married to Rowland Greisbrooke, of Shenstone, co. Stafford, gent., "sonne and heire apparent" of Robert Greisbrooke of the same place, gent. Their marriage settlement is dated February 2, 40 Elizabeth, 1598, and the marriage is recorded in the Shenstone parish registers. Yardley's will is dated Nov. 29, 1614, and was proved at Lichfield in June, 1615. In it he merely mentions his wife "Amye" and his "children." I have not as yet been able to ascertain the names of his other children.

Sanders, in his *History of Shenstone*, refers to a family of Yardley as being "of long standing" in that parish (Shenstone adjoins Sutton Coldfield). He notices the marriage of Isabel (sic) Yardley in 1598 to Rowland Greisbrooke, and states that an Edward Yardley possessed an estate at Woodend in 1646. This Edward, he adds, seems to have had issue a son John, who, for himself and wife, paid 2s. poll tax in 1692, and by Elizabeth his wife had a son John, born in 1695. "They seem," he says, "to have taken their name from Yardley in Worcestershire, near Birmingham"; and he adds that they were "long seated at Kenilworth," and bore for arms, "Azure, a stag current between three greyhounds, the undermost of them in chief sable, that in base regardant."

A few descents of this Kenilworth family will be found in the Visitation of Staffordshire taken in 1583. John Yardley had by the "dau. of Mar-

bury, of Dadesbury," a son John, of Kenilworth, who, by "dau. of Thicknes," had issue a daughter and heiress Margaret, married to John Yardley, of Yardley, co. Stafford, son of Oliver Yardley, of Yardley.

William Yardley, the grandson of this marriage, entered the pedigree in 1583. He writes his name "Erdleye," and over his signature is written "Eardeley antiquitus, nunc Yardley." His great-grandson Edward Eardley had issue a daughter and heiress Elizabeth, who espoused Robert Wilmot, of Osmaston, whence the Eardley-Wilmots. The arms of William Erdleye, or Yardley, were resented for proof, but the coat ascribed to the family in Harl. MS. 6128, and now quartered by Eardley-Wilmot, is Quarterly, 1 and 4, Arg., on a chevron azure three garbs or, a canton gu. charged with a fret gold; 2 and 3, Arg., a scythe sable. The Eardley-Wilmots also quarter for "Yardley of Kenilworth" the coat named by Sanders, but thus blazoned, Azure, a buck courant in bend in the dexter chief argent, pursued by two greyhounds, also in bend proper.

At Calcott, co. Chester, was seated another branch of the family, descended (according to a pedigree in Harl. MS. 2187, fo. 141) from Thomas, "brother to Oliver Yardley, of Yardley, t'p'e H. 6." They bore the same quartered arms as Yardley of Yardley, with the additional quarterings of *Calcott* and *Dod*. From Thomas, second son of John Yardley of Calcott, sprang a family seated at Farndon, in Cheshire, of which a pedigree will be found in Add. MS. (British Museum) 5529, fo. 75b.

The Staffordshire Yardleys did not record a pedigree at the next Visitation, in 1614—at least I do not find one in the Harl. MS. 1439—but the name of "Ralph Yardley de Yardley" appears in the list of those summoned. In 1664, however, a family of the same seems to have appeared at Dugdale's Visitation, for I find in Harl. MS. 6104 a pedigree commencing with Christopher Yardley, who, by the daughter of Edward Aston, of Tixall, had issue Edward, whose son Christopher married Catherine, daughter of Peter Minshall, and had a son Christopher, aged seven in 1664. No arms are attached to this pedigree, nor is any residence stated.

The pedigree of the Sutton Coldfield Yardleys terminates with a Christopher, aged one year in 1619; and in 1661 there was a Christopher Yardley, "Esq.," of Greenwich. In that year his daughter Elizabeth was married at St. Dionis Backchurch to Sir George Blundell, of Cardington, Beds. Consult also Col. Chester's *Registers of Westminster Abbey*, pp. 22, 216. I may mention that Yardley is a common name at Birmingham and in the neighbourhood.

H. S. G.

P.S.—In the Visitation of Middlesex, 1663, Adam Thorowgood, son of Adam Thorowgood, "Justice of the Peace, Cap., and of the Council in

Virginia," is stated to have married "..... dau. of ..... Yardley, Esq."

[Burke, *Peerage*, &c., 1883, does not assign the Sanders form of the Yardley coat to Eardley-Wilmot, to whom he gives, 1. Wilmot, 2. Eardley, 3. Marrow, 4. unnamed, but not "a scythe sa." The plain-quartered coat alone is engraved.]

#### A PORTRAIT OF DR. JOHNSON (6th S. vii. 186).

—The engraving is, I believe, a copy of that engraved and published in June, 1803, by C. Beal-land, of Hampstead, as an illustration of the works of Richard Owen Cambridge, by his son, George Owen Cambridge, Prebendary of Ely, London, 4to., 1803. In this engraving the figure of the doctor is in the attitude described by A. N., but faces towards the spectator's right hand. The design, it is said, was by R. O. Cambridge, and, according to his son's account, "Happening to have an artist in his house, he employed him to execute the humorous ideas which had thus struck his fancy, and which affords a specimen of his inventive genius in the sister art to poetry." Mr. G. O. Cambridge adds that his father at once showed the design to Mr. Boswell, who was "much delighted with the humour of the design," and desired to have it engraved. The picture represents the ghost of Dr. Johnson appearing to Boswell when engaged in writing the celebrated *Life*, and has at foot the very appropriate lines from Congreve's *Way of the World*, IV. ix. :—

"Thou art a retailer of Phrases  
And dost deal in Remnants of Remnants,  
Like a Maker of Pincushions."

EDWARD SOLLY.

THE COOMBE MELA AT ALLAHABAD (6th S. vii. 23, 92).—This fair is held at the confluence of the Ganges and Jumna at the time stated, but it must be remembered that not two but three rivers are believed by the Hindoos to unite their sacred waters at the Tirvāna or Tirbanee ("the three plaited locks of hair"), of Tirth-raj ("the chief of the places of pilgrimage") as Allahabad is called by them. The Tirbanee to the uninited is situated at the junction of the Gunga and the Yamuna, but the Brahmans assert that the Suraswatee joins them from below, and that these goddesses unite their locks to form the plait which, known to unbelievers as the Ganges, reaches to the ocean. Dying at the Tirbanee the Hindoo attains immediate beatitude; living he bathes and is regenerated. Suttie, therefore, was of frequent occurrence in the olden time, and even under our rule the number of Hindoos who have been drowned there—accidentally, of course—has been considerable. Although the worship of Brahma has gone out of fashion—for he is only the Creator, and need not, therefore, be propitiated by those already created—yet, as something is to be gained by it, the annual festival in Magh, or January, in

honour of his daughter Surasawtee, is very popular. She is the goddess of the sciences, and offerings of flowers, perfumes, and rice are made to her in expiation of the sin of lying. Can we wonder that this Minerva of the Hindoos has many worshippers? The sanctity of the Ganges has, however, long been on the wane, whilst that of the Nerbudda has been increasing in a corresponding degree. The sight of the Nerbudda is as effective towards the cleansing from sin as actual immersion in the Ganges, and it is just as well to be saved trouble in these busy days. In short, the *mahatma* or glory of the soul-saving Gunga Ma is departing, and the record of the last Combul Mela has found its place in a railway report. HIRANYACASIPA.

AGERSOME (6th S. vii. 165).—If this be a Surrey word, which I rather doubt, and not an imported one, it is certainly never used in this district. It should be spelt, I think, without an *r*, although pronounced as a trisyllable. These terminations in *some* are not uncommon provincialisms, e.g. *timorosome*, timid; *pickosome*, dainty; *dubersome*, doubtful. The following Surrey expressions, which I have heard lately, may be worth noting:—*To lay out o' doors*, emphatic for "to be"; "There's not a better shaw lays out o' doors, I know, anywhere."

*Abroad*, in the sense of out or away from home: "We wants a turkey very bad; perhaps when you're abroad you may hear of one."

*Start before ready*, i. e. to embark in a business without capital. "How came he to become a bankrupt?" I asked. The answer was, "Started before he was ready, I doubt."

*Climb* is locally pronounced *clim*: "We must get Smith before we tackle they trees; he's the best climber we've got."

G. LEVESON GOWER.

Titney Place, Limsfield.

TENNIS (6th S. iii. 495; iv. 90, 214; v. 56, 73; vi. 373, 410, 430, 470, 519, 543; vii. 15, 73, 134, 172).—As early as the third of the above references I distinctly disclaimed having a theory which satisfied myself about the etymology of this word, and I expressed the hope that some one would be able to give us a satisfactory "English origin for the word, which has never been used out of England," as applied to the game. In this hope I have hitherto been disappointed; but it is rather hard to be now told by J. D. that his "argument may not seem satisfactory" to me because "I have, he believes, a theory of my own to support." That suggestion is indeed entirely unfounded, as I have here shown.

I am glad to have the high authority of Prof. SKEAT in support of the statement that the form *tenis* = *tence*, &c., is not found in O.F. I have searched for it, but in vain. Apart from the distinct sources from which, as Prof. SKEAT points out,

*tence* and *tenis* (if it existed) would have sprung, I should like to point out the totally different pronunciation which, I believe, would at all times have been given to them. Again, as far as I know, there is not one jot of evidence to show that *la paume* was ever called *tence*, *tense*, *tençon*, &c., in France. We know that it was never so called in England. What, then, can be said for an argument the only important link of which (the O.F. *tenis*), unless J. D. can give the quotation or reference for which Prof. SKEAT asks, would seem to be entirely assumed? I hope that J. D. will answer that request before he "withdraws from the discussion."

JULIAN MARSHALL.

I am unwilling to return to the controversy about the word *tennis*; but as Prof. SKEAT has made some misleading statements with regard to myself, I beg leave to offer some remarks in reply.

He states that an example of the form *tenis* has not been given. Was he dreaming when he wrote this? I stated distinctly in a former communication where it was to be found, and where Prof. SKEAT might have found it if he had had sufficient knowledge of the subject on which he writes. I said that it did not appear in the Anglo-Norman as this language has come down to us, except in the form of *tençon* or *tenson*, but that this implied an older *tençe* or *tense*. So says Burguy: "*Tence*, dispute.....*dér. tençon, tançon, tençm, tenchon*" (*Gloss. de la Langue d'Oïl*, s.v. "*Tenser*").

In the work to which I referred the form *tenis* appears, with the meaning of "lassant," a prior meaning being that of beating to and fro. "(1) *Tener*, tanner; du Fr. *tanner*, lequel vient de *tan* (ecorce de chêne moulu); (2) *tener*, lasser, importuner.....*tenis*, lassant." The editor, M. Scheler, suggests, "N'y a-t-il plutôt lien de voir dans (2) *tener* une acception métaphorique de (1) *tener*;" and he refers to the Span. *zarrar*, "qui réunit les deux significations, corroyer les peaux et pousser à bout." He might have referred to the Sanskrit *kṛish*, which means to strike or drag to and fro, and also to weary, to vex. It is perfectly certain, therefore, that the word *tenis* is derived from the verb *tenir*, and that this meant (1) to tan, (2) to beat to and fro, and (3) to weary, to vex. Cotgrave has "*Taner*, to tan; also to trouble, irke, molest." The intermediate meaning is found in Prov. Fr. "*Tanner*, frapper fort. Arin. tan, chêne" (*Dict. du Wallon de Mons*, by M. Sigart). Prof. SKEAT may reply that the Wallon territory is not in France. It is French, however, in language. I refer him again to Burguy: "On ne manquera pas de me reprocher d'avoir encadré dans le dialecte Picard le langage des Wallons, descendants des Celtes Belges. Je l'ai fait à dessein, parce que, jusque vers Liège, le picard et le wallon avaient, et ont encore les

mêmes caractères, dans les villes du moins" (Introd., p. 16). The form *tenis* still exists, the sole survivor of a related group, in Picardy, a country very near our own shores; and the meaning which it now bears has been proved to have been preceded by that of beating to and fro. The forms *tence*, *tense*, *tenis*, and *tenson* are only variants of the same word, whatever the original form may have been, and the French writers are certainly right who connect them with the verb *tener* as their base.

I wish now to ask your readers whether PROF. SKEAT was justified in saying that I had trifled with them, or in his insinuation that I had acted with guile. I repudiate both charges as untrue. I will imitate PROF. SKEAT, *pro hac vice*, by saying that the derivation which he "suspects" to be true will not bear examination, and that in his own note on the word he is merely trifling with his readers. PROF. SKEAT has deprived himself of the right to complain of this style of criticism.

"Quis tulit Gracchos de seditione querentes?"

JOHN DAVIES.

P.S.—Having sent my late numbers of "N. & Q." to a relative, I cannot refer to them at present. I have never met with the form *tens*; and if I have used it in any communication, it has been put down by mistake for *tense*.

The use made by Shakspere of the circumstance alluded to (*ante*, p. 134) by Sir Winston Churchill in *Divi Britannici*, ought to be recorded:—

"K. Hen. What treasure, uncle?

Etc.

Tennis-balls, my liege.

K. Hen. We are glad the Dauphin is so pleasant with us;

His present and your pains we thank you for:

When we have match'd our rackets to these balls,

We will, in France, by God's grace, play a set

Shall strike his father's crown into the hazard.

Tell him he hath made a match with such a wrangler

That all the courts of France will be disturb'd

With chaces." King Henry V., I. ii.

A note in Staunton's *Shakspere* adds: "*Hazard, courts, and chaces* are terms borrowed from the game of tennis." JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HAMERTON FAMILY (6th S. vi. 469).—There must be some error in the account which is quoted by MR. J. HAMERTON CRUMP. In Dugdale's *Visitation of Yorkshire, 1665-6* (Surtees Soc.), pp. 354-5, where the pedigree entered by the Hamertons of Preston Jacklyn is recorded, Paul Hamerton is stated to have married first, Isabell, daughter to Matthew Wentworth of Bretton, Esq. Issue: Matthew of Monkrode and Preston, who died 1644; and it is this son Matthew who married Bridget, daughter of Edward Rolston, of Toynnton, co. Lincoln. The second wife of Paul Hamerton was Agnes, daughter and heir of Robert Goodrick,

also of Toynnton. Dugdale gives four generations of this family before Paul; viz., 1. Edward, his father, who married Isabell, daughter of Edward Banyster of Skilbroke; 2. John, father of Edward, who was Sub-Controller of the Household, t. Hen. VIII. and Mary, and who married Mary, daughter of Roger Saltmarsh; 3. George, father of John, whose wife is given as — de la Moore; 4. James, father of George, the second son of Laurence Hamerton of Hamerton Peel, co. Ebor., and the founder of the Monkrode and Preston Jacklyn line by his marriage with Katherine, daughter and heir of Thomas Box of Monkrode.

I had at an earlier period made a good many notes on the Hamerton and Routh families when they were first inquired for by MR. CRUMP. I think they are sufficiently early and varied to prove of general interest at some future date.

C. H. E. CARMICHAEL.

New University Club, S.W.

THE BAGMERE PORTENT (6th S. vi. 511).—MR. PICKFORD may like to hear that I learn, on very good authority, from the neighbourhood of Brereton that the portent of the log floating on Bagmere has never occurred since the death of the last Lord Brereton. The lake was much reduced in size by draining early in this century; but parts of what remains are still said to be of unfathomable depth. Drayton refers to the tradition in the *Poly-Olbiion*, p. 173, ed. 1612, as does Mrs. Hemans in *The Vassal's Lament on the Fallen Tree*. JOHN HAMERTON CRUMP.

Junior Carlton Club, S.W.

Michael Drayton, in his *Poly-Olbiion*, originally published in 1613, has another allusion to this portent:—

"Or Cheshire should pref'r her sad\* Death-boding lake,"  
Song i. i. v. 206.

Supposing a map of Cheshire, by Robert Morden, in Camden's *Britannia*, edited by Edmund Gibson, of Queen's College, Oxford, afterwards Bishop of London, and published in 1695, to be drawn accurately to scale, Bagmere would appear to have been once a sheet of water of considerable extent, probably about one mile in length by half a mile in breadth, and it is there named "Bagmer Mere." Translating the Latin text of Camden, who wrote in 1586, he styles the Brereton family "famous, ancient, numerous, and knightly," no doubt a true enough picture of its importance in the days of Queen Elizabeth of glorious memory, at the time the work was written by Camden. Respecting some tombs in Astbury churchyard, always claimed by the Breretons as ancestral ones, there is the following mention in the translation:—

"There are two gravestones (i. e. at Astbury) having

\* In note, *Brereton's* (sic) Pond.

the portraiture of knights upon them, and in shields two bars. Being without their colours, 'tis hardly to be determined whether they belong'd to the Breretons, the Manwarings, or the Venables, which are the best families herabouts, and bear such bars in their arms, but with different colours."—P. 562.

In the chancel of Brereton church is a mural tablet of marble, not erected specially to the memory of any member of the family, but for the purpose, apparently, of recording or proving the claim to the tombs in Astbury churchyard, mentioning that it was also their place of burial until Brereton church was made parochial (circa 1200) instead of being a dependency on Astbury, when they subsequently buried their dead in the chancel at Brereton. The Latin inscription upon it mentions its having been erected by Sir William Brereton in 1618 (afterwards the first Baron Brereton of Leighlin), and has over it the arms of Brereton, Argent, two bars sable, with twelve quarterings of their alliances. In the same chancel used to hang some thirty years ago the surcoat, helmet, spurs, and gauntlets of some member of the family, and on its floor were several sepulchral memorials of the Lords Brereton.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

In vol. i. of the *Palatine Note-Book*, pp. 72, 73, is an account of the Bagmore portent, and in the *Note-Book of a Cavalier*, 1698 (lately published), the legend is mentioned, and the author says:—

"I never heard the thing contradicted, saving that in a long discourse which an ancient lady of that house [Brereton] made of that subject to Sherlotta [Tremouille], Countess of Derby, I heard her say that she did not give much credit to it. Yet she seemed to ground her disbelief too much upon one late imposture proved upon the boatmen of the place, who had drawn much people together and gotten some money from them by playing them a knavish trick. The truth of the main matter may be worth the search."

I have always heard that the trees only floated before the death of the heir or head of the Brereton family, and did not refer to the owner of the property.

STRIX.

EXAMPLES OF ANCIENT CHURCH PLATE (6th S. vii. 85, 132).—Mention is made by W. C. (*ante*, p. 133) of the Nettlecombe chalice and paten, and allusion is made to a paper of mine read before the Society of Antiquaries, when the two pieces of plate were exhibited and carefully examined, and which paper was published in the *Archæologia*, with beautiful illustrations, in vol. xlii. p. 407, in 1870, with my name appended to it. I am neither ashamed of my name nor of my paper, the correctness of which W. C. has anonymously impugned, carefully avoiding all mention of my name, which he must have known if he had read the paper; but under cover of initials he directly challenges, in a very off-hand manner, the conclusions to which I had come after a careful

examination of the objects and consideration of the facts, as well as of other pieces of ancient plate. Now, as my name is before the public as the author of the paper in the *Archæologia*, the correctness of which has been impugned, I must request W. C. to do me the favour to give his before I reply to his observations, as I do not like an anonymous antagonist. OCTAVIUS MORGAN.

The Friars, Newport, Mon.

COPELAND CHINA (6th S. vi. 488).—This design, about which F. R. asks, has been copied from an old Spode pattern. The pattern is still being reproduced at the present day by Copelands, though the meaning of the design, if it was ever known, has been forgotten. That Spode originally copied it from an Oriental pattern there can be but little doubt. To Oriental sources F. R. must, therefore, go for an explanation of the story. I am sorry that I cannot help him further. One question I should like to ask him, viz., is F. R. quite sure that "no two pictures are exactly the same"? If every picture is different, it would have necessitated a separate engraving for each plate, which would have added immensely to the cost of production.

G. FISHER.

"PICKWICK": BUSS (6th S. vi. 488).—The death of Mr. Seymour occurred between the publication of the first and second numbers of *Pickwick*, the latter number containing only three, instead of four, illustrations in consequence. "There was at first," says Mr. Forster, in his *Life of Charles Dickens*, vol. i. p. 94, "a little difficulty in replacing him, and for a single number Mr. Buss was interposed." R. W. Buss was born in London August 29, 1804, and died in Camden Town Feb. 26, 1874. In the early part of his career he helped to illustrate Cumberland's *British Drama*. See Redgrave's *Dictionary of Artists of the English School*.

G. F. R. B.

BEDOUIN (6th S. vi. 487).—ST. SWITHIN objects to "*Bedouin*, a wandering Arab," in Prof. Skeat's *Dictionary*, and asserts that it is just as incorrect to speak of a Bedouin as of a Fellahin or a cherubin. It is true that *Bedawin* is the plural of Ar. *Bedawi*, but it is perfectly correct to use *Bedouin* in the singular. It is really a French form, and the termination is adjectival, not a plural affix, cf. the Span. *Beduino*. See the citation from Joinville in Littré, s.v.: "Un *Beduyn* était venu qui li avoit dit que qu'il enseigneroit un bon gué." The same writer speaks also of "*les Beduina*." A. L. MATTHEW.

Oxford.

REV. CYRIL JACKSON (6th S. vi. 488).—In my copious extracts from the parish registers of my native town, Stamford, I have (from those of St. Martin's, Stamford, a part of the town in the county of Northampton, which was added to the borough by the Municipal Reform Act of 1836)

the two following burials of the parents of Drs. William and Cyril Jackson: 1785. Judith, wife of Dr. Jackson, Mar. 6. 1797. Cyril Jackson, M.D., Dec. 22. *The Gentleman's Magazine* for that year, in recording his decease, states him to have been in his eightieth year. Singular to relate, I failed to find in any one register the baptism of any of their children. The family did not belong to Stamford, and I am of opinion that they came from Yorkshire. The fact of the Bishop of Oxford (Dr. William Jackson) receiving his first ecclesiastical appointments from Dr. Markham, Archbishop of York, gives some colour to the supposition.

JUSTIN SIMPSON.

FALL OF SNOW PRESAGED BY NOSE BLEEDING (6th S. vi. 512).—That bleeding of the nose was regarded as ominous of some untoward event, is shown by Lancelot's remark in *The Merchant of Venice*, II. v. i:—

"An they have conspired together, I will not say you shall see a masque; but if you do, then it was not for nothing that my nose fell a bleeding on Black-Monday last at six o'clock i' the morning, falling out that year on Ash-Wednesday was four year, in the afternoon."

F. C. BIRKBECK TERRY.

Cardiff.

KING GEORGE III. and BOB SLEATH, THE TOLL-GATE KEEPER (6th S. vi. 510).—The probability of this anecdote being founded upon fact receives confirmation from the following epitaph, which is included in Norfolk's *Gleanings from Graveyards*:—

"On Robert Sleath, who kept the turnpike at Worcester, and was noted for once having demanded toll of George III., when his Majesty was going on a visit to Bishop Hurd.

On Wednesday last, old Robert Sleath  
Passed through the turnpike gate of death.  
To him would death no toll abate,  
Who stopped the King at Worcester gate."

THOMAS BIRD.

Romeford.

THE GLASTONBURY THORN (6th S. vi. 513).—Among customs now disused, a ceremony existed at the Court of England as late as the reign of Charles II. of bringing a branch of the Glastonbury thorn, which usually blossoms on Christmas Eve, in procession, and presenting it with great pomp to the king and queen of England on Christmas morning. On the Christmas Day of 1680, when the king extended his hand to take the flowering branch, he exclaimed, "Well, this is a miracle, is it?" "Yes, your Majesty," said the officer who presented it; "a miracle peculiar to England, and regarded with great veneration by the Catholics here." "How so," said the king, "when this miracle opposes itself to the Pope?" Every one looked astonished in the royal circle, Papists and Protestants. "You bring me this miraculous branch on Christmas Day, old style.

Does it always observe the old style by which we English celebrate the Nativity in its time of flowering?" asked the king. "Always," replied the veneration of the miracle. "Then," said King Charles, "the Pope and your miracle differ not a little, for he always celebrates Christmas Day ten days earlier by the calendar of new style, which has been ordained at Rome by Papal orders for nearly a century." This dialogue, says Miss Strickland, who quotes the anecdote in her *Life of Henrietta Maria*, from the MS. of Père Cyprien Gamache, probably put an end to the old custom.

C. A. WHITE.

Preston-on-the-Wild Moors, Salop.

HOTCHELL (6th S. vi. 513).—(1) *Hitch*, to move by jerks (*Johnson's Dictionary*). *Hotch* I have heard applied to moving any heavy weight, especially timber. My bailiff, who comes from Norfolk, tells me he has often heard the expression, "Come, hotch up," applied to some one of a party sitting round the fire when the person was required to move a bit. Is not *hotchell* another form of *hotch*? Might I refer to *Tam o' Shanter*, "Even Satan glow'd.....and hatched," and call *hotch* another form of *hitch*? W. G. P.

The word is not confined to Rutlandshire. Miss Baker, in her *Northamptonshire Glossary*, says, *s.v.*, "To walk or move awkwardly or limpingly, as one who carries a heavy burden with difficulty. *Hychel*, *hockle*, and *hogle* appear to be Scotch correlatives." Mr. S. Evans also gives the word in his *Glossary of Leicestershire* (E.D.S.)—"to hobble 'Ah cain't but joost *hotchel*.'"

F. C. BIRKBECK TERRY.

"Are ye sure ye hae room enough, sir? I wad fain *hotch* mysell farther yont" (*St. Ronan's Well*). Jamieson gives *hotch*—"to move the body by sudden jerks"; as also the Lancashire word *hotch*—"to go by jumps, as toads." The phrase "botchin and lauchin" is very common throughout Scotland, and graphically describes uncontrollable laughter. ALEX. FERGOUSON, Lt.-Col.

If CUTBERT BEDE will look into Halliwell's *Dictionary of Archaisms and Provincialisms* (1872), vol. i. p. 461, he will find, "*Hotchel*, to walk awkwardly or lamely; to shuffle in walking. Warw."

G. F. R. B.

ANTHONY UPTON, OF CADIZ (6th S. vi. 514).—Though I cannot give a pedigree of Anthony Upton, I have by me at present the Visitation of Devon in 1620, and in it is no mention of the names of Anthony or of Ambrose, but John Upton, who married Dorothy Rous, has a son and heir, Arthur, whose age (six) at the time of the Visitation exactly corresponds with the age of Anthony as given by LAC; so some mistake may have been made with regard to the Christian

name of the boy, who appears, in the pedigree before me, to have been named after his grandfather, Arthur Upton, of Lupton. The second son is called John, but perhaps there were other sons after 1620, in which case most probably one would be called Anthony, after his maternal grandfather.

The pedigree of Upton in this Visitation is one of fifteen generations, and, as I have the book by me only for a short time, I have copied out the Upton pedigree, and shall be happy to send it to LAC if it is likely to be of use in his search.

Burke's *Landed Gentry* of 1862 mentions, under "Upton of Ingmire Hall," that the original pedigree of the family exists in that place, and adds that Arthur Upton, who married Gertrude Fortescue, is the elder brother of the Chevalier John Upton, Knt. of Malta (see *l'Histoire de l'Ordre de Malte*, Vertot, tom. iii. p. 261, ed. de Paris, 4to.); but Burke says that Joan Raleigh, wife of John Upton, of Lupton, was daughter and heir of Sir Wincomb Raleigh, Knt. The pedigree in the Visitation of 1620 that I have copied says she is daughter of Wymond Raleigh, and not heir, and is probably right, as the Uptons do not quarter Raleigh, as they would do had she been an heiress. Burke then gives John as eldest son of Arthur, and other sons. This John is the one who married Dorothy Rous, and Burke says had seven sons and six daughters. Here is where the pedigree I have quoted ends, with Arthur, son and heir, *et. six* in 1620; but a third son, named by Burke as Ambrose, is ancestor of the Uptons of Glyde Court, co. Louth; and one of the other seven sons not mentioned in Burke may be Anthony Upton, of Cadiz.

Ambrose, third son of John and Dorothy, was rector of Kilneebay, Kilrush, and Killinur, and married Anna, daughter of B. Whitney, Esq. He died in 1752, leaving three sons, Francis, Ambrose, and Christopher Henry, the third of whom is ancestor of the present family of Glyde Court.

STRIX.

[In Burke's *Gen. Armo.*, 1878, and *Landed Gentry*, 1879, Upton of Ingmire Hall does quarter Raleigh.]

John Upton, who was living in 1620, was succeeded by his son Arthur; and it is this Arthur, according to Burke's *Commoners* (vol. iv., s.v. "Upton, of Ingmire Hall"), who was aged six in 1620. There is no mention in the lineage of any Anthony or Ambrose Upton; but if any part of the pedigree would be of use to LAC, I shall have pleasure in transcribing it for him.

HIRONDELLE.

SURRENDER BY A STRAW (6th S. vi. 534).—This is the custom to this day in the manor of Tupoates-with-Myton, which comprises much of the western part of the town of Kingston-upon-Hull, and belongs to the Corporation of that town. The straw is affixed to the top of the paper on which the form of surrender is written, and the

tenant surrendering holds the straw by the natural knot in the middle of it, for a straw having such a knot is always chosen. The new tenant receives possession by taking hold of one end of a rod offered to him by the deputy steward. In practice this rod is an office ruler.

W. C. L.

FRY WEDNESDAY (6th S. i. 228, 275).—As this term for the Wednesday before Easter is not very well known to English people, it may be worth noting that it occurs in the charges of at least two Irish bishops—those of Clonfert and Clougher, as reported in the *Weekly Freeman* of Feb. 10.

JAMES BRITTEN.

"LE STYLE C'EST L'HOMME" (6th S. vii. 186).—It was Buffon who invented the phrase, in his *Discours de Réception à l'Académie*, 1752. If my memory serves me, his exact words were, "Ces choses sont hors de l'homme; le style est l'homme même."

H. S. ASHBEE.

EYOT FOR AIT (6th S. vii. 108).—Blackstone, in his *Commentaries on the Laws of England* (1766, first edition), vol. ii. p. 261, says:—

"For if the whole soil is the freehold of any one man, as it must be when a several fishery is claimed, there it seems just (and so is the usual practice) that the *eyotts* or little islands arising in any part of the river shall be the property of him who owneth the pycary and soil."

G. F. R. B.

Bailey's *Dictionary* has *ait*, with an alternative form *eyght*. EDWARD H. MARSHALL, M.A. Hastings.

For an earlier use of this word, see the *Dictionary of the English Language*, by James Knowles, published in August, 1835.

EVERARD HOME COLEMAN.

71, Brecknock Road.

LIEUT. WAGHORN (6th S. vii. 166).—Lieut. Waghorn, the pioneer of the overland route to India, was the son of a butcher who lived at St. Margaret's, a suburb of Rochester. A brother of Waghorn's kept a butcher's shop in the High Street of Rochester in 1836. At that time Mrs. Waghorn, wife of the lieutenant, lived in a small cottage at St. Margaret's. I remember her very well as a comely, matronly woman of about forty years of age. She had no family.

E. EDWARDS.

Harborne, Birmingham.

### miscellaneous.

#### NOTES ON BOOKS, &c.

*Croydon in the Past, Historical, Monumental, and Biographical*. Being a History of the Town as depicted on the Tomba, Tablets, and Gravestones in the Churches, Churchyards, and Cemetery of the Parish. (Croydon, Advertiser Office.)

This is a most useful book, though it cannot be said to be in any sense a history of Croydon. We have been

much pleased with it, however, and can find little serious fault with any portion of it except the title-page. When will makers of books learn that the shorter the title of a book is the better? Many illustrious dead sleep in the churchyard. Archbishops Grindall, Whitgift, and Sheldon were buried in the old church. This, as our readers will remember, was destroyed by fire in 1867, and these interesting tombs perished. Their inscriptions are given here, some in a translation only, others in Latin and English also. The translation of the epitaph on Archbishop Whitgift has a quaint seventeenth century ring about it:—

"Whitgift of great, unspotted, holy name,  
To Grimaby's regions wafted Yorkshire's fame;  
Not born to sojourn in a town like this,  
He hastened to the great metropolis."

Such lines as these do not seem to have been produced by a modern translator. The greater part of the volume is made up of the inscriptions on the tombs of the unknown. We gather that every inscription has been printed; not, of course, in full, but condensed in such a manner as to give the genealogical information to be found on the stone. This is most praiseworthy. Of the illustrious dead of modern times we can usually obtain from other sources such information as we need; it is of the obscure that it is especially needful to preserve every fact that has been recorded. In these days, when persons bent on improvement are so often moved to destroy the memorials of the dead, this is especially needful. Many of the verses with which the tombs are adorned are printed. With some very few exceptions there is nothing to remark concerning them except their exceeding badness. We wonder what is the reason that so many people desire to put ugly rhymes over the graves of those they love. Some of the entries are annotated, evidently by some one who has a microscopic knowledge of the men of Croydon and their ways. Of these notes the greater part are very amusing from their minuteness of detail. Of one gentleman we are told that "he was a strict Conservative, and had ideas of his own which made him resolve never to wear an overcoat." It may be useful to a future genealogist to know what was the colour of this gentleman's politics, but his ideas on dress do not seem of vital importance. The introductory chapter is not arranged in the most satisfactory manner, but it contains many facts of interest. It seems there is a place in this parish called "Cold Harbour," a word that has exercised the ingenuity of many antiquaries past and present. We also learn that in Archbishop Whitgift's hospital there was formerly preserved a wooden goblet, inscribed,—

"What, sirrah, hold thy peace,  
Thirste satisfied, ccc. e."

On the old mansion at Addington, which was pulled down in 1780, a stone with the following legend was built in over the principal entrance:—

"In fourteen hundred and none  
There was neither sick nor stone;  
In fourteen hundred and three  
The goodly building which you see."

The volume contains a full index, which will be found very useful by genealogists and those interested in the history of surnames. It contains some forms which we have not met with elsewhere.

*Calendar of State Papers, Domestic Series, Charles I. 1640-41.* Edited by William Douglas Hamilton for the Master of the Rolls. (Longmans & Co.)

THE papers calendared in this volume carry on the history of the reign of Charles I. during the last four months of 1640 and the first five months of 1641. They begin

with the news of the occupation of Newcastle-upon-Tyne by the army of the Scots under Leslie, and conclude with the trial and execution of Lord Strafford. They embrace the first seven months of the Long Parliament, and are of extreme interest from their containing the contemporary history of a critical period, written by the chief actors in the events which they record. They also gain some additional importance from their number as compared with the remaining seven years of this reign; for after the removal of the court from London the State Paper Office was closed; the chief officers of State, and official correspondence was no longer deposited there. One of the most interesting features of this volume is a tabulated statement of the Acts of the Court of High Commission during the last six months of 1640. The severe and arbitrary character of the proceedings can be estimated from the sentences, which are out of proportion to the offences. John Ashton was fined 200*l.* for preaching about Toby's [Tobias's] dog; whilst Robert Jason was committed to the Fleet, on the petition of two women, for speaking dangerous words against the king, Archbishop Laud, and the Earls of Arundel and Dorset. The conditions of his release were the payment of 2,000*l.* to the king, and of 800*l.* to the archbishop and to each of the earls, besides an engagement of his whole estate to leave to St. Paul's Cathedral 300*l.* per annum in case he died without issue, 200*l.* per annum if he left issue female, and 100*l.* per annum if he left issue male.

*Myths of Hellas.* Translated from the German of Prof. Witt by Frances Younghusband. (Longmans & Co.)  
*Paladin and Saracen: Stories from Ariosto.* By H. C. Hollway-Calthrop. (Macmillan & Co.)

THESE two books may be appropriately classed together because both are written for children and because both are sure to please many who have reached maturer years than those for whom the stories are intended. Prof. Witt's *Myths of Hellas* has achieved that popularity which to well selected a collection deserves to attain. The book comes before English readers recommended by Mr. A. Sidgwick and translated by Miss Younghusband, who has been successful in preserving the simple style of the original. It places within the reach and comprehension of children a collection of fascinating legends which are important elements in general culture, and which are indispensable for the further study of the Greek language and literature.

It is a deprived, or rather an uncultivated, taste to prefer Ariosto to Greek myths, but we incline to think that for pure enjoyment children will prefer Mr. Hollway-Calthrop's *Paladin and Saracen*. The legends of Greece are brimful of poetic feeling; but to children there is an irresistible charm in tales of Charlemagne and Roland, of Paladins and Saracens, of giants, magicians, and hippogriffs. Nor is there to children any tedium in endless combats between heroes of chivalry, clad in steel and armed with weapons whose high-sounding names stimulate curiosity and excitement by giving to arms as well as men something of a human and personal interest.

*The Prince of the Hundred Sumps.* Edited, and with an Introduction, by Vernon Lee. (Fisher Unwin.)

ALTHOUGH the editor of this very clever book is good enough to proclaim his unwillingness to mystify his reviewers, we confess ourselves utterly unable to discover whether the delightful Margia-Zuecher of the preface was a real personage or not. At any rate, the sketch given of him therein is one of the most attractive bits of writing we have read since Sala's *Dutch Pictures*; and the puppet show in narrative, of which he is supposed to be the author, is charmingly fresh and fantastic. We counsel those of our readers who desire a



novel sensation to at once make acquaintance with the magnificent Pantalone Budrago, the infamous Generalissimo Brighella, the imperious Olympia Fantastico, and all the other dramatic personae of *The Prince of the Hundred Soups*. They will meet with their reward, and (we predict) become lasting converts to the Comedy of Masks.

*The Works of Orestes A. Brownson.* Collected and Arranged by Henry F. Brownson.—Vol. I. *Philosophy*. (Detroit, Thorndike Nourse.)

MR. BROWNSON's name possibly requires some introduction to English readers, familiar though it undoubtedly is in America. The late Orestes A. Brownson passed through many phases of philosophical and religious thought. Beginning as a Protestant of the Presbyterian type, he successively convinced himself of the hollowness of Protestantism, Naturalism, Realism, and Eclecticism. At length in the Roman Catholic Church he found that complete satisfaction which his ardent desire for truth had prompted him to seek. His numerous essays, of which the present volume is only an instalment, are directed towards the solution of religious problems; and the analysis of the numerous mental changes, though their rapidity is somewhat American, through which so acute an intellect passed, cannot fail to be of interest.

*The Anglie Pilgrim, an Epical History of the Chaldee Empire.* By William Henry Watson. (Redway.)

MR. WATSON is fluent enough, but (unlike Bottom the Weaver) can scarcely claim to have "a reasonable good ear," or to be over-dowered with lucidity. We copy a verse at a venture from canto vi. ("Pleasing Revelation" is its title):—

"How the fiery serpents came in great numbers,  
When they reached the Zalmonah Plains where  
they rested,  
Stinging their loins and their happiness encumbers (sic)  
With those slim creatures their abodes were infested,  
Destroying cattle and in confusion lumbars (sic),  
The poor people their faith was bitterly tested,  
When ordered to gaze upon the serpent of brass,  
By their faith the deadly reptiles from them did pass."  
There are 282 pages to this pattern. What more need be said?

THE *Midland Antiquary* (Birmingham, Mason), in its third number, for March, continues to present an interesting mixture of things old and new. The Churchwardens' Books of South Littleton, Worcestershire, by Rev. T. P. Wadley, supply some valuable notices of field-names, as well as many characteristic touches of the past, from the days of the "bright Occidental Star" to the period of "Anna Augusta." The Registers of Aston-juxta-Birmingham are continued to 1617, and the family history is represented by the accounts of the Perrott, Boddington, and Crick families.

In John Richard Green, M.A., LL.D., whose death at Mentone, on the 7th inst., at the early age of forty-five, we regret to have to record, Oxford loses one of the most distinguished of the younger generation of her alumni; and England one of the most popular of her latest historians. Mr. Green's literary career, by which he will be best known to after years, has been so closely followed in our notices of his several works that it need now only be alluded to in general terms. Going up to Oxford as the holder of an English foundation at a Welsh college, Mr. Green did not find his undergraduate surroundings sympathetic. To this cause it is attributed that he never sought honours, a circumstance which we

may be permitted to regret, for we believe that it left its mark upon his historical writings. Had the severe discipline of the Oxford Honour Schools been superadded to John Richard Green's wide reading, it is pretty certain that some of the "spots on the sun" which critics occasionally remarked in his writings would have been absent alike from his larger and his smaller works. His recognition, nevertheless, as one who has reached a high place among historians was both prompt and wide. His college made him an Honorary Fellow, but his highest academic distinctions came to him from a Scottish university. It should not be forgotten that Mr. Green's health broke down under the weight of an East-End parish, St. Philip's, Stepney. Flying south with the swallows, his life was spared yet a few years, during which he worked at the histories which gave him fame. Some fifteen years ago, Mr. Green's master, the historian of the Norman Conquest, spoke of looking to him as the continuator of much of his own work. Now the continuator has been taken from us, while his master is yet among our workers. Short as was the span of John Richard Green's life, he had made for himself a distinct place in the school of historians to which he belonged. We incline to think that, in some respects, his latest complete work, *The Making of England*, was the one that showed most of the very varied character of his reading. With some phases of medieval life, and with some of the races that go to make up the composite nationality of the United Kingdom, Mr. Green had little sympathy. His love was given to the Teuton and the burgher or peasant. For the Celt and for the knight he had little love and less respect. Longer study, had his life been spared, might have altered some of the intensity of his partialities. But it may be doubted whether we should ever have had brighter and more picturesque writing from the pen of John Richard Green than that which adorns so many of the pages of the books by which we know and esteem him.

### Notices to Correspondents.

We must call special attention to the following notices: On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

J. D. ("Dallas" query).—You had better let us append to the query your name and address, with a request that information may be forwarded direct.

T. KESLAKE.—Can you possibly shorten the paper? We should be glad if you would say where it might be divided.

A. J. D. ("Pour oil on troubled waters").—We do not think that anything further can be said as to the earliest use of this phrase than can be found in "N. & Q." 6th S. iii. 69, 252; iv. 174; vi. 377.

JAMES SYKES.—We do not remember to have seen the paper. Kindly repeat.

A. RICKARDS ("Wellington's Victories").—See *Haydn's Dictionary of Dates*.

F. W. D. ("Jackson").—No.

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## Notes.

## ANALYSIS OF THE LOCALITIES IN ENGLAND MENTIONED BY CHAUCER.\*

It has been suggested to me that an examination of the locality of such English towns and villages as are mentioned by Chaucer might furnish some evidence as to the county from which his family migrated to London—evidence which (however imperfect) would be welcome in the absence of a better clue to the fact. The results at which I have arrived are almost entirely negative, and I merely record them lest some other investigator should go over the ground again with similar lack of success.

The general notion upon which such an inquiry is based rests on the tendency of our minds to refer to familiar in preference to unfamiliar places, and on the impression so often produced upon young children by the accounts which they hear their elders give of the scenes among which their childhood has been passed. If to this we add the strengthening effect of actual visits to relations still residing near the old homestead, we can well understand how it is that local knowledge, provincial dialect, and, above all, local names cling so persistently to the style of many men whose

main life's work may nevertheless have been performed in a metropolis. We should imagine that this tendency would show itself markedly in a poet who wrote as many thousand lines as Chaucer did, and yet we shall find that such an imagination would only deceive us.

Two reasons occur to me for this disappointment. The first consists in the catholicity of Chaucer's genius, which was too broad in spirit to be bounded by any local preferences or jealousies; the second reason appears to me to lie in the spirit of the age. Nowadays, with England's unity an accomplished fact, we may pride ourselves on the faint traces of provincial distinctions which we imagine are still discernible in our speech or customs. We may dub ourselves East Anglians or Devonians, hold Eisteddfodds, or (if competent) laboriously preach sermons in Gaelic, with more than impunity. The rods that make up the *fascies* of England's greatness are none the looser for such child-like fingerings on our part, each of his own favourite twig. But when those wands were as yet scattered and unbound, the ideal before men's eyes was the one united England which did not then exist. To the statesmen of the Plantagenets, to the kings and leaders of men with whom Chaucer associated, the proud local patriotism of to-day, with its exaltation of one section over its neighbour, would have been detestable, and any outward manifestation of it felt to be a thing to be avoided.

Leaving such general considerations, let us proceed to extract a list of all Chaucer's English localities as the raw material on which we are to work. We must then proceed to eliminate the names of places which owe their insertion to some definite cause other than local predilection, and when this has been done the residuum of names which appear to have been used capriciously or without ostensible reason may afford us the clue for which we seek.

To commence. We may at once dispose of a long list of names, viz. the halting-places, &c., on the road to Canterbury, as being attributable to the necessities involved in the original selection of the pilgrimage as the setting to the *Canterbury Tales*. These numerous localities\* do but represent one single choice on the part of Chaucer, and that choice is easily to be accounted for. It is universally admitted that no other occasion of chance companionship would have afforded such a happy background and bond of union for the motley group of citizens, gentles, and clergy as a pilgrimage. That being conceded, it is clear that St. Thomas's shrine must have been selected (1)

\* Southwerk, the Tabbard (ii. 2), St. Thomas's Watergate (ii. 26), Deptford (ii. 121), Greenwich (ii. 121), Sydingbourne (ii. 231), Boughton under Blees (ii. 46), Rowcheestre (iii. 199), Bob-up-and-down under the Ble (Harbledown) (ii. 249), Canterbury (ii. 24, iii. 48).

\* References are to volume and page of the Aldine edition.

on account of its great celebrity; (2) the manageable distance from London as compared, for instance, with Our Lady of Walsingham or other well-known shrines; and (3) the intimate acquaintance Chaucer must have had with the road, from his frequent journeys to the Continent *via* Canterbury and Dover.

Next we have the references to London\* and its immediate vicinity,† which we should naturally expect from a man who passed most of his life within sound of Bow Bells; some of the references are also attributable to dramatic propriety, being put into the mouths of persons supposed to live in the metropolis.

Then we have allusions to places chosen, like Dan and Beersheba, simply on account of their being far apart. Thus, "from Hull unto Carthage" (ii. 13), "from Berwick unto Wars" (ii. 22), "between OrCADES and Inde" (v. 4). The reference to the merchant's desire before anything to have the sea kept safe between Middleburgh and Oresell (ii. 9) may be ranked in this category, but it also comes under the head of dramatic propriety, the merchant of that time being naturally most interested in the waters between East Anglia and Flanders.

A poet who addressed court circles must necessarily allude to royal palaces, and we accordingly find mention of Woodstock (iv. 85), with a local touch about a maple before the queen's chamber window; also Eltham and Sheen (v. 291).

Again, there are allusions to articles made at certain places, such as the Sheffield whittle (ii. 122), or the twice-baked "Jakke of Dover" (ii. 135), a cake or pie of apparently more than local celebrity, to which we may add the reference in the *Remaunt of the Rose* to "hornepipes of Cornuevaile" (vi. 130), in all of which it is the thing rather than the locality which is prominent in the writer's mind.

Another class embraces historical or legendary traditions, as, for instance, that of young Hugh of Lyncoln (iii. 129); *Walling Street* (v. 237), the Saxon mythic name for the milky way; the flight of the British Christians to Wales (ii. 186), recorded in the *Man of Law's* tale, and the war between *Northumbria* and *Scotland* in the same story (ii. 192).

Our list is now considerably reduced, and we can still further diminish it by two places: "Strothir" (ii. 125), whence the two Cambridge scholars came, "fer in the north" and identified by Tyrwhitt with Struthers in Fifeshire; and *Ouse* (v. 268) (the river Ouse) in the *House of Fame*, both of which evidently owe the honour of their selection to the exigencies of rhyme, the

first coupling with "other," and the second with "noise."

Nor do the references to our universities assist our inquiry at all. With apparently studied impartiality, Chaucer places the scene of one tale at Oxford, and another at Cambridge, mentioning in the one case *Osemy* (ii. 101), and in the other *Trumpington* (ii. 122), to show his acquaintance with the surrounding country, and *St. Frideswide's* priory (ii. 106) and *Soler-hall*\* (ii. 122) to testify to his knowledge within the walls. Moreover, a clerk of Oxford (ii. 10) figures among the pilgrims, and Philogenet, of Cambridge (iv. 32), clerk, in the *Court of Love*. The fact that the fifth husband of the wife of Bath was once an Oxford clerk (ii. 222) may be set down as only notifying the natural connexion of that university with the western counties; and the knowledge of the fen scenery round Cambridge, with the half-wild horses disporting themselves there, as shown in the Reeve's tale, may even make us think that the poet was better acquainted with the Cam than the Isis.

Oxford and Cambridge being thus evenly balanced may be left out of the equation, and in default of better identification than I can bestow on them that must also be the fate of *Rouncival* (ii. 21), whence the Pardoner hailed (1 *Roncevalles*); *Boundys* (ii. 138) (Sir John of Boundys, Cook's tale of Gamelyn); *Wade* (iv. 250) ("a tale of Wade," *Troilus* and *Cressida*); and the town of *Tewnes* (v. 164) (*Book of the Duchess*).

Six places now remain, of which it may be said that no particular reason can be assigned why they should have been chosen more than others. Did these six show any decided tendency to lie in any one corner of England we might have presumed that Chaucer's family connexions and early associations were in that direction. Unfortunately, they show nothing of the kind. The wife of Bath (ii. 15), the shipman from Dartmouth (ii. 13), and the dicing oath in the Pardoner's tale, "by the blood that is in Hailes," iii. 96 (Hailes, with its relics, lying in Gloucestershire), all smack of the west. The Reeve of Baldeswelle (ii. 20)

\* *Soler-Hall*, Cambridge. Which was the "gret college" so called? Clare and Garret Hostel claim the distinction. Warton and Tyrwhitt interpret "Soler" as a balcony or garret at the top of a house, and the usual acceptance of the word seems to be a room lit by a dormer window or sun-window in the roof. But then comes Mr. Riley, in the *First Report Hist. MSS. Comm.*, p. 84, with an extract from the accounts of Trinity College as to the building of King's Hall in 1342, and he considers that from the "singular multiplicity of solars, solers, or sun-chambers, fitted probably with bay windows," this must have been Soler-Hall. If so, the idea of a soler being necessarily connected with a garret or chamber in the roof must be abandoned, as the description of the rooms speaks repeatedly of solers under other rooms, and in one case of a "solaris sub custode" (under the porter's room).

\* London ale (ii. 13), Cheap (ii. 137), Fleet Street (iii. 237), Newgate (ii. 137), St. Paul's (iii. 227).

† Stratford attle Bowe (i. 5), Ware (ii. 135, 223), Donwowe (ii. 212).

in Norfolk; *Holderness* (ii. 259) in the Sompnour's tale, "a merschly lond"; and the miller's wife's exclamation, "Help, Holy Cross of *Bromholme*!" (ii. 133) Bromholm being near North Walsham in Norfolk, all equally tell of the east. Nothing remains but the "lame and impotent conclusion," a confession that our labour has been in vain.

FRANCIS RYE.

# TRAVELS IN THE HOLY LAND, 1788-1882.

ADDENDA ET CORRIGENDA VI.

(Concluded from p. 84.)

1867. *Dele* Porter. Handbook (Murray's), and see 1875.  
 1870. *Dele* Baedeker (K.), and see 1878.  
 1874. Kent (Mrs. S. H.). Gath to the Cedars and Palmyra. 8vo. London.  
 1875. Tristram (H. B.). Flowers of the Holy Land [i.e., of Galilee only]. Coloured. By Mrs. Hannah Zeller. (Nisbet.)  
 1875. Tristram (H. B.). Bible History Chiselled on Ancient Monuments; or, Notes for Lectures on Working Men's Educational Union's Diagrams of Bible Archaeology.  
 1875. Montefiore (Sir Moses, Bart.). An Open Letter presented to Sir M. by Jews of Jerusalem: together with a Narrative of Forty Days' Sojourn [in 1875] in the Holy Land; given.....to the well-wishers of Zion by Sir M. M. Imp. 8vo. pp. 148. Privately printed.—An investigation of the schools, colleges, and charitable institutions of the Jews.  
 1875. Porter (J. L.). Handbook for Travellers in Syria and Palestine.....Sinai, Petra, Jerusalem, Damascus, and Palmyra. New ed. revised and partly rewritten. 12mo. (Murray).—Has fine maps of Northern, of Southern Palestine, and Environs of Jerusalem; of Sinai, Petra, and of Northern Syria; and many plans.  
 1875. Manning (Rev. Samuel). The Land of the Pharaohs: Egypt and Sinai illustrated by Pen and Pencil. Imp. 8vo. (R. Tr. Soc.)  
 1875. Maughan (W. C.). Alps of Arabia: Travels in Egypt, Sinai, Arabia, and the Holy Land. 8vo.  
 1876. Cook (T.). Tourist Handbook for Egypt, the Nile, and the Desert. 8vo. Map by W. and A. K. Johnston to the Fifth Cataract. London.  
 1876. Ridgway (Dr. Henry B.). The Lord's Land: a Narrative of Travels in Sinai, Arabia Petrea, and Palestine, from the Red Sea to the entering in of Hamath. 742 pp. 8vo. illustrated. New York.  
 [1876.] Gray (A. Z.). The Land and the Life, Sketches and Studies in Palestine. Illustrations. 8vo. New York.  
 1876. Fish (Dr. Henry C.). Bible Lands Illustrated. Maps and woodcuts. Hartford, Conn.  
 1878. Stephens (J. L.). Notes of Travel in Egypt and Nubia...revised...with an Account of the Suez Canal. 8vo. pp. 264. Numerous illustrations. (London, Marcus Ward.)  
 1876. Vogüé (Eugène Melchior, Vicomte de). Syrie, Palestine, Mont Athos.....7 illustrations from photos. 12mo. pp. 333. Paris.  
 1876. *Dele* Beke (Dr. C.). Discoveries. See 1878.  
 1876. Baedeker (Karl). Handbook to Palestine. 8vo.  
 1876. Goldsmid (Sir F. J.). Eastern Persia, the Geography, Zoology, and Geology. By W. T. Blanford and others. With Introduction by Sir Frederic. 2 vols. 8vo. Illustrations and plates, coloured.  
 1877. Edwards (Amelia B.). One Thousand Miles up the Nile...to the Second Cataract...With facsimiles, ground plans. Imp. 8vo. 2 maps coloured, 80 wood engravings.

1877. Arnold (Edwin). Outlines of Turkish Grammar: a Simple Transliterated Grammar of the Turkish Language, compiled from various sources, with dialogues and vocabulary. Small 8vo. pp. 79. (Trübner.)

1877. Mariette (Aug. Ferd. Franc. Bey). The Monuments of Upper Egypt. A translation of his *Itinéraire de la Haute-Egypte*, made by Alphonse Mariette. 8vo. Plans and map. (Trübner.)

[1877.] Warner (C. D.). In the Levant. 8vo. London.  
 1877. Baedeker (K.). Palestine and Syria: a Handbook for Travellers. 8vo. Many plates, maps, &c.  
 1877. Bryce (James). Transcaucasia and Ararat. With map coloured. 8vo. Second ed. (Macmillan.)  
 1877. Stangen (Carl). Palästina und Syrien. 8vo. Berlin.

1878. Löher (Franz von). Cyprus, Historical and Descriptive. Adapted from the German, with much Additional Matter, by Mrs. A. Batson Joyner. 8vo. 2 maps. (W. H. Allen & Co.)

1878. Poole (Stanley Lane). The People of Turkey: Twenty Years' Residence among Bulgarians, Greeks, Albanians, Turks, and Armenians. By a Consul's Daughter and Wife. Edited by S. L. P. 2 vols. 8vo. (J. Murray.)

1878. Baedeker (K.). Egypt: Handbook for Travellers...Part I. Lower Egypt, with the Fayûm and the Peninsula of Sinai. With 16 maps, tinted, 29 plans, 7 views, and 76 vignettes. 8vo. pp. 527. Leipzig.

1878. Beke (Dr. Charles T.). Discoveries of Sinai in Arabia and of Midian. Edited by his Widow. Imp. 8vo. With 13 wood engravings and map. (Trübner).—Dr. Beke placed Sinai some ten miles N.E. of the N. shore of the Gulf of Akaba, and the Wilderness of the Wanderings to the E. of the same Gulf.  
 1878. Mariette (Aug. Ferd. Franc. Bey). Voyage dans la Haute-Egypte. 23 permanent photographic views of the monuments between Cairo and the First Râpid. Fol. Caire.

1878. Ferguson (James). The Temples of the Jews and the other Buildings of the Haram Area. 4to. pp. 304. Illustrated. Plans, maps, elevations, and restorations.

1878. Birdwood (Sir George C. M., C.S.I., M.D.). Essay on...the Antiquity of the Indian Trade [i.e., the pre-Christian trade of India with the Levant, pp. 16], with Routes of Indian Commerce [by caravan, Persian Gulf, or Red Sea, pp. 11], Imports and Exports of Africa, Arabia, Egypt, India, and Europe.....(The second ed. of 8vo. handbook by Sir George to the British Indian Section of the Paris Exhibition, 1878. Out of print.)

1878. Naftitz (M. P.). Travels of Dr. and Madame Helfer in Syria. 2 vols. 8vo. London.

1878. Hooker (Sir Joseph B., Pres.B.S.), and Ball (John, F.R.S.). Journal of a Tour in Morocco and the Great Atlas...With a Sketch of the Geology of Morocco by George Maw, F.G.S., and map by J. Ball (ten miles to an inch) of South Morocco. 8vo. Illustrated. (Macmillan.)

1878. Schaff (Dr. Philip) [of New York]. Through Bible Lands: Notes of Travel in Egypt, the Desert, and Palestine. 8vo. pp. 406. Illustrations from photographs. (London, Nisbet.)

1878. Smith (John, A.L.S., ex-Curator Royal Botanic Gardens, Kew). Bible Plants, their History; with a Review of the Opinions of various Writers regarding their Identification. With ten lithographic plates by W. H. Fitch. Pp. 249. 12mo. (Hardwicke & Bogue.)

1879. Stuart (H. Villiers, of Dromana, M.P.). Nile Gleanings concerning the Ethnology, History, and Art of Ancient Egypt.....With Descriptions of Nubia and its Great Rock Temples to the Second Cataract. With 58 coloured and outline plates. 8vo. pp. 431. (Murray.)



1879. Loftie (W. J.). *A Ride in Egypt from Siout to Luxor in 1879. With Notes on the Present State and Ancient History of the Nile Valley, and some Account of the various Ways of making the Voyage Out and Home.* Etchings. 8vo. (Macmillan.)

1879. Baker (Sir Samuel W. F.R.S.). *Cyprus as I saw it in 1879.* 8vo. pp. 500. (Macmillan.)

1879. Brugsch (Heinrich, Bey). *A History of Egypt under the Pharaohs, derived entirely from the Monuments.* Translated from the German by Henry D. Seymour, and edited by Philip Smith; to which is added a Memoir on the Exodus of the Israelites and the Egyptian Monuments. 2 vols. 8vo. Maps, one of Lower Egypt (Early). (Murray.)

1879. Burton (Richard F.). *Narrative of a Pilgrimage to Meccah and Medinah.* 8vo. pp. 518. Third edition, revised. With map of route and plan of Medinah and the Prophet's Mosque, and of mosque at Meccah. London and Belfast.

1879. Blunt (Lady Anne Isab. Noel). *Bedouin Tribes of the Euphrates, edited with some account of the Arabs and their horses.* 2 vols. 8vo. With map from Alexandretta and Beyrout to Mosul and Bagdad. (Murray.)

1880. Murray's *Handbook for Travellers in Lower and Upper Egypt.* In two parts. 8vo. Sixth edition, revised on the spot. 33 maps, plans, &c.; some tinted.

1880. Tristram (H. B.). *Palestine in its Physical Aspects.* 15 pp. 8vo. In *Science Lectures delivered at Manchester.* (Abel Heywood.)

1880. Warren (C.). *The Temple or the Tomb.* 8vo. London.

1881. Thomson (W. M., D.D.). *The Land and the Book.* Imperial 8vo. edition.—Southern Palestine and Jerusalem. 140 illustrations, pp. 592.—Central Palestine and Phenicia. 130 illustrations, pp. 714. 2 vols., each complete in itself. See, for crown 8vo. edition, 1861.

1881. Dulles (J. W.). *A Ride through Palestine.* Philadelphia. 12mo.

1881. Wilson (Col. Sir Charles W.), ed. by. *Picturesque Palestine, Sinai, and Egypt: From Bethlehem to the Jordan, by Canon Tristram; Samaria and some Cities on the Coast, by Miss M. E. Rogers; Philistia, by Col. Warren; From Jerusalem to Samaria, by Capt. Conder; From Nazareth to Damascus, by Rev. Dr. Schaaf; Egypt, by Mr. E. T. Rogers; Suez, Sinai, to Petra, by Rev. F. W. Holland.* 600 illustrations, 4 vols. 4to. (J. S. Virtue & Co.) For subscribers only.

1881. *Dele Blunt (Lady Anne),* see 1879.

1881. Tozer (Rev. H. F.). *Turkish Armenia and Eastern Asia Minor.* (Longmans.)

1881. Samuel (S. M.). *Jewish Life in the East.*

1881. Tristram (H. B., Canon). *Pathways of Palestine: a Descriptive Tour through the Holy Land.* Illustrated with 44 permanent photographs. 4to. (London, Sampson Low & Co.)

1881. Palma di Cesnola (Major Alexander). *Cyprus Antiquities excavated by. Lawrence-Cesnola Collection.* 1876-79. London. Contains 59 photographic plates.

1881. Merrill (Selah, Archaeologist of the American Palestine Exploration Society). *East of the Jordan: a Record of Travel and Observation in the Countries of Moab, Gilead, and Bashan during the Years 1875-77.* With an Introduction by Prof. Rowell Hitchcock. 1 vol. demy 8vo. 70 illustrations and map. (Bentley & Son.)

1881. Jones (Rev. Harry). *Past and Present in the East.* 4to. (R.T.S.)

1881. Thielmann (Baron Max Von). *Journey in the Caucasus, Persia, and Turkey in Asia.* Translated by Charles Heneage. 2 vols. 8vo.

1881. Keane (John F.). *Six Months in Meccah.* (Tinsley.)

1881. Keane (John F.). *My Journey to Medinah.* (Tinsley.)

1881. Ebers. *Palestine.* Stuttgart. 4to.

1881. Austria, Archduke of (Ludwig Salvator). *The Caravan Route between Egypt and Syria.* London. 4to.

1881. Fraser (Major). *Historical Review of the Jewish and Christian Sites at Jerusalem.* London. 8vo.

1882. Neil (Rev. James). *Palestine Explored, Palestine Reexplored.* 8vo. (Nisbet.)

1882. Palmer (Prof. E. H.). *Simplified Grammar of Hindustani, Persian, and Arabic.* 8vo. (Tribner)

1882. Caignart de Sauley (L. F. Jos.). *Jerusalem.* Paris. 8vo.

In concluding these papers of Addenda (soon, if it please the Editor, to be followed by a supplemental list), I have much pleasure in acknowledging my obligations to others. I feel especially indebted to Mr. Bullen, Keeper of the Printed Books, British Museum, as also to Mr. F. E. Blackstone, of the Museum, lately a traveller in the Holy Land. To this latter gentleman I return my sincere thanks for deciding several dates of publications of which I was in doubt, and for adding to my list the titles of more than thirty works. Upon me, however, and upon me alone, rests the responsibility of any deficiencies that may still be discovered. I never promised to make an *exhaustive* list of the English literature relating to the Holy Land, which is my chief aim, even for the short space of one hundred years; but I hope still to make it less imperfect than it is. Some of the best books of travels in those parts have been printed only for private circulation, not published. I shall, therefore, be most thankful for the necessary details respecting any such works not found in my lists, these being the most difficult of all to discover. As photographs add so much to an accurate knowledge of the buildings of the Holy Land, I shall also be glad to receive from travellers particulars of any meritorious foreign series (those by English photographers I have examined) other than the magnificent set of more than 500 plates by M. Bonfils of Alais, some of which, in the Print Room, British Museum, I have had the opportunity of admiring.

An alphabetical list of authors' names, with the years in which their works were respectively published, will close this series of papers.

WILLIAM H. SEWELL.

Yaxley Vicarage, Suffolk.

A PARISH REGISTER RECOVERED.—The recovery of a long-lost parish register may perhaps be a sufficiently important matter to claim a corner among your "Notes." When I became rector of this benefice last year I found that the earliest register in our parish chest dated only from 1700. Clearly an older volume must have been lost, and on inquiry I found that the loss must have occurred before 1835, the date of the late Canon Borton's appointment. That he should have

allowed so important a document to slip from under his custody is quite inconceivable. By some means—how, I have not discovered—the register had found its way into the parish chest of a village about twenty miles distant from here, and so, since it had not passed into private hands, I dare say it might sooner or later have found its way back; but its present restoration to its rightful owners is due to my having taken up by chance a few months ago in a London bookseller's shop the Rev. T. W. Davids's *Annals of Nonconformity in Essex*. In turning to his notices of this parish, I observed that the author had taken some extracts from a register of the seventeenth century. A little while later, having ascertained Mr. Davids's address, I took the liberty of writing to him on the subject; and his memory served him so well that he was able to point out to me the resting-place of the MS., while by his kind offices he paved the way for me to obtain possession of it.

The register is a quarto, and consists of thirty-six leaves of vellum. It begins with the year 1609, and the last entry is in 1693, but for some years before the latter date the records are very incomplete. The book has the singular title, "Ephemeris vel Hypomnema ad Ecclesiam parochialem de Wickham Sti. Pauli in Essex spectans." In 1609, and for many years before and after, the rector was Matthias Symson. Perhaps the moral of this note may be, Do not give up your missing records till you have searched well in the neighbourhood.

Wickham St. Paul's, Halstead.

CECIL DEEDES.

ENGLISH SONNET ANTHOLOGY.—C. M. I.'s note (*ante*, p. 165) seems to be somewhat misleading. He gives in it a list of certain books in his own library, so as (he states) to accede to my "request to be furnished with the title of any work of the sort (besides those of Dennis and Main) published in recent years."

The facts are as follows. C. M. I. had charged me (6th S. vi. 427) with making a misstatement in *English Sonnets by Living Writers*, to the effect that there had, at the time I wrote (December, 1881), been only two previous selections of English sonnets published in recent years. To this I replied (6th S. v. 445), with, perhaps, pardonable levity, that I should be much obliged if he would kindly furnish me with the title of the third. To accede to this request (!) C. M. I. now mentions, amongst other works which he has in his own library, *The Sonnets of Shakespeare and Milton*, 1830, published more than half a century ago; and it is, therefore, just possible that he would also consider the following sonnet anthologies as works of recent date: Henderson's *Petrarcha* (1803), Capel Loft's *Laura* (1813), Dyce's *Specimens of English Sonnets* (1833), and Housman's selection, published (I think) in 1835. In any case, he would

do well to add these to his list, even though they may not, perhaps, be in his own library.

For my own part, I cannot consider Leigh Hunt's selection a recent publication; and that is really the moot point between us. So long as C. M. I. is watchful in keeping amongst his living writers such poets as Miss Christina Rossetti and Mr. Coventry Patmore, he may, I think, safely allow Leigh Hunt to be classed with the authors of the past.

SAMUEL WADDINGTON.

47, Connaught Street, Hyde Park, W.

"*Specimens of English Sonnets selected by the Rev. Alexander Dyce*, London, William Pickering, 1833, 16mo." Contents: Dedication to Wordsworth; Preface; List of Sonnet-writers, beginning with Henry Howard, Earl of Surrey, and ending with Rev. John Mitford; Sonnets, 1-209; and Notes, 211-224, which include a sonnet by John Leyden accidentally omitted.

R. F. S.

"PENNY READINGS" AND THEIR ORIGIN.—In an article "The Penny Reader," that appeared in the *Illustrated London News*, March 3, the writer says:—

"It is quite curious to think that forty years ago 'Penny Readings' did not exist..... I believe that the original Penny Reader was a clergyman; I have, indeed, heard the invention ascribed to a kindly if unorthodox minister, still hard at work in a southern suburb of London. Anyhow, the clergy are the backbone of penny readings all over England."

In his introductory paper on "The Origin and Progress of the 'Penny Reading' Movement," Mr. J. E. Carpenter, in the first volume of his selection of *Penny Readings in Prose and Verse* (F. Warne & Co., 1865), refers to a pamphlet by Mr. Charles Sulley, editor of the *Ipswich Express*, who, in conjunction with Mr. Gowing, had established penny readings at Ipswich in 1859. This would appear to have been the beginning of these popular entertainments, although Mr. Carpenter shows that "in some sense the idea was but the revival of an old one, for as many as five-and-thirty years ago a series of 'Readings blended with Music' was given at the Crown and Anchor Tavern in the Strand, London (now the 'Whittington Club'), for which the veteran author Mr. J. R. Planché wrote and spoke an address." This address is printed in Mr. Carpenter's book. In the "Recollections by J. R. Planché" in *London Society*, April, 1871, he mentions the Mnemosynean Society in Portugal Street, Lincoln's Inn Fields, as one of the places "where I was wont to recite pieces of my own composition, some of which are still popular in penny readings." Mr. Charles Sulley's pamphlet was published in 1864 by Simpkin & Marshall, price one shilling. The appendix to the second (and subsequent) volumes of Mr. Carpenter's *Penny Readings* shows that the novelty quickly took with the public. Messrs. Sulley and

Gowing would appear to have been the originators of the movement. CUTHBERT BEDE.

**BASQUE=GASCON=EUSKARIAN.**—The last is the native word, which is an adjective from *isca* (water), so that *euskarian* properly denotes a dweller by the water, in this case the Bay of Biscay. In Ouse, Eure, or, with the suffix, Isca, which is the same with English *water*, the initial letter is omitted. In other cases it appears in a modified form, the instances of which, for brevity, I enumerate together: Berwick, Burton, Berlin, Basel, Britannia, Fr. *bord* (shore); Padus, Parret; Friesland; Main, Moselle; Nith, Neckar, Nar; Gascon, Garumna. At first sight these do not appear to have much in common; but all the mutations involved may be illustrated from familiar examples. Thus compare *wood, bois; good, better; melsor, optimus; boor, vir*, and the Greek word; *nigh, vicinus; wet, German nass; swim, natare* (metathesis). There is another equation of our word. In the matter of foreign names, the Romans freely adapted them, substituting open for close sounds, and generally bringing the word into harmony with well-known types, and especially in some combinations they seem to have omitted the sibilant, so that with them Euskarians were Aquitani, and in Britain the Icenii on the Ouse, and such names as Swedes, Surrey (south-*rice*) were *Ædui, Atrebatæ*. The much discussed name of the Silures, situated on the estuary of the Severn, probably does not contain the same element, but is rather akin to Selgovæ (Galloway, Solway) and the Solent, which was an estuary in the Roman period. It is the same with the verb to *shelve*, and the Silurian name probably still survives in that of Gloucester, formerly Gleaucestær. Do we meet with Euskarian on classical ground? It certainly recalls, besides the mythical Ascanius, the Etruscans, Oscans, Achæans, Pelasgians, people with water frontiers, and some apparently genuine Basque words have a strong likeness to classical ones, as Pelion and Pyrenees, Scyros, Corsica, and Sp. *sierra*, Basque, and Baia. The conclusion from this would be that Basque, instead of being considered an isolated language, should rather be referred to the Græco-Italic branch. J. PARRY.

**THE OLD HUNDRETH: JOHN PITS.**—The right version of the Old Hundredth Psalm has been so often noticed that I abstain from writing before this note the numerous references; but I am not aware that the following early translation of the psalm has been inserted or mentioned in "N. & Q." To me it seemed new, as well as illustrative of the questioned line.

John Pits was the author of *A Poore Man's Beneuolence to the Afflicted Church*, Lond., 1566, and at the end there are versions of two Psalms. In that of the Hundredth Psalm there occurs:—

"O be ye ioyfull in the Lorde,  
Serue ye Him, all ye landes:  
With gladnes cum, and with a song  
Commit you to His handes.  
The Lord our God He did vs make,  
Of this we may be sure;  
Not we our selues, we are His folke  
And shepe of His pasture."

*Select Poetry*, Parker Society, pt. li.  
No. lxvi. (Cambr., 1845).

The Old Hundredth was composed by John Hopkins in 1541 (L. C. Biggs, in *Hymns Ancient and Modern* re-edited, Lond., 1867, p. 168), so that the translation by Pits is a quarter of a century later, when "folke" was the common word, not "flock."

ED. MARSHALL.

**JACOBITE RELICS.**—I have inherited from my mother's family, which is Scotch, a Jacobite cup, a description of which I give below, and shall be glad to learn whether it is rare. It is made of thick glass, in shape like an ordinary old-fashioned wine-glass, and is 8½ inches high, the top being ½ in. in diameter, and the base ¼ in. On it is engraved a royal crown, with monogram underneath, and on the opposite side,—

To his Royal Highness  
Prince Henry  
Duke of  
Albany & York.

Round the glass are engraved the following verses:—

"God save the King I pray  
God save the King I pray  
God save the King  
Send him Victorious, Happy & Glorious  
Soon to reign Over Us  
GOD SAVE THE KING.  
Amen.

"God Bless the Prince of Wales  
The true-born Prince of Wales  
Sent Us by Thee.  
Grant us one Favour more  
The King for to Restore  
As Thou hast done before  
THE FAMILIE.

"God Save the Church I pray  
And Bless the Church I pray  
Pure to Remain  
Against all Heresie  
And Whig's Hypocrisie  
Who strive maliciouslie  
Her to Defame.

"God Bless the Subjects all  
And Save both Great and Small  
In every Station  
That will bring home The King  
Who hath best Right to Reign  
It is the only Thing  
Can Save the Nation."

There is an elaborate scroll-work round the rim of the glass and round each of the verses, and the date 1749 is also engraved on the glass.

I possess also another Jacobite relic, a round brass box, 2½ in. in diameter, and ½ in. deep. On

the lid, let in, I think, in copper, is a crown with a mallet or hammer underneath, and on either side of these is a flaming heart inscribed with "J. R." Round the lid is a scroll-work of apparently thistle leaves. On the bottom of the box is a crown with a different shaped mallet or hammer underneath, and on either side "I. R." in large letters. The box contains a silver triangular-shaped badge, engraved on one side with a thistle, on the other with

X  
Loyalist.

The badge has a piece of brown silk ribbon attached to it. Perhaps some of your readers will be able to say what the above marks mean, and what the badge signifies. ARTHUR MESHAM.

[For Douglas's hearts and cord-formed Stuart reliquaries, see *Journ. Brit. Arch. Ass.*, xxi. 35, in paper by H. Syer Cuming.]

ERRORS IN PRINTED BOOKS.—1. Henry Briggs, of logarithmic celebrity, is said to have been born in 1556. The following extract from the Halifax Parish Registers is against this: 1560. Bap. Feb. xxiii. "Henricus filii Thome bridge de Warley." I suppose the following is the entry of the marriage of his parents: 1559. Nup. July ij. "Thomas bridge et Issabell beste mat cōtraxerunt."

2. David Hartley, M.D., author of *Observations on Man*, is said to have been born August 30, 1705. The Halifax Parish Register thus mentions his baptism: "1705. Bap. Jun. 21, David, Mr. David Hartley, Curate de Illingworth." Taylor, in his *Leeds Worthies*, claims him for Leeds, but his father was curate of Luddenden, in Halifax parish, from 1698 to 1705, and of Illingworth, in the same parish, from 1705 to about 1717, when he went to Armley, in the parish of Leeds. Taylor also queries his father's marriage in 1707, but it was a second marriage. He first married Evereld Wadsworth, in 1702, and ——— Wilkinson in 1707. I cannot as yet give the Christian name of the latter. THOMAS COX.

THE MUSIC OF THE FUTURE.—I saw Italian appreciation of Wagner's music rather neatly expressed in a Roman paper the other day. The writer said, "The composer called it the music of the future, and we will not contradict him; but we very much doubt that the time will ever come when it will be the music of the present."

R. H. BUSK.

CURIOUS BAPTISMAL NAMES.—From the register of St. Mary's, Yatton:—Brunetta, 1767; Flower, 1762; Albinia, 1786; Newity, 1793. These are for girls; and amongst the boys we find: Cybil, 1770; Farmer John, 1798.

J. W. HARDMAN, LL.D.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

OUTLAW.—This word has generally been understood to mean *outside* the benefit or protection of the law, *extra legem*. So Prof. Skeat; and the *Promptorium* has "*Oute law, exlex.*" I observe, however, that Etimüller does not range A.-S. *ut-laga*, *ut-lah*, immediately under *lagu*, law, as derivatives of that word, but under *laga*, one who lies or dwells. If this be right the proper signification of *out-law* is an out-lying man, one driven from the abodes of men, exactly corresponding to Lat. *ex-sul* and *ex-terminus*. As confirmatory of this we may compare Icel. *ut-lagr*, (1) banished, outlawed, (2) having to lay out, fined; *ut-legð*, (1) banishment, (2) out-laying of money, a fine; *ut-lagi*, an outlaw; *ut-legga*, to banish; *ut-lagr*, banished; and *uti-lega*, outlying (of robbers); *uti-legu-maðr*, an outlying man, a highwayman, an outlaw (*Vigfusson, s.v.*). Is this, then, another instance of "folk-etymology"? And is to *out-law* (= *out-lay*) equivalent to Lat. *relegare*? Somewhat similarly, I have observed in the *Saturday Review* and in another paper *out-caste* used for one having no caste, an evident perversion of *out-cast*, one cast out.

A. SMYTHE PALMER (Clk.).

Leacroft, Staines.

COTTON'S "HORACE, A TRAGEDY."—This translation, or rather adaptation, from the French of Pierre Corneille, was published by H. Brome in 1671. I have also the following references to sales by auction of a later edition:—"1787. Wright, Rich., M.D., F.R.S. No. 1694. Cotton, Charles. Horace, French Tragedy. 1677." "1812. Roxburgh. No. 4667. Corneille. Horace, T., trans. by C. Cotton. 4to. Lond., 1677." Lowndes refers to the sale of this edition: "Rhodes. No. 627." Has any reader of "N. & Q." ever seen a copy of this work with the genuine date of 1677 on the title-page? If so, I should be greatly obliged by being furnished with the collation, and with a particular description of the "frontispiece" which Lowndes (and his editor following him) says is attached to this second edition, or reissue (as it may be) with a new title-page dated 1677. ALFRED WALLIS.

83, Friar Gate, Derby.

ARMS OF MONASTIC ORDERS: PASSANT.—Will any heraldic reader of "N. & Q." kindly tell me the arms of the monastic orders? Most, if not all, had such, I believe. Also, the signification of the word *passant* as applied to a cross (see "N. & Q.," 6th S. vi. 82—the arms of Pope Clement XIII.). No book on heraldry to which

I have access explains it otherwise than as applied to an animal. W. M. M.

"THE FRENCH ALPHABET. By G. Delamothe. London, 1595 (1)."—Can any one of your readers give me information concerning the author and the different editions of the above? I know what is said in Lowndes's *Bibliog. Manual*, in J. Ellis's *Early Engl. Pronunc.*, and in Thurot's *Prononc. Française*. G. C.

Padua, Italy.

SHEWSEBURY SCHOOL.—I shall be much obliged for (1) reference to books giving any facts in the history of this school, its masters, scholars, &c.; (2) articles in any serial publications; and (3) pamphlets on the same subject.

H. W. ADNITT.

Shrewsbury.

AN OLD RING.—I have an old ring, something like the Merton ring, with an earl's coronet on it. It is said to have been used on the written agreement of the conspirators of the Gowrie Plot in the beginning of the seventeenth century. I should be much obliged if any of your readers would inform me if it is at all likely that coronets in those days could have been used on rings.

K. K. K.

CANDLES AND CANDLE-MAKING.—Can any reader of "N. & Q." direct me to a good treatise on candles and candle-making? I know where to find information about the modern processes of candle manufacture, but nothing, or almost nothing, has come before me as to their history.

ANON.

POOR PRIESTS.—In 1547 the churchwardens of St. Martin's, Leicester, having sold a quantity of brass and other "parsels," made doles of small sums to a large number of "pore peopyll," among whom I find:—

"It'm gyven to Sr. John Whyte, liij'.

"It'm gyven to Sr. Robt bymshope, viij'."

These were probably two of the disendowed chantry priests. Are similar entries found in other records of that date?

THOMAS NORTH.

Llanfairfechan.

GREAT BRITAIN.—I had supposed this term never used till after the union of Scotland to the English crown; but in the *Fairie Queene*, bk. iii. canto ii. l. 7, Spenser speaks of "Greater Brytaine." I should be glad to know when it was first applied to England.

W. M. M.

PRIVILEGE OF PARDON IN IRELAND.—An old man, a native of co. Tipperary, assures me that in his early days the great people in Ireland had the privilege of ransoming from the gallows one or more criminals during the year. Hanging was, of course, then the punishment for comparatively

trivial offences; but I should like to know whether the privilege was ever really granted. I find some confirmation of the statement in Sir Jonah Barrington's *Recollections of his Own Times* in the following passage:—

"The common people had conceived the notion that the lord of Cullenghmore had a right to save a man's life every summer assizes at Maryborough; and it did frequently so happen within my recollection that my father's intercession in favour of some poor deluded creatures (when the White Boy system was in activity) was kindly attended to by the Government; and certainly, besides this number, many other of his tenants owed their lives to similar interference."

I quote from the edition published by Cameron & Ferguson in 1876, pp. 79, 80.

JAMES BRITTEN.

Islsworth.

THE HON. GEORGE WILLIAM FAIRFAX.—In the parish church of Writlington, near Radstock, Somerset, there is a small mural tablet, with this inscription:—

"To the Memory of the Honourable  
George William Fairfax,  
of Fowlston, in Yorkshire,  
who died the 3<sup>d</sup> of April,  
1787,  
Aged 61 years.  
And of Sarah,  
his Wife."

Their burials are duly recorded in the register:—"Buried April 8 [1787], the Hon<sup>ble</sup> George William Fairfax," and "Hon<sup>ble</sup> Sarah Fairfax, 81, from Bath, Nov<sup>r</sup> 9, 1811." I have examined Burke's *Peerage*, 1880, under "Baron Fairfax of Cameron," and his *Extinct Peerage*, under "Viscount Fairfax of Emeley, co. Tipperary," but I cannot identify the gentleman in question. Perhaps you may be aware of his place in the pedigree; if so, I shall feel very much obliged for any information.

ABHBA.

ANN OR ANNE.—Which of these two names may be claimed as English? Nathan Bailey has *Ann* or *Anna*. French and English dictionaries give *Anne*, Fr., and *Ann*, Eng. The *P.O. Guide* has *Ann* almost without exception; the daily lists in the *Times* have *Anne* and *Ann* indiscriminately, as also the various churches and sites throughout England which bear this name. Which is it to be? Which ought it to be?

C. C.

TRINES.—There was lately mention of the Queen's usual gift of three pounds on the birth of trines in some poor family. Is this royal gift to be taken as a lingering reminiscence of the law of Tullus Hostilius: "Nati trigemini donicum puberes esunt, de publico aluntor"? or can any correspondent point to the source of the custom?

ED. MARSHALL.

THOMAS PURCHAS.—He settled on the coast of Maine, United States, before 1630, and received

a grant from the Council of Plymouth of land between the Kennebec and Andrews Coggin rivers and Casco Bay. Was he a relative of Samuel Purchas, author of the *Pilgrimages*?

COL. ALEXANDER T. RIGBY.—He was prominent in early New England affairs, in the time of Cromwell. Information wanted respecting his family in England.

CAPT. CHRISTOPHER LEVETT.—He was a commissioner with Robert Gorges, sent to New England in 1623. He bought of the Indians the territory on which the city of Portland now stands, and built a house, returning to England in 1624 for his family. In 1628, by proclamation of King Charles, contributions were taken in the churches of York to aid him in building a city, to be called York, in Casco Bay, where his grant from the Indians lay. He published a journal of his voyage of 1623, in London, in 1628. After this date he disappears. What became of him? Can any particulars be had respecting him?

GEORGE CLEWES.—He appeared on the coast of Maine, United States, in 1630, and in 1636 received from Sir Ferdinando Gorges a grant of the territory some years before purchased by Levett of the Indians, and on which the city of Portland now stands. Where was he born? When did he leave England? Can anything be found respecting him before his advent in New England?

JAMES P. BAXTER.

Portland, Maine, U.S.A.

THREE-WAY LEET.—Samuel Harsnet, afterwards Archbishop of York, writing on Popish imposture in the early years of Queen Elizabeth, says, p. 134: "How were our children, old women, and maides afraid to crosse a churchyard or a three-way leet, or to goe for spoones into the kitchen without a candle!" Query, What is a *three-way leet*? I have met with some score of words in this scarce old volume (date 1604) which I have never seen before, and which might be valuable to the compilers of the new English dictionary.

E. COHAM BREWER.

CHESTER CORN.—In the schedule of particulars for a lease of the rectory lands of Chard, 1536, the "chester corn" was reserved. What was chester corn?

CHISEM WHEAT.—In the customs of the manor of Chard, the copyholders paid "chisem" wheat to the lord, but no copyholder "was to be compelled to pay better wheat than was that year grown upon his copyhold." What was chisem wheat?

E. G.

BEES.—A bee-keeper has warmly defended the bee from the charge of destroying sound fruit, asserting that until the rind has been broken the bee will not touch it. My experience leads me

to accept the fact; but is it the unpleasantness or the toughness of the rind that deters the bee?

CIVIL SERVICE.

"HE FRIETH IN HIS OWN GREASE."—This is a proverb in modern use. The earliest use in English which I know of is in John Clarke's *Paroemiologia*, p. 178, Lon. 1639. What earlier instances are to be mentioned?

ED. MARSHALL.

WHORWOOD AND DELL FAMILIES.—In Mastin's *History of Naseby* it is said that General Ireton and Bridget Cromwell were "married by Mr. Dell in Lady Whorwood her house in thorton, Jan. 15, 1646", and a foot-note states that "thorton" means Horton, in Oxfordshire. Who were Lady Whorwood and Mr. Dell?

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

BERLIN HERALDIC EXHIBITION.—In 1882 it was said that an Heraldic Exhibition was to be held at Berlin in the following summer. Did it ever take place; and, if so, where can I see an account of it? I have observed no notice in the English journals.

W. M. M.

AUTHORS OF BOOKS WANTED.—

"A Christian Liturgy, or Form of Divine Worship. Composed chiefly out of the Devotional Parts of Scripture and the Ancient Liturgies of the Christian Church. To which is prefixed An Address to the Authors of the Free and Candid Disquisitions. Wherein several Improperities in our present Liturgy are pointed out, which those Gentlemen have not taken any Notice of, and which are sufficient to justify an Attempt towards a new and better Form for Christian Worship. The Second Edition with some Alterations and Additions. London. Printed for John Noon, at the White-Hart, in Cheap-side, near the Poultry. M.DCC.LI." 8vo, pp. xx and 75.

W. E. BUCKLEY.

AUTHORS OF QUOTATIONS WANTED.—

"Dead! The dead year is lying at my feet,  
In this strange hour the past and future meet;  
There is no present, no land in the vast sea;  
Appalled, I stand here in eternity."

M. C.

Replies.

THE RUTHVEN PEERAGE.

(6th S. vii. 87, 109, 153, 168, 198.)

MR. ROUND discusses this subject at some length, without throwing new light on it. He gives an incorrect view of the statements made by Mr. Foster, which are, Preface, p. iv, "A barony created by Charles II. has been either wilfully grafted on to, or carelessly confused with, a coronation (or courtesy) barony of George I. and George II. I have.....separated the original and genuine dignity from the later and questionable title."

Under Ruthven in the body of the *Peerage* are

two paragraphs headed "The Barony created by Charles II." and "The Coronation Barony." As to the latter, Mr. Foster in a foot-note says, "The English doctrine of the indefeasibility of peerage, and of the blood being indelibly ennobled by sitting in Parliament, does not obtain in Scotland, where the right is always traversable."

Unless he means to state that an hereditary peerage of Scotland was created by George I. by summons, this foot-note is absolutely unmeaning. Mr. ROUND's whole argument is an attempt to draw away attention from the important points in the Ruthven case, which are: first, that the male line having failed in 1701, the title was retained on the Union Roll, 1707, by those who were in a position to ascertain, and were bound to ascertain, whether grounds existed for such retention; second, that in their elaborate report in 1740, made before the patent was burnt, the Lords of Session recognized the right of an heir general to the barony.

Mr. ROUND states that "the alleged right to this barony is even now traversable" and brings forward Oxenford, Rutherford, Lindores, and Newark as examples of assumptions of title that have been formally disallowed. Surely this is a most unlucky line of argument for him. The votes given under these different titles were challenged, or the cases inquired into and decided upon, or, at least, the titular peer was prohibited from voting till his right had been established.

Nothing of all this has occurred in the Ruthven case, and we may be sure that, as a good deal of feeling prevailed among the peers of Scotland, both as to wrongful assumption of titles and as to contested elections of representative peers, some challenge would have been made between 1707 and 1883 had there been feasible ground for it.

Mr. Foster, however, has not "brought to light a state of things which has hitherto been unsuspected." The succession to this title has been much discussed, for example, by the late John Riddell and James Maidment—two Scottish peerage lawyers whose names and works are not unknown in England. T. T.

Mr. WOODWARD is good enough to refer me to a work which he fears "Mr. ROUND cannot be acquainted with, for he makes no reference to it." As I quoted *verbatim*, in the course of my argument, a most emphatic passage from this very work, your readers will be able to judge for themselves of the extent of Mr. WOODWARD's acquaintance with it. With reference to his "surprise at finding Mr. ROUND quoting with approbation the dictum of Lord Mansfield," I would point out that I neither quoted it with approbation nor the reverse, but merely called attention to it as the dictum which, whether right or wrong, rules with

the Committee of Privileges, and in virtue of which, as I may remind Mr. WOODWARD, Lord Kellie has been adjudged his earldom of Mar. No one can have a greater respect than myself for Mr. Riddell's invaluable works, in which his vast learning and his rare impartiality should excite our warmest admiration. But Mr. WOODWARD must have forgotten that cases of peerage are decided by the House of Lords, and not by "students of Scottish peerage law." Whatever may be the views of the latter authorities, they will not affect the principles which have guided the decisions of the Lords. Of these principles Mr. Hewlett writes, as a practical and experienced lawyer:—

"With regard to the descent of Scottish Dignities, it appears to be a rule of law, as decided in the cases of ..... that where the origin of the dignity is unknown, the presumption is that it was, in its creation, limited to the heirs male of the body of the grantee."—*Notes and Dignities in the Peerage of Scotland*, 1882.

And Lord Redesdale, in his recent *Letter*, has reasserted his adherence to them:—

"As to the legal presumption of Scotch peerage law in cases in which no instrument of creation appears..... To treat such judgments as decisions which are not to be held as authorities would be very injurious, and attended with serious consequences."

It may be added that, even if Lord Mansfield's dictum is incorrect in the case of the older dignities, I question whether it would not truthfully apply to the majority of those created, like Ruthven, after the middle of the seventeenth century.

J. H. ROUND.

Brighton.

May I be allowed to suggest that the continuance of this barony to the ancestress of the present Lord Ruthven, by insertion in the Union Roll and by the issue of coronation summons, shows either that the patent (then extant) was in her favour, or else evidences a very marked intention on the part of the Court of St. James to continue the title to heirs general! This may be accounted for by the fact that the chief honours of the house of Ruthven had been destroyed by the first Stuart king of England, and the Hanoverian sovereigns may have desired to make such reparation to the younger branch as lay in their power, without directly attributing to James I. and VI. the cruel perfidy by which his young cousins, the third Earl of Gowrie and Alexander Ruthven, suffered. In this view of the transaction Lyon and Ulster may be right in letting the matter rest, instead of stirring it up as Mr. Foster has done. Anyhow, there is no such antagonism between them as to call for partisan warmth. Consideration of the following dates will, perhaps, clear up some difficulties:—

May 28, 1584, First Earl of Gowrie executed.

Aug. 5, 1600, Third Earl of Gowrie and his brother killed at Perth.

..... 1651, Ruthven barony created.  
April, 1701, David, second Lord Ruthven,  
d.s.p.

May 1, 1707, Union Roll prepared, containing  
the name of Lord Ruthven in its proper place as  
forty-second of the forty-nine barons.

Oct. 20, 1714, Coronation of George I.

..... 1724, Sir William Cunningham-Ruthven,  
third and last baronet of Cunningham-head, d.s.p.

Oct. 11, 1727, Coronation of George II.

..... 1732, Isabel Baroness Ruthven died.

March 15, 1750, Freeland House destroyed by  
fire. SIGMA.

THE HAIGS OF BEMERSYDE (6th S. vii. 102, 152,  
194).—It is doubtless convenient for INQUIRER to  
avoid discussion as to the consequences of, and  
inferences to be drawn from, Anthony Haig's law-  
suit in 1671; it is easy, too, for him to put for-  
ward his *ipse dixit* that the "representation"  
is not affected by "the manner in which Anthony  
Haig completed his title to the estate in 1672";  
but he cannot avoid the fact that the decision of  
the Court of Session in 1671 most distinctly proves  
that David Haig, Anthony's father, did not obtain  
Bemersyde as heir to his elder brothers (as IN-  
QUIRER asserted), but only by deed of gift from  
his uncle, William Haig.

INQUIRER now says, "The gift of Mr. William  
Haig's escheat to his nephew David rather tends  
to show that the latter was his heir." I am glad  
he has come to agree with Mr. Russell that  
William did make David his heir; but had IN-  
QUIRER studied the subject more carefully he  
would know that this same escheat was procured  
from the Crown (p. 218) by William Macdowell,  
David Haig's maternal uncle, and presented by  
him to David upon the latter marrying Hibernia  
Scholes (p. 225). Also about this date David  
obtained from his uncles the "bond and obligation  
of reversion and right of redemption" of Lord  
Hay of Yester's mortgage, which William Haig,  
an outlawed and ruined man, after his flight to  
Holland, had pledged to William Macdowell as  
security for a loan (p. 217). William Haig, then,  
could not have bestowed this right of redemption,  
even had he been so minded, upon his eldest sur-  
viving nephew Robert, without either first re-  
deeming it from, or gaining the consent of, Mac-  
dowell; and it was perfectly natural that Mac-  
dowell should give the preference to his younger  
nephew, David Haig, the seventh son, who was  
living with him at Groningen, and was on the  
point of making a rich marriage. In this manner,  
by an apparently sufficient title, David Haig came  
into possession of Bemersyde in 1637, and it was  
not until 1671 that the Court of Session pro-  
nounced this title to have been informal and void  
by reason of William Haig's forfeiture.

With regard to what INQUIRER is pleased to

call "the recently asserted identity of Robert of  
Bemersyde with Robert, farmer at Throsk," the  
pedigree I have cited is by no means "recent,"  
but was compiled upon the authority of members  
of the Clackmannanshire branch of the Haigs, in  
generations gone by, very long before there was  
any prospect of the failure of David Haig's line;  
and it has remained ever since distinctly opposed  
to Obadiah Haig's statement, now proved by Mr.  
Russell to be untrue, that Andrew (who was  
actually laird of Bemersyde from 1620 till his  
death in 1627) and Robert, with five other  
brothers, left Bemersyde about 1630 because their  
mother had married again, (!) and, excepting  
David, were all *supposed* to have perished in the  
Bohemian wars.

Now this Clackmannanshire pedigree is cor-  
roborated by evidence lately brought to light by  
Mr. Russell, and pointed out in my former letter.  
This evidence (1) proves that Robert Haig was  
disinherited through the action of his uncle  
William; (2) it accounts for Robert settling at  
Throsk by showing that it was the property of his  
father's great friend, Lord Mar (and I may here-  
mention that the Clackmannanshire Haigs, not-  
withstanding their humbler position, always con-  
tinued on friendly terms with the Erskines of  
Mar); (3) it proves by a decision of the Court  
of Session that Robert Haig's younger brother  
David obtained Bemersyde not as heir-at-law,  
but by mere deed of gift; (4) it proves the worth-  
less character of the statements in Obadiah Haig's  
genealogy concerning the fate of the elder sons of  
James Haig, seventeenth laird, and shows that  
Anthony Haig, of Bemersyde, was either wholly  
ignorant of the fate of his uncles, or wilfully  
allowed a grave error to remain uncorrected in  
this genealogy, which has passed with the public  
as correct from 1798, when Douglas published his  
*Baronage*, until Mr. Russell's book appeared in  
1881.

Surely a family pedigree supported by inde-  
pendent and circumstantial evidence such as Mr.  
Russell has adduced is in the highest degree  
entitled to be called an "authentic document." It  
is assuredly far superior to many so-called  
"authorities" from whom, or by whom, "proved"  
and "registered" pedigrees have, even "recently,"  
been compiled; and for an instance of what I  
allude to, I would refer INQUIRER to a correspond-  
ence between Mr. Joseph Foster and the Lyon King  
of Arms, which he will find in Mr. Foster's *Col-  
lectanea Genealogica* and the *Genealogist* for  
October last.

Had INQUIRER any acquaintance with early  
parish registers, he would know that they very  
rarely give even the residences of the persons to  
whom they refer, far less any particulars as to  
their pedigree; and as to mention of Robert Haig  
in any deed of sasine during his tenure of Throsk,



it is most improbable that a disinherited and impoverished man, such as Robert is clearly shown to have been, would have occasion to be mentioned in a document of that description. Also, Robert Haig's tenure of Throsk was in all probability a yearly one, and at that period written farm agreements were the exception. But to suppose that in such a document any man would be described as "son, or brother, of the laird of So-and-so" is simply childish.

Let me conclude with a word as to INQUIRER himself. It could serve no useful purpose to prolong a correspondence with a writer who seems to be seeking not so much after facts as controversy. I have no intention, therefore, of again troubling the readers of "N. & Q.," who may well by this time be heartily tired of "The Haigs of Bemersyde."

C. E. HAIG.

New University Club.

A FRENCH DESPATCH, 1606 (6th S. vii. 206).—The despatch of which Mr. Halliwell-Phillips is in search is that of La Boderie, of April 5, 1608. It is quoted in Von Raumer's *Briefe aus Paris*, ii. 276, of which the work referred to is a translation. I have not this translation with me, but probably there is a misprint in it.

SAMUEL R. GARDINER.

RICHARD WOODROFFE, OF BASINGTOKE (6th S. vii. 189).—If F. R. H. will communicate with me, the Vicar of Basingstoke, he may obtain copious information about Richard Woodroffe himself and his descendants, but not about his *parentage*, as the parish registers of Basingstoke do not go further back than 1641.

J. E. MILLARD, D.D.

The Rectory, Basingstoke.

THOMAS SHIPMAN (2nd S. vi. 456; 4th S. xi. 177).—I am desirous of knowing something of the descendants of Thomas Shipman, of whom a few biographical particulars have already appeared in "N. & Q." at the above references. His admission to St. John's College, Cambridge, is noted in Prof. Mayor's *Admissions to the College of St. John, Cambridge*, p. 100, a book for which all genealogists ought to be very grateful to him. Thomas Shipman married Margaret, daughter of John Trafford, who was living, his widow, in 1696. I have not yet found his or her will. They had issue, with three other sons and three daughters, an eldest surviving son, William Shipman, who had issue Trafford Shipman, of Mansfield, co. Notts, who married at Pontefract, April 26, 1739, Mary, daughter of Christopher Reynoldson, of Askrigg, co. York, and had William Shipman, born at Mansfield, and Charles Shipman, also born there June 24, 1741. I shall be much obliged to any of your correspondents interested in the Shipman pedigree, for which I have made some collec-

tions, if they will communicate with me, and shall be happy to afford any information I possess on the subject.

GEORGE W. MARSHALL.

60, Onslow Gardens, S.W.

NEWBURY, THE PUBLISHER (6th S. vii. 124).—The *Circle of the Sciences* in its complete form consists, I believe, of seven volumes. Attracted by their diminutive appearance, I bought a set exposed on a bookseller's stall in Edinburgh some years ago, and have always congratulated myself on the acquisition. The two volumes wanting in R. R.'s set are "Geography" and "Chronology." My copies of these are both of the first edition in 1748, dedicated to the Marquess of Blandford and Earl of Euston; the other volumes are of the second and third editions. They are really useful and well-compiled little books, and I should be glad to be informed whether anything is known of their authorship.

W. D. MACRAY.

THE JEWS AND THE IRISH PEERAGE (6th S. vii. 188).—Sir Sampson Gideon, Bart., son of Sampson Gideon, a Jewish stock-broker, was raised to the peerage of Ireland in October, 1789, as Baron Eardley of Spalding, co. Lincoln. His wife was a daughter of Sir John Eardley-Wilmot, and a few months previous to his elevation to the peerage he assumed the surname and arms of Eardley. Lord Eardley died at an advanced age in 1824, without male issue, when the title became extinct.

H. S. G.

RIVER-NAMING (6th S. vii. 126).—In confirmation of Mr. KERSLAKE's argument that the name of a river originally ascended from its mouth or estuary to its tributaries, I beg to mention that the river Skirfare, the Littondale tributary of the Wharfe, is called *Wharfe* in a deed, dated 1748, referring to property in the upper part of Littondale:—

"Also one dale or parcel of ground called News Yate Dale, the upper end adjoining to the high road leading betwixt Ilton-gill and Litton, and the lower end crossing the river *Wharfe*, the lands of Thomas Metcalfe lying on the north-west side thereof and those of Thomas Lambert on the south-east."

"Also one other dale or parcel of ground called Channel Syke Dale, adjoining on the north-west side to the lands of Josias Dawson and on the south-east to those of Thomas Lambert, the lower end going to the river *Wharfe* aforesaid and the higher end to the lands of the said Josias Dawson. All which said premises are situate, lying, and being within the precincts and territories of Ilton-gill aforesaid."

CHARLES A. FEDERER.

Bradford.

"THERE IS NOTHING LIKE LEATHER" (6th S. vi. 515).—Your correspondent will find the expression "nothing like leather" in both Bohn's *Handbook of Proverbs* and Hazlitt's *English Proverbs*. To call up a reminiscence of early childhood, the following is the "fable in verse" to which

he refers, though I cannot vouch for its being correct *verbatim* :—

"A town feared a siege, and held grave consultation  
What was the best method of fortification.  
A grave, skilful mason gave in his opinion  
That nothing but stone could secure the dominion.  
A carpenter said, though that was well spoke,  
It was better by far to defend it with oak.  
A cobbler, much wiser than both these together,  
Cried, 'Try what you please, sirs, there's nothing like  
leather.'"

F. C. BIRKBECK TERRY.

Cardiff.

As early as 1810—it could not be later than 1811—a volume of fables was given to me; it was small 8vo. It must have had two hundred pages or more, a fable on the lower half of the page and a woodcut illustrating it on the upper half. I distinctly remember that one of the fables was "The Town in Danger of a Siege," and the illustration, the townsmen considering the matter. I believe the book was entitled *Æsop's Fables*, and that there was the name of an editor on the title-page. Could it be Wraxall or Croxall?

ELLCEE.

Craven.

The spelling-book inquired for is Mavor's.

R. H. BUSK.

"A SHORT HISTORY OF PRIME MINISTERS IN GREAT BRITAIN" (6th S. vi. 489) was written by Eustace Budgell, author of *Memoirs of the Illustrious Family of the Boyles*. H. S. W.

It was written by William Sliford, and a second edition published in 1741, 8vo. (Watt, Allibone, s.n.).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

DERBYSHIRE FREEHOLDERS, 1633 (6th S. vi. 514).—I have been endeavouring to decipher the abbreviations mentioned by your correspondent, and make the following suggestions, viz., that in "alloc l're" the first word is an assimilation of *ab hoc*, and the two words being joined to "l're"—*lare* (abl. from Latin *lar*), it signifies "from this house or abode," i.e. some one disclaiming his residence at the place stated, having perhaps previously lived there. "Pcator," I should say, is short for *piscator*, fisherman, the meandering Derwent and its small tributaries being about the time mentioned the favourite resort of "ye honest Izaak Walton" and his followers. The explanation of the third abbreviation I must leave to minds of more inventive genius than my own, and will attempt no suggestion of it, though the latter, I admit, like necessity, is very often the parent of invention.

P. B. D.

GUY FAWKES (6th S. vi. 516).—He was descended from the Fawkeses of Furnley, an eminent family during the fifteenth and sixteenth centuries,

and born at York, 1570. He was the only son of Edward Fawkes, died 1578, who was second son of William Fawkes, Registrar of the Exchequer Court. Guy received his early education at the free school in "Le Horse Fayre," near the city of York, where, according to Fuller (*Worthies*, vol. ii. p. 540), Thomas Morton, afterwards Bishop of Durham, was a contemporary. John Pulleyn, B.A., was master of this school 1575–1590. Fawkes was probably a Protestant by birth and education; how long he remained at York school does not appear to be known. His mother married, secondly, Dionis Baynebriggs, a gentleman residing at Scotton, near Knaresborough, where Guy lived until he attained to manhood. Here he met many young men of strong Catholic feelings—the Pulleynes, Percys, Vavasours, and others—whereupon he became a zealous convert to the Roman Catholic faith. That his zeal, distorted by superstition and fanaticism, ultimately outran his discretion cannot be doubted. He served in the Spanish army 1593–1604, with alleged distinction. Should your correspondent T. C., or any of the readers of "N. & Q." who may be anxious to know more of the history of the principal actor in the Gunpowder Plot, care to read an interesting pamphlet, entitled *The Fawkes of York*, by Robert Davies, F.S.A., published by Nichols of Westminster, 1880, I shall be happy to forward my copy for perusal. I dare say, however, the pamphlet is of easy access at some of the numerous bookstalls of the metropolis.

JAMES NICHOLSON.

Murton, Berwick-upon-Tweed.

I have been told that he was of Italian origin, and his name properly Guido Foschetti.

R. H. BUSK.

THE NUMERATION OF HIGH NUMBERS (6th S. vi. 466).—If we stopped at billion, the French innovation might have been defended, by regarding million as the mille multiplied by itself *once*, and the milliard *twice*, as any square and cube come of one and two multiplications. But it would never do to call them the first and second powers. As soon as trillion is used, it can only be for the third power of that of which billion is the second. How entirely indefensible is the late French perversion when extended will be seen by observing that the logarithms of what it would call a billion, trillion, and quadrillion are 9, 12, 15, where they ought to be in the ratios of 2, 3, 4; and those of Locke's correct billion, trillion, and quadrillion are accordingly 12, 18, and 24. It is not, I think, in astronomy, but in very practical applications to evidence of the calculus of chances, that such numbers will chiefly be needed. They have been so used by nobody, perhaps, more than by Mr. Proctor, even before beginning the periodical *Knowledge* with popular lessons thereon. Yet during those lessons, in a very early number, by substituting a guess for calculation, he erred, as could

easily be shown, some *quadrillionfold*! A report being current that he thought a comet might end this world in fifteen years, he wished it known, *urbi et orbi*, that he considered her more likely to avoid that fate for fifteen million. The chances of safety during fifteen years may be tolerably set at somewhat over fourteen thousand to one, but the chance of continuing fifteen millions is certainly not a quadrillionth of the small fourteen thousandth chance of an encounter within fifteen. It may be said this case pertains to astronomy as well as to evidence, but it might just as easily have arisen on some simple gaming question. Indeed, though the data are astronomical they involve no very high number, the very highest used being but about 2,116,000,000; namely, the ratio of a whole spherical surface to the earth's disc as subtended at the sun.

E. L. GARBETT.

GLAMIS CASTLE (6th S. vii. 88, 195).—The story inquired for by MR. MARSHALL is "The Wizard's Son," which was begun in the November number of *Macmillan's Magazine*. A story about the same subject appeared several years ago in *Blackwood*, and, probably because the conclusion seemed rather lame, a promise was made that at some future time we should have a continuation. The promise has not yet been fulfilled, at least so far as I know.

G. W. TOMLINSON.

*Blackwood's Magazine* for March, 1876, contained an article on the Glamis secret room. I write from memory, but I am pretty sure it will be found as I have indicated. I do not recollect that it was by Mrs. Oliphant, however.

GEORGE ANGUS.

1, Alma Terrace, Kensington, W.

CHARACTER OF A GENTLEMAN (6th S. vi. 489).—*Καλοκάγαθος* is one of the favourite words of the Socratic school, signifying "a man of worth and honour." It belongs to person and manners, not to rank or station, and answers to the English "perfect gentleman." In the pages of Aristophanes, Xenophon, Plato, and Diogenes Laertius\* are numerous examples of this expressive epithet, a definition of which is thus given by Xenophon: *Τὸς ἀγαθοὺς τὰς ψυχὰς, καὶ τοὺς καλοὺς τὰ σώματα* (*Mém.*, II., 6, 30).

What constituted a perfect gentleman in the eyes of Socrates may be gathered from the character of Isomachus in the *Economics*. According to Aristotle (*Eth.*, I. iv. c. 3) this state of perfection is inseparable from magnanimity. "It is,

in truth, difficult," he writes, "to be magnanimous; for it is impossible, except a man be distinguished by worth and honour." *Χαλεπὸν τῇ ἀληθείᾳ μεγαλόψυχον εἶναι· οὐ γὰρ οἷόν τε ἀνὲν καλοκάγαθίας*.

*Καλοκάγαθος* is supposed to have come into use soon after the glorious battles of Marathon and Plataea, events which naturally produced a class of men who had no claim to rank with the old aristocracy (Eupatrides). Their brave and noble conduct, however, entitled them to some mark of distinction, placing them more on an equality with citizens of ancient descent (Autochthonés).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

HANDY-DANDY (6th S. vi. 533).—With respect to this game, Halliwell, in his *Popular Rhymes* (p. 216), says:—

"This game is now played as follows:—A child hides something in one hand, and then places both fists endways on each other, crying,—

'Handy-dandy riggledy ro,  
Which will you have, high or low?'

Or, sometimes, the following distich,—

'Handy-dandy, Jack-a-dandy,  
Which good hand will you have?'

The party addressed either touches one hand, or guesses in which one the article (whatever it may be) is placed. If he guesses rightly he wins its contents; if wrongly, he loses an equivalent..... This is one of the oldest English games in existence, and appears to be alluded to in *Piers Ploughman*, ed. Wright, p. 69:—

'Thanne woweded Wrong  
Wisdom ful yerne,  
To maken pees with his pens,  
Handy-dandy played."

Ben Jonson alludes to the game in *Bartholomew Fair*, III.:—

"*Cokes*. Youth, youth, &c.; where's this youth now? A man must call upon him for his own good or yet he will not appear. Look here, here's for him; [*shows his purse*] handy dandy, which hand will he have?"

Douce, in his *Illustrations of Shakespeare*, in vol. ii. p. 167, quotes from A Free Discourse touching the Murtherers of the Tymes, MS.:—

"They should save your childrens patrimony, and play with your majestic as men play with little children at *handy dandye*, which hand will you have, when they are disposed to keep anything from them."

The Discourse is an address to King James I.

Again, the game is mentioned in Urquhart's *Rabelais*, bk. iii. c. 21, p. 36 (ed. Bohn, 1849):—

"Take her, or not take her,

Off, or on:

Handy dandy is your lot.

When her name you write, you blot."

Mr. J. Clough Robinson, in his *Dialect of Leeds*, calls the game *handy-pandy*.

In North Yorkshire, however, I have always heard the following said, whenever the game was played:—

\* *Laert.*, *De Pythag.*, viii. 16. *Sempros*, (Oxford ed.), pp. 61, 64, 69, 79, 86, 93. Cf. *Iamb.*, *Vit. Pyth.*, c. 51; xi. 54: xvii. 73; xviii. 124, 129. *Xen.*, *Mém.*, I. i. 16, ii. 2, 48, vi. 13, 14; II. 6, 16, 21, 27; III. 5, 16, 19, viii. 5; IV. 2, 23, vi. 1. *Anac.*, ii. 6, 19. *Aristoph.*, ed. Branc. Loud., 1823, N. 101, 797; B. 728, 1236; *1<sup>st</sup>*, 185, 735.

"Nieve, nievie, nack,  
Whether hand witta tak?  
Under or aboon,  
Fur a singul hauf-croon?"

In illustration of which lines I would quote from Scott, *St. Ronan's Well*, c. xxx., sub fin.:—

"Na, na," answered the boy: 'he's a quaser auld cull,  
he disna frequent wi' other folk, but lives upby at the Cleikum. He gave me half-a-crown yince, and forbade me to play it awa' at pitch and toss.'

"And you disobeyed him, of course?"

"Na, I didna disobey him. I played it awa' at neevie-neevie-nick-nack."

Mr. W. H. Patterson, in his *Glossary of Antrim and Down* (E.D.S.), gives:—

"Niev, navy, nick nack,  
Which han' will ye tak?  
The right or the wrang?  
I'll beguile ye if I can."

The conditions of the game are similar to those cited above. A similar tetractich is used in Scotland. F. C. BIRKBECK TERRY.

Cardiff.

The following examples confirm and illustrate Dr. NICHOLSON's explanation:—

"Who so hath seen young Lads (to sport themselves)  
Run in a lowe ebbe to the sandy shelles:  
Where seriously they worke in digging welles,  
Or building childish forts of Cockle-shells:  
Or liquid water to each other bandy;  
Or with the Fibles play at handy-dandy."

Brown's *Brit. Past.*, pt. i., 1613, p. 85.  
"To cheat men's Works they've got a trick  
By Handy-Dandy'd Rhetoric."

*Naps upon Parnassus*, 1658, E 3 verso.  
Earlier still Skelton has it:—

"Albertus de modo significandi,  
And Donatus be dryuen out of scole;  
Prians hed broken now handy dandy,  
And Inter didascolos is rekened for a fole."  
Skelton's *Speke Parrot*, l. 178.  
R. R.

Boston, Lincolnshire.

This game was played in South-east Cornwall in my childhood precisely as described by Dr. NICHOLSON, but the words recited were,—

"Handy dandy,  
Sugary candy,  
High, Jack, or low?"

See Halliwell's *Nursery Rhymes*, fifth ed., p. 216.

WM. PENGELLY.

Torquay.

When I was a child it was

"Handy Andy,  
Picardy pandy,  
Which hand will you have!"

in North Lincolnshire.

J. T. F.

Bp. Hatfield's Hall, Durham.

VIRB (6th S. vi. 536).—This word is used by Sir Walter Scott in *St. Ronan's Well*, chap. iii.: "Here he used to amuse the society by telling stories

about Garrick, Foote, Bonnel, Thornton, and Lord Kelly, and delivering his opinions in matters of taste and *virtu*." F. C. BIRKBECK TERRY.

I would refer L. A. R. to Prof. Skeat's *Etymological Dictionary*. G. FISHER.

WM. HINCKES, ENGRAVER (6th S. vi. 535).—William Hinckes, painter and engraver, a native of Waterford, was apprenticed to a blacksmith, and self taught. He tried historical, allegorical, portrait, and miniature painting, and designed some illustrations for an edition of *Tristram Shandy*. He exhibited at the Royal Academy from 1781 to 1797. CONSTANCE RUSSELL.  
Swallowfield Park, Reading.

A family of this name lived in Belfast for many years. One member was the late Archdeacon of Connor, and lived at Billy, near Bushmills, co. Antrim, near which place his second wife (a Miss Lewis) still resides. The artist was, I think, father of this archdeacon, and one of his sons was, I believe, an artist in Canada. The elder Mr. Hinckes's daughters lived at 18, Wellington Place, Belfast. Another member of the family was, and perhaps still is, matron at the Royal School, Portora.

HARRY MACAULAY FITZGIBBON.

WIND VERSUS FANNERS (6th S. vii. 185).—*Fanners* are alluded to in Scott's *Old Mortality*, chap. vii., where Maule says to Lady Margaret:—

"And since your laddyship is pleased to speak o' parting wi' us, I am free to tell you a piece o' my mind in another article. Your laddyship and the steward has been pleased to propose that my son Cuddie suld work in the barn wi' a new-fangled machine for dighting the corn frae the chaff, thus impiously thwarting the will of Divine Providence, by raising wind for your laddyship's ain particular use by human art, instead of soliciting it by prayer, or waiting patiently for whatever dispensation of wind Providence was pleased to send upon the sheeling-hill."

To this passage the following note is added:—

"Probably something similar to the barn fanners now used for winnowing corn, which were not, however, used in their present shape until about 1730. They were objected to by the more rigid sectaries on their first introduction, upon such reasoning as that of honest Maule in the text."—*Abbotsford edition*, vol. ii. p. 439.

Fanners seem to have been in use in England in the fourteenth century. See Rogers's *History of Agriculture and Prices*, i. 549, 572; ii. 566, 571. These implements seem to have been known from time immemorial in the east. In Isaiah we read, "The oxen likewise, and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan" (xxx. 24). In St. Matthew we find the following: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner" (iii. 12).

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**FASTEN TUESDAY=SHROVE TUESDAY** (6th S. vi. 166, 334; vii. 112).—The term Fasten, or Fasten's Eve used to be, and probably is still, the only one by which Shrove Tuesday was known in the north of Scotland. Thirty years ago, in the Buchan district of Aberdeenshire, the school children always had a half-holiday on Fasten's Eve, when they were in the habit of engaging in foot-ball and other out-of-door games. A standing dinner dish in the farmhouses on this day was a huge bowl of beef brose, into which the guidwife's wedding-ring had previously been dropped, and which was partaken of in common by all the unmarried members of the family. The individual who was fortunate enough to secure the ring was deemed especially lucky, and would, it was reckoned, be successful in his or her matrimonial projects. In the evening there was an *ad libitum* consumption of "sautie bannocks," a species of oatmeal pan, or rather girdle, cakes. The manufacture of these was usually preceded by a round of "fortune telling" by means of the eggs to be used in their composition. The eggs were broken one by one and dropped into a wine-glass, when one of the senior members of the party—usually a female—read the horoscope of each one present in succession by the appearances which his or her egg presented when looked at through the glass. I always understood the term Fasten Eve to mean the eve preceding the Lenten fast. Though there is comparatively little religious observance of what are termed Church festivals in that Presbyterian country, yet there has been a regular traditional secular observance of them handed down from Catholic times; hence the Fasten Tuesday celebrations and the eating of eggs on Pasch (Easter) Sunday morning. I may add that these festivals were held according to the old style of reckoning, as was also Christmas, which did not fall due until January 6, N.S., though its observance usually began on the 5th.

ALEXANDER PATERSON.

Barnsley.

The name of *Fastyngonge Tuesday* was applied to Shrove Tuesday, in Norfolk, as early as 1440. It occurs in the records of the city of Norwich, given in Blomefield's *Norfolk*, vol. ii. p. 111, 1745.

EDWARD H. MARSHALL, M.A.

Hastings.

"At Epworth peals are rung from 7 to 8 P.M. on the Saturday night next following Martinmas Day, and then on every Thursday and Saturday evening until the Saturday night before 'Fasten's Eve' (i.e., Shrove Tuesday)." — *North's Church Bells of Lincolnshire*, p. 220.

MARTYN.

**CHRISTOPHER MOOR** (6th S. vi. 450; vii. 175).—The name Christopher occurs at least three times in Foster's pedigree of the Mores of Barnborough; indeed, Christopher Cresacre More, great-grand-

son of Sir Thomas, wrote his life. He asserts a connexion between his family and the Irish family of Moore, but does not know exactly how it is. I should be grateful if STRIX would let me know more of the cousin, Sir Christopher More, of Loseby, and whether he left any descendants. It was asserted in the *Gentleman's Magazine* about 1805 (I quote from memory) that the last descendant of the Chancellor was then dead; but since that a large number of male descendants have turned up; and the reason for their non-appearance before being, as Col. Moore, of Frampton Hall says, that the Catholic stem lopped off all the Protestant branches from the family tree.

C. MOOR.

"THE BUTTERFLY'S BALL," &c. (6th S. vii. 90, 118, 136, 158, 178).—I can perhaps settle the question as to the authorship of this poem, having quite recently seen the verses, in Roscoe's own handwriting, as sent to Sir George Smart for setting to music. The MS. is in a valuable collection of autographs bequeathed by the musician to his daughter. The glee was written for the three princesses, daughters of George III. and pupils of Sir George, and was performed by them during one of their usual visits to Weymouth.

H. A. O.

**OGLEY HAY** (6th S. v. 128, 254).—HIRONDELLE suggests that *Og* may be from *Ugga*, the lord's name, and that the meaning would thus be "Ugga's enclosed meadow"; while DR. CHARNOCK thinks Ogley, like Ugley in Essex, might translate "great pasture or place." The latter, too, takes it that Hay usually means "enclosure," properly "what a hedge encloses." May it not be that Ogley has a family relationship to Oakley? Compare phonetically the latter with Ogley (the o long). In Northamptonshire, a few miles south of Rockingham Castle and on the outskirts of what at the present time is mapped as "Rockinghamshire or the Great Common," and not far from "King's Wood," are the villages of Little Oakley and Great Oakley. Half a mile from the latter is a farmhouse which also does duty as a roadside inn—a locality which goes by the name of Oakley Hay. The Forest of Rockingham, which belonged to the Norman kings, extended as far as Stamford on the north-east, fifteen miles from the Norman Castle of Rockingham. It is noteworthy that in the country about the Northamptonshire Oakleys oak trees are still met with in large numbers.

G. H. B.

**LEVIS FAMILY** (6th S. vi. 428, 494).—The arms of this illustrious French family, which held the dukedoms of Levis, Mirepoix, and Ventadour, were Or, three chevrons sable. They appear thus blazoned in one of the Salles des Croisades at Versailles for Guy III. de Levis, Maréchal de Mirepoix. The title of "Maréchal de la Foy"

appears to have been given to Guy de Levis, Seigneur de Mirepoix, for his "crusade" against the Abigènes, and it was retained by his descendants.

J. WOODWARD.

Montrose.

OLD CLOCKS (6th S. vii. 165).—I am glad that some one besides myself has an interest in old clocks and watches, and finds the want of a proper chronological arrangement of the horological collections in the South Kensington Museum. It is a subject which very few persons seem to know anything about, and very few clockmakers will be found who know anything of the early history of the articles which they make. The South Kensington Museum contains a very large collection of beautiful and curious objects of all kinds, but it is the least instructive museum I have ever seen, simply from want of arrangement; and did I not know and understand something relative to the history and classification of the objects exhibited I should learn very little from a visit there—porcelain, glass, goldsmiths' work, metal work, China and Japan work, and articles of every description of art are all jumbled together in one confused mass, without any systematic chronological arrangement, which is absolutely necessary to enable any one to understand the history of any art or manufacture; and a proper chronological arrangement is essential to enable any one to learn the age, date, history, or value of any object he may possess, and that wish is a motive which induces many persons to visit the museum; and I have heard persons say they never learn anything there. Besides this a very large collection of curious and beautiful articles are jumbled together and stowed away in the dark chambers at the sides of the large courts, which are so dark that the labels cannot even be read, much less the objects examined, the courts themselves being used for the display of the miscellaneous collections of beautiful and varied objects which private persons possess, and send there, seemingly as if they did not know what to do with them. Those, of course, cannot be classified or arranged.

The collection of clocks and watches is a great jumble; and they are not all together, nor are they classed or chronologically arranged, and they seem as if the exteriors were alone attended to, and the internal works utterly unheeded. I will give one example. The oldest, most interesting and curious clock that I know of is there, and is certainly the earliest domestic clock I have seen. It is made entirely of iron or steel, it is of small size, and its frame is ornamented with beautiful tabernacle work of architectural character, with buttresses, pinnacles, and crockets of the fifteenth century. The works seem to be entirely of steel, as brass was not used in clockmaking till the sixteenth century, and, so far as I could see, it

has the original vertical verge and pallets and horizontal balance on the top, an extremely rare thing; but it is placed so high up that one cannot examine it, and in so dark a position that one could hardly see it well if it were lower, so as to distinguish the parts and mechanism. Instead of being placed with the clocks, watches, and horometrical instruments, being made of iron, which is black and somewhat rusted with age, this most curious clock is (or was, for it is now twelve months since I was there) placed, as a specimen of old iron work, among the grilles and gratings and other fine specimens of the blacksmith's art! It was most probably made by an ingenious blacksmith, for the blacksmiths and locksmiths were the earliest makers of clock and watches, which were also at first made entirely of steel, and there was at one time great rivalry between blacksmiths and clockmakers with regard to large church clocks, the frames and wheels being all of forged iron.

I have a very large collection of clocks and watches—about fifty of the former and not far short of one hundred of the latter—and I have, therefore, paid some attention to the matter, though I have now long ceased to collect.

I frequently receive letters from persons making inquiries as to the ages and other matters concerning clocks and watches, asking for information as to names and dates of articles in their possession. Generally speaking neither dealers nor clockmakers know much about the true history of clocks or watches; and if there was a good chronological collection at South Kensington, every one would be able to judge for himself; but it must be remembered, also, that every one would be able to know the age and value of such articles, and there would be no more picking up bargains, as I have done in very many cases, because I happened to know something about the subject. The only good work which gives a concise illustrated history of clocks and watches, together with the names and dates of clockmakers, is *A Treatise on Watchwork Past and Present*, by Rev. H. L. Nelthropp, who has a very good collection of watches. I am very much obliged to Mr. JAMES SALTER for drawing attention to the subject in "N. & Q.," and will send a continuation to this, giving sundry particulars about clocks. OCTAVIUS MORGAN.

(To be continued.)

EXAMPLES OF ANCIENT CHURCH PLATE (6th S. vii. 85, 132, 216).—I am sorry to have elicited from Mr. OCTAVIUS MORGAN (*ante*, p. 216) a somewhat angry notice of my communication respecting the date of the Nettlecombe chalice, and to have caused him annoyance at what he terms my off-hand manner; but it is clearly a matter of opinion, and that gentleman is not infallible. I have referred to Mr. W. Cripps's valuable work on

*Old English Plate*, in which he gives a reduced copy of it taken from the *Archæologia* (vol. xlii. p. 407), and by its side he gives woodcuts of the chalice of Bishop Fox at Corpus Christi College, Oxford, and that of Sir Thomas Pope at Trinity College, Oxford, of the date 1527. After quoting MR. OCTAVIUS MORGAN'S elaborate description of the Nettlecombe chalice, Mr. Cripps says:—

"The date is almost certainly 1459, though from the want of examples it is difficult to positively assign the date letter, for it might possibly stand for 1479. Its shape and many other points of resemblance to the chalice given by Bishop Fox to Corpus Christi College, Oxford, which is undoubtedly of the year 1511, seem to point to the later, but the enamelling and the hall mark to the earlier year as the date of its make."

He adds, "Much of Mr. Morgan's description of the Nettlecombe chalice is applicable to all three alike." The date letter, upon which Mr. MORGAN founds his opinion, is a Lombardic B, the same character which we know, from existing examples, was used both in 1479 and again in 1519. There is no undoubted example of any date letters between the spoon of Henry VI. in 1445, and the Anathema Cup at Pembroke College of 1481; any intermediate letter being at present problematical. The similarity of the three pieces above alluded to in form and ornamentation convinces me that the Nettlecombe chalice is assignable to the year 1519, and not to 1459. These are my reasons; but I do not presume to be Sir Oracle, but your humble servant, as before, and still open to conviction. W. C.

At St. Kew, a little Cornish place, named, curiously, after a Somersetshire recluse, the church plate is old, and of great interest. It includes a hanap, or chalice of English manufacture, dating from 1598. This is an excellent specimen of the silversmith's art in the Renaissance period. St. Kew, formerly called Lanow, must not be confounded with St. Kea, whose chalice and paten, already referred to by Mr. FALLOW, belonged to Cardinal René d'Amboise. HARRY HEMS.

I have a very fine old incised leather case of the fifteenth century, inside which is the following note: "This case contained the original sacramental plate in Welnetham Parva Church, an addition to which having been made, this case was rendered useless. H. S. Haisted, Rector." What has become of this interesting mediæval chalice and paten? I should much like to know their whereabouts; but I fear, knowing what I do of the folly of the ritualistic clergy at the beginning of the movement, that they were melted when the said "addition" was made. Many an old chalice and flagon were put into the melting-pot to be transformed into the Ecclesiological Society's patterns. J. C. J.

AN EASTER DINNER (6th S. vii. 209).—It is not easy to see the symbolism of the veal. The

Paschal lamb is certainly a very favourite dish, and I have known people who could ill afford it think it as great a duty to buy it for their Easter dinner as plum-pudding on Christmas Day. Brady, *Clavis Calendarii*, i. 284, says:—

"The custom of eating *tansy-puddings* and cakes at Easter (now confined to some few places distant from the Metropolis) was introduced by the monks whereby symbolically to keep in remembrance the *bitter herbs* in use among the Jews at this season; though at the same time bacon was always part of the Easter fare, to denote a contempt of Judaism. The Jews themselves, however, long since contrived to diminish the bitter flavour of the tansy by making it into a pickle for their Paschal Lamb, from whence we borrowed the custom of taking *Mint* and *Sugar* as a general sauce for that description of food."

Lamb is the Easter dish in Rome as in England; and little lambs in sugar, more or less ornamented, fill the confectioners' shops for presents to children.

R. H. BUSK.

When a boy at home, as regularly as pancakes on Shrove Tuesday we expected fish for dinner on Good Friday, and veal, with lemon, followed by a custard, for dinner on Easter Sunday; but I never heard any reason assigned. (I may observe, in passing, I was born on a Good Friday.) Many people yet have veal at Easter; but whether because it is then in season or not I cannot say. I do it merely from long habit, and because it reminds me of home and boyish days. R. R.

Boston, Lincolnshire.

RICHARDSON'S ETCHINGS (6th S. vii. 207).—The etching inscribed "Nil admirari" is a portrait of H(enry) S(t. John), L(ord) B(olingbroke). I have a volume, dated 1753, containing his letter to Windham, &c., in which is inserted this etching.

H. S. W.

[F. G. writes to the same effect.]

BLEEDING OF THE NOSE (6th S. vi. 536).—That bleeding of the nose was considered a sign of friendship, as well as of love, appears by the following, copied from an original paper in my possession, written in 1710, which gives an account, from notes taken on the spot, of the recovery of the body of Sir Cloudesley Shovell, after his shipwreck and temporary burial in the Scilly Islands in 1707:—

"Mr. Paxton Purser of the Arundel came'd him to be taken up and knew him to be Sir Cloudesley by a certain black mold under his left ear, as also by the first joint of one of his fore-fingers being broken inwards formerly by playing at Tables. Moreover he was well satisfied 'twas him for he was as fresh when his face was washt as if only asleep, his nose likewise bled as though alive, which Mr. Paxton said was because of himself, for Sir C. had preferred him to Purser of y<sup>e</sup> Arundel, and was his particular friend."

J. H. COOKE, F.S.A.

Perhaps the following additional illustration may be useful to MR. TERRY:—

"For as I was washing my hands my nose bled three drops; then I thought of John Bead. God be with him, for I dream'd he was married, and that our white calfs was kild for his wedding dinner; God bless them both, for I love them both well."—"A Warning for Faire Women" (1599), II., in *Simpson's School of Shakspeare*, vol. ii. p. 290.

GEO. L. APPERSON.

AUTHORS OF QUOTATIONS WANTED (6th S. vii. 210).—

"How often is our path," &c., is by Mrs. Hemans; see "Sebastian of Portugal: a Dramatic Fragment," p. 257 in *Blackwood's* 8vo. edition of *Poetical Works*, 1862. For parallel passage see Byron's *Byppo*, "One of those forms that fit by us when we are young," &c. ESTK.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Elementary Meteorology*. By Robert H. Scott, M.A., F.R.S. (Kegan Paul, Trench & Co.)

We have had on more than one previous occasion to speak in high terms of praise of volumes of Messrs. Kegan Paul & Co.'s "International Scientific Series." This last issue is certainly of equal interest and importance with any of its predecessors. Every one we meet professes to have some sort of prophetic faculty about the weather, and yet it is but rarely that we encounter any one who can give any rational reason for the opinions he so strongly holds. Meteorology is a new science, younger than even geology, and has made very rapid strides during the last quarter of a century, but is still in its infancy. If the definition of a positive science be that those who have mastered it can foretell the future, then certainly meteorology has not reached the positive stage. No one who has any adequate knowledge of its laws would pretend to have the power of predicting the weather beyond the limit of a very few hours. He would leave that to the persons who believe in the prophecies to be found in certain almanacs popular with the uneducated. Though, however, meteorology has not yet become an exact science, like astronomy, there is good reason to believe that it will do so. The amount of honest work that has been done by modern students is really enormous, and we cannot but believe that the complex laws which rule our insular northern climate will, some time or other—probably at no very remote date—be discovered. Mr. Scott's book will, we are sure, do good service in this direction. It is written in a charming style and with much enthusiasm. We are certain, therefore, that many persons who read it will become careful observers who have taken but a languid interest in the subject before. To enter into anything like a detailed account of the contents of the book would trench too largely on our space. We may remark, however, that the chapter on "Rain, Snow, and Hail" contains much information which will be new to almost every one except scientists. The account of electrical phenomena—that is, the aurora and thunderstorms—is extremely good. A diverting illustration of the frequency of the latter at Rio Janeiro is mentioned. There they occur so regularly at a certain hour, that it used to be the custom for persons who asked their friends to visit them in the afternoon to state in the invitation whether the guests were to assemble before or after the thunder-storm.

Much discussion has taken place of late—much of it of no very intelligent kind—as to what, if any, is the effect of sun-spots on the weather. It may be useful to some

of our readers to know that Mr. Scott gives a yearly table of the frequency of sun-spots, extending from 1800 to 1881.

*The History of Scarborough from the Earliest Date*. By Joseph Brodgen Baker. (Longmans & Co.)

Mr. Baker has produced a very interesting but confused book. Had he arranged his facts in good order and told us clearly where each separate fragment of knowledge comes from, we could have found little to say that was not laudatory. As it is, however, though we have gained new knowledge on several important matters, the acquiring it has been made toilsome instead of pleasurable. Mr. Baker must know that the contents of a notebook, however valuable they may be, are not fit for the press until they have been sorted. He also cannot but have learnt that every book which deals with facts should be furnished with an index. His chronology of important events in the history of Scarborough, though much split into fragments, is very useful, as it deals with the events of the present as well as the past. The sieges that Scarborough has undergone are duly noted, but that does not make Mr. Baker forget to tell us all about the cricket club and cricket ground. This is as it should be. If the chroniclers of past days had been content to tell us what was passing under their own eyes instead of what this or that king or prince was imagining in his heart, we should know far more of our ancestors than we do at present. One most useful feature in Mr. Baker's book is the list he has given us of works relating to the town of Scarborough. We believe it is a first attempt; if so, it is very creditable. The first volume in his list is dated 1645. There is at least one publication of earlier date, viz., "A True and Exact Relation of all the Proceedings of Sir Hugh Cholmely's Revolt, deserting the Parliament, and going over to the Queen, with the regaining of Scarborough Castle by the care of Sir John Hotham and the courage and industry of Captain Bushell. . . . London, printed for Richard Best. . . . 1643."

Mr. Baker does not often venture on derivations. When he does so we hesitate to follow him. Holm, he tells us, in Saxon means "fenny ground accompanied by brooks." We are at a loss to conjecture where he found this, to us, new knowledge. Bosworth says it signifies "a river island, a green plot of ground environed with water, hence bolmes." The extracts from Latin documents are in some cases printed with quite marvellous inaccuracy, and some of the quotations from English poets are little better. Lord Byron is made to say,—

"His form you may have, but not his face"; and the author of *Sir John Le Spring* is tortured into making "lamps" rhyme with "damp."

We cannot resist quoting for our valued correspondent Mr. Thomas's benefit the statement that "the inhabitants of Scarborough frequently live to the age of 100 years."

*Ludwig Pfiffer und seine Zeit: ein Stück Französischer und Schweizer Geschichte im 16ten Jahrhundert*. Von A. Ph. v. Segesser. Band III. (in two parts) 1855-1894. (Bern, Wyrse.)

We have here the concluding volume of an interesting work, of which mention has already been made in "N. & Q." 6th S. iv. 19; vi. 99. It narrates the story of the latter years of the life of the "Schweizer-König," which takes in the rise of the League in France, the Golden or Borromean League between the Romanist states of the Swiss Confederation, the Barriades, the murder of Henri III., Ivry, and Henri IV.'s conversion, ending with the death of the hero in March, 1594, a few days before Henri IV.



entered Paris. Herr v. Segesser defends his plan of not confining himself to the acts of Pfylfer, but of narrating the history of his times, pausing to tell in detail those parts of the story in which his hero comes to the front. And this scheme, though it may perhaps tend to overshadow the individual, is certainly more generally interesting than a biography pure and simple. The Swiss standpoint from which the author surveys affairs in France is unusual, and adds to the value of the book, while his thorough knowledge of original authorities and recent writings leaves little to desire. Some of the more important documents are printed at length. In an appendix Herr v. Segesser reprints a review of a tract by M. Combes, of Bordeaux, which attempts to show, by means of six new documents from Simancas, that the massacre of St. Bartholomew was arranged at the Bayonne interview of 1565 between Catherine de Medici, her daughter Elizabeth of Spain, and Alva. Herr v. Segesser decides that M. Combes has not made out his point, Catherine being neither convicted nor cleared of the guilt which attaches to her for that dreadful event. (In the *Bulletin de la Société d'Etudes des Hautes Alpes*, 1882, pp. 297-8, is published a declaration of Charles IX., dated August 28, 1572, stating that Coligny had been killed "par son exprès commandement," not for any religious reason, but to put an end to his conspiracy against the king.) Herr v. Segesser is to be congratulated on having now still further established his claim to be the chief historian of Luzern, his native city, and he has added to his previous labours a valuable and interesting monograph on one of the most important figures of the Counter Reformation movement in Switzerland.

*Epochs of Modern History.—The French Revolution, 1789-1795.* By Bertha Meriton Gardiner. (Longmans & Co.)

THIS is one of the best-written little books which has appeared in the "Epochs" series. Mrs. Gardiner (whom we seem to recollect having met before as Miss Cordory) has worked through all the chief French and German works on the subject recently published, and has so thoroughly assimilated them that her book is almost an original one on a well-worn subject. We are glad to note that she lays stress on the fact that Von Hybel's history is not an impartial one. A short sketch of the state of things before 1789 is followed by a series of chapters on the fall in succession of the monarchy, the Girondists, the Dantonists, Robespierre, and the Montagnards, winding up with the establishment of the Directory and the appearance of the wonderful man who was at once the product and the foe of the Revolution. It is difficult to group all the complicated and nearly contemporaneous events of this period; but Mrs. Gardiner has succeeded admirably, and her work will rank side by side with those of Mr. S. R. Gardiner in the same series on the Puritan Revolution and the Thirty Years' War, as showing that a small book may represent as much labour and historical insight as far bulkier tomes. A number of useful maps are given, amongst which we may specially note a plan of Revolutionary Paris and a map of France in provinces, with the customs frontiers marked, which latter enables one to appreciate the vast economic reform brought about by the substitution of administrative departments for imperfectly united provinces. We trust that Mrs. Gardiner will continue her historical labours, as she so thoroughly understands how to make history interesting, while not falling in accuracy and extent of knowledge.

THE REV. W. S. LACH-SZYRMA is an accomplished antiquary. His little tract on *The Borough Records of the Towns of Marazion, Penzance, and Saint Ives* was

originally communicated to the British Archaeological Association. There is not much that is new in it, for the records of these boroughs are not of early date; but it is valuable as giving a synopsis of the sort of information to be found by any one who may hereafter have occasion to make a minute examination of them. One very noteworthy fact is that, so far as Mr. Lach-Szyrma has been able to ascertain, not a single borough paper or legal document of any kind exists in the Cornish language. This is strange, and probably only to be accounted for by the destruction of the older records. Bonfires are yet fashionable in the west. There were some, we are pleased to hear, at Penzance, in 1881. We do not gather from the paper before us whether the maypole yet exists at Penzance. A new one was set up in 1749.

*The Runic Crosses at Gosforth, Cumberland, Described and Explained*, by Charles A. Parker (Williams & Norgate), is a reprint of a paper read before the Royal Archaeological Institute. It is a serviceable account of one of the most noteworthy Scandinavian relics in England. We do not in every instance agree with Mr. Parker's mythological explanations. It may not be known to some of our readers that there has recently been discovered at Gosforth another piece of early sculpture, which may have formed a part of a cross now destroyed. We gather from Mr. Parker's pages that it represents Thor's endeavour to destroy the Midgard worm. This may be so; but his arguments are not convincing to us.

We have received from Messrs. J. C. Nimmo & Bain Walter Savage Landor's *Imaginary Conversations*, in five volumes. The present edition is printed from that edited by the late John Forster, and cannot but prove generally acceptable.

*Shakespeare as an Angler* is the title of a little book by the Rev. H. N. Ellacombe announced by Mr. Elliot Stock. It is an enlargement of some articles which appeared in the *Antiquary* in 1881.

THE April number of the *Antiquarian Magazine and Bibliographer* will contain articles on "Jack Cade's Rebellion," "The Bibliography of the Sculptured Stones of Scotland," and "Thomas Lodge, Poet, Author, Physician, &c."

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W. T. M. (Carlton Club).—We shall be happy to insert the query if you will send us, in compliance with our rule, your name.

E. EDWARDS ("Phillipeen or Phlophen").—See "N. & Q.," 6th S. iii. 68, 272; iv. 174.

K. K. K.—Mr. Sala's *Twice Round the Clock* first appeared, we believe, in the *Welcome Guest*.

R. R. (Boston).—Yes.

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## Notes.

## SOME NOTES ON PERSONAL NAMES, CHIEFLY THOSE OF THE BRITISH ISLES.

## INTRODUCTORY.

I. *The Principle of Construction of the Personal Name among Aryan Peoples.*—It now seems well established that the ancient normal form of personal name among all Aryan peoples, with the exception of the Latin, was that of a compound of two elements, joined to each other according to the rules of composition. A very wide induction, embracing the earliest forms of names current among Aryan races, has yielded this important generalization. Thus, to take a widely spread form, containing in one of its elements *kru*ta (root *kru*, to hear) = praised, distinguished, we have the following: Sanskrit *Cruta-karman*, *Cruta-deva*, *Paricruta*; Zend *Cruto-gradh*; Greek *Κλυτο-μυθης* (Sansk. *r* represented by Greek *κ*), *Θεο-κλυτος* (cf. Latin *inclutus*); Old Welsh *Clotri* (=Cluto-rig); Old German *Hlud-berht* (original *k*=Germ. *h*), *Hlud-wig* (cf. English *loud*). And, from the same root *kru*, the Slavonic *Slovo* (Sansk. *Cravas*), found in *Slavo-bor* (original *k*=Slavonic *s*), *Slavomir*, &c.

II. *The Nature of the Elements.*—The elements entering into the ancient personal name, although not taken indifferently from the current vocabulary,

might be any of the parts of speech which can be joined together to form intelligible compounds. Thus they might be verbs, adverbs, prepositions, adjectives, or nouns. Abundant instances will occur further on. Of the compound names thus formed one element may be restricted exclusively to the beginning, and the other to the end of the name, or they may both be placed indifferently at the end or the beginning. To take instances from the Greek, we have examples of these three cases in *Ηρο-κλεις*, *Λυτι-ροος*, *Αρχ-ωρος*, and *Περ-αρχος*, in which *πρo* is exclusively confined to the beginning of a name, *ροος* to the end, while *αρχος* and *επρος* may appear indifferently at the beginning or end.

The words selected for name composition, while covering a wide area in point of meaning, are sufficiently definite in character to suggest a principle in their adoption. The prominence given in this selection to words connected with battle is suggestive of the warlike character of our Aryan forefathers. Compare the Sanskrit compounds of *jaya* (victory)—*Jaya-candra*, *Jaya-datta*—with the numerous Greek names containing *Νικο*- (such as *Νικο-βουλος*, *Νικο-δημος*, *Ανδρο-νικος*), and the many Old German forms made up of *Hild*-, *Gund*-, *Had*-, *Bad*-, and *Wig*- (all expressions for war and battle), together with the various Celtic names formed of *Catu*-, the equation of German *Had*-, such as Old Gaulish *Catu-rix*, Old Welsh *Catgualatyr*, Old Irish *Cath-mal*, *Cath-mng*, &c.

Next in importance are the words representing various animals, chiefly those remarkable for their ferocity, strength, or swiftness. These were doubtless originally adopted on account of their reflecting the characters of those upon whom they were imposed. For example, we have from the stem *varka* (=wolf), Sanskrit *Vrka-karman*, Greek *Λυκο-φρων*, &c., Slavonic *Viko-slav*, Old German *Wolffhart*, *Wolff-bado*, &c. Compare also the many names made up of *bleid* (=wolf) in Old Welsh, *Bleid-iud*, *Bleid-cuf*. The horse also furnishes a large number of names among all Aryan peoples.

A large class is built up of words indicative of physical qualities, conformation, colour, &c. For example, we have from *magha*, big, Sanskrit *Mahā-bala*, *Mahā-manna*, &c.; Greek *Μεγά-θυμος*, *Μεγά-κλεις*; Ancient Gaulish *Magio-rix*; Old German *Magin-hant*, &c.

Another large class is built up of words bearing upon social relations. For example, from *kīrn*, dear, we have Sanskrit *Cāru-citra*, *Caru-cravas*, *Su-caru\** (=good, well); Ancient Gaulish *Venicarus*, Armorican *Hen-car* and *Ho-car*; Old Irish *Tuath-char*, *Find-char*. To this class belong also the names indicating chieftainship, such as all

\* This name, as Fick points out, may well have been one in use before the dispersion of the original Aryan people. It is represented in the *Chartulaire de Riden* by its Armorican equivalent *Ho-car*.

compounds containing representatives of the stem *rāga* (=king), e.g., Sanskrit *Rāja-dharmān*, Old Gaulish *Catu-rix*, Old Welsh *Clot-ri*, Old German *Had-rich*, *Blud-rich*.

The ancient cultus of the Aryan peoples is represented by numerous names involving one or other of the many deities honoured among them. There occurs to one in this connexion the host of Sanskrit names containing *Deva* (=God), such as *Deva-gupta*, *Deva-bhaga*, as one of their common elements, and the equally numerous Greek compounds involving *θεός*, such as *Θεό-βουλος*, *Θεό-δωρος*. The Old German names *Godefrid*, *Goda-scald*, *Donar-perht*, *Anahalm*, *Ansowald*, &c., belong to the same class, as do the Ancient Gaulish *Dévo-gnata*, *Divitiacus*, and the many Slavonic compounds of *Bogā* (=God), *Bohu-bud*, *Bogo-dan*, *Bogu-slav*.

The very diversified character of the names not included in the foregoing divisions renders their classification difficult. This will be made clear in the instances to be adduced in these notes further on.

III. *Modifying Influences of Time upon Personal Names.*—Under the terms "weathering," "phonetic decay," &c., we have the expression of a modifying influence to which personal names, as well as all other words, are subject in the course of the centuries. The laws under which this influence is effective have been fairly well elicited, and decayed modern names may, for the most part, be rehabilitated by the light of these laws, and restored to their ancient forms, while the names in use in one branch of the Aryan family may be strictly equated with their representatives in another.

The methodical investigation of articulate speech and of phonetic change has led to the laying down of these laws, and made a *science* of language possible, thus removing philological research from the region of futile guesswork in which it formerly puzzled itself. The phonological laws of the Aryan family of speech, fairly established as they are, enable us to determine how certain sounds in one branch of the family are represented by certain sounds in another, and to lay down the limitations of the particular changes of sound which are permissible within each of the members themselves.

Thus it can be clearly shown that the Aryan stem *akva* (horse) is strictly represented in the following names: Sanskrit *Ācva-ghosha*, *Ācva-cakra*; Zend *Ācvaioδha*; Old Persian *Ācva-cana*, *Ἀσπαδατης*; Greek *Ἰπποκράτης*; Old Gaulish *Epo-rediti*; Irish *Eoch-aídh*.

The modern lineal representatives of ancient personal names in any branch of the Aryan family of language can be thus traced out, their successive forms being determined definitely by the laws of phonetic change which govern the speech in which the names occur.

Apart from the changes in names brought about

by phonetic decay—arising chiefly from economy of utterance begotten of laziness—considerable modifications are produced by the tendency to shorten names in the way of endearment and familiarity. This is one of the most important influences in name modification, and has been at work from a very early period. Fick was, I believe, the first to point out the great number of names among every Aryan people which were thus modified. These endearment-forms (*koseformen* or *kosenamen*) constitute a considerable portion of the personal names which, having been made surnames, have come down to this day, and the subject, therefore, merits somewhat extended treatment.

EDMUND MCCLURE, M.A.

(To be continued.)

#### SPANISH NOTES.

I had intended to pass the late winter in Spain, and hoped from time to time to communicate some Spanish traditions and customs: to "N. & Q." Circumstances, however, obliged me, after two or three weeks partly spent at Seville, to return to France, and in that short time I could gather but little that would interest your readers. I was able, however, in travelling to jot down a few stray notes.

1. All of us have heard of, and some may have seen, the Spanish lover talking to his "lady fair" at the grated window, or serenading her on the twanging guitar. This cold-catching amusement is called "eating iron" ("comer el hierro") or "plucking the turkey" ("pelar la pava"). Most people have probably thought as I did, that these young men and maidens braved rheumatism and chills (for the wind is cutting enough sometimes, even in Andalusia) for the sake of a romantic colloquy undisturbed by any listeners but the moon, confidant already of so many secrets, and never known to have betrayed them. I had often seen these enamoured couples at Malaga in years gone by, and imagined no other reason for their airy confabulations. In one case I remember at Seville the lady was aloft in a second-floor window, so that the communications interchanged could not be "whispered nothings." Nevertheless, to my surprise, evening after evening the entranced pair were to be seen at their posts, gazing on each other and talking sweet nothings when the stray passer-by had turned the corner. Possessed with this idea I had never inquired into the origin of such a common custom, which prevails, it may be said, among the better classes and rarely among the poor.

But last autumn, when the conversation turned upon the subject one day, I was assured by Spaniards that this exterior flirtation owes its origin in no way to romance or desire for a *tête-à-tête* by moonlight. The reason is simply

this. The young man outside is outside because, though he knows the lady, he does not know her family. At church or in the streets the telegraph of the eyes and of the fan has been at work, and an acquaintance has been established; but as the swain is a stranger to the lady's relations, the interview can naturally only take place at the window. If, however, after a certain amount of sighing and guitar strumming (which latter, one may mention, is quite going out of fashion), the acquaintance ripens into something serious, the lover then finds means of being presented in due form to the family. But from the moment he enters the door of the house romance flies away from the window. The love-making is henceforth conducted indoors in as matter-of-fact a fashion as in other countries. So far my informants: it would be curious to hear what any Spanish correspondent would volunteer on the subject.

2. When All Souls' Day comes round, with its memories of the vacant chairs at every fireside, it is the custom for most of the Madrid theatres to give *Don Giovanni* for a night or two before, and on the day itself! An article in one of the papers suggested as the reason that the opening grave, the ghostly visitant, the unrepentant Don and his hapless victims are a fitting accompaniment to the supernatural thoughts of the season. It appears strange to us to evoke at such a time the spirits of the unhappy and "unassolized," and not those of the happy dead.

3. Spiritualism has its votaries in some parts of Spain and has made great progress. On inquiring about ghosts I received the same answer in two towns: "Oh, yes! there are plenty of spirits that talk to people and people to them." Ghosts, however, as usual abroad, seemed not to be in demand, and the supply was consequently nil. Unearthly noises are all I have heard of at Valencia, Mantua, Como, Venice, Cairo, &c. Ghosts are an unknown quantity almost in Roman Catholic countries, while they favour every old house in Protestant lands. Perhaps, by the way, R. H. B., with whom I have the pleasure of a slight acquaintance, would give some experiences of Italian traditions on this point. It seems strange that with such ghastly memories as haunt so many castles and palaces in Italy none of the cruelly murdered dead cares to come back to the "paradise of Europe." Massimo D'Azeglio declares that ghosts are only seen in foggy climates, not under sunny skies. But it is surely an odd choice for them to revisit the smoke and mists that most Northerners and Englishmen try to escape from, unless, indeed, they come for coolness, as we go to the South for warmth.

K. H. B.

#### AN UNPUBLISHED LETTER OF JOHN WESLEY.

Not long ago I was reading Southey's *Life of Wesley*, and met, in chapter xxix., with

that for which I was in search, for I have a long statement written by "John Wesley" (thus he signs himself), which was formerly the property of the biographer, and from which are inserted in this chapter several extracts. I do not think the MS. has ever yet been published in *extenso*, and for that reason, as well as for its interest, I submit it to the readers of "N. & Q."—

In June, 1744, I desired my Brother and a few other Clergymen to meet me in London, to consider how we should proceed to save our own souls and those that heard us. After some time, I invited the lay Preachers that were in the house to meet with us. We conferred together for several days, and were much comforted and strengthened thereby.

The next year I not only invited most of the travelling Preachers, but several others to confer with me in Bristol. And from that time for some years, though I invited only a part of the travelling Preachers, yet I permitted any that desired it, to be present, not apprehending any ill consequences therefrom.

But two ill consequences soon appeared. One, that the expence was too great to be borne; the other, that many of our people were scattered while they were left without a Shepherd. I therefore determined, 1. That for the time to come, none should be present but those whom I invited; and 2. That I would only invite a select number out of every Circuit.

This I did for many years, and all that time the term Conference meant not so much the conversation we had together as the persons that conferred; namely, those whom I invited to confer with me from time to time. So that all this time it depended on me alone, not only what persons should constitute the Conference, but whether there should be any Conference at all lay wholly in my own breast; neither the Preachers nor the people having any part or lot in the matter.

Some years after, it was agreed, that after the decease of my Brother and me, the Preachers should be stationed by the Conference. But ere long a question arose, what does that term mean? Who are the Conference? It appeared difficult to define the term. And the year before last all our brethren who were met at Bristol, desired me to fix the determinate meaning of the word. Hitherto it had meant not the whole body of travelling Preachers, it never bore that meaning at all; but, those persons whom I invited yearly to confer with me. But to this there was a palpable objection: such a Conference would have no being after death. And what other definition of it to give I knew not: at least I knew none that would stand in law. I consulted a skilful and honest attorney, and he consulted an eminent Counsellor, who answered, There is no way of doing this but by naming a determinate number of persons. The Deed which names these must be enrolled in Chancery. Then it will stand good in law.

My first thought was to name a very few, suppose ten or twelve persons. Count Zinzendorf named only six who were to preside over the Community after his Decease. But on second thoughts I believed there would be more safety in a greater number of Counsellors, and therefore named an hundred, as many as I judged could meet without too great an expence, and without leaving any Circuit naked of Preachers while the Conference met.

In naming these Preachers, as I had no adviser, so I had no respect of persons, but I simply set down those that, according to the best of my judgment, were most proper. But I am not infallible. I might mistake, and think better of some of them than they deserved. How-



ever, I did my best, and if I did wrong it was not the error of my own will, but of my judgment.

This was the rise, and this is the nature of that famous Deed of Declaration, that vile, wicked Deed concerning which you have heard such an outcry! And now, can any one tell me how to mend it, and how it could have been made better? "O yes, you might have inserted two hundred, as well as one hundred Preachers!" No: for then the expense of meeting would have been double: and all the Circuits would have been without Preachers: "But you might have named other Preachers instead of these." True, if I had thought as well of them as they did of themselves. But I did not, therefore I could do no otherwise than I did, without sinning against God and my own conscience.

But what need was there for any Deed at all? There was the utmost need of it: without some authentic Deed fixing the meaning of the term, the moment I died the Conference had been nothing. Therefore any of the Proprietors of the land on which our Preaching-houses were built might have seized them for their own use, and there would have been none to hinder them, for the Conference would have been nobody, a mere empty name.

You see, then, in all the pains I have taken about this absolutely necessary Deed, I have been labouring, not for myself: I have no interest therein, but for the whole body of Methodists: in order to fix them upon such a foundation as is likely to stand as long as the Sun and Moon endure. That is, if they continue to walk by faith, and to shew forth their faith by their works: otherwise I pray God to root out the memorial of them from the earth.

JOHN WELSLAY.

Plymouth Dock, March 3, 1785.

The MS. bears no address, and I have no means of ascertaining for whose benefit or information it was written.

FRED. W. JOY, M.A., F.S.A.

Cathedral Library, Ely.

### EXTINCT PEERAGES [1832-1832].

(Continued from p. 204.)

[The letters *e*, *d*, and *a* against each name of title signify whether such title has become extinct, dormant, or fallen into abeyance.]

<i>Name of Title.</i>	<i>Date of Creation.</i>	<i>Name of last Holder.</i>
<i>e</i> Auckland, E. ..	1820, U.K.	George, second Baron Auckland, first E.
<i>e</i> Eden, R. ..	1734, G.B.	John Thynne, third B.
<i>e</i> Carteret, R. ..	1678, U.K.	Henry Tufon, eleventh E.
<i>e</i> Thame, R. ..	1626, E.	"
<i>e</i> Tufon, B. ....	1626, E.	"
<i>d</i> Roscommon, E. ..	1624, I.	Michael James Robt. Dillon, twelfth E.
<i>d</i> Dillon, B. ....	1619, I.	George Aug. Henry Anne Barkly, second B.
<i>e</i> Barcliff, B. ....	1795, I.	George Nugent Grenville, second B.
<i>e</i> Nugent, B. ....	1800, I.	George Nugent Grenville, second B.
<i>e</i> Berley, R. ....	1823, U.K.	Nich. Vansittart, first B.
<i>e</i> Landale, B. ....	1836, U.K.	Henry Bickersteth, first B.
<i>e</i> Montfort, R. ....	1741, G.B.	Henry Bromley, third B.
<i>e</i> Liverpool, E. ....	1796, G.B.	Charles Cecil Cope Jenkinson, third E.
<i>e</i> Hawkesbury, B. ..	1796, G.B.	"
<i>e</i> Cornwallis, E. ....	1753, G.B.	James Cornwallis, fifth E.
<i>e</i> Broms, V. ....	1661, E.	"
<i>e</i> Cornwallis, B. ....	1661, E.	"
<i>e</i> Falmouth, E. ....	1821, U.K.	Geo. Hen. Boscawen, second Visct. Falmouth, first F.
<i>e</i> Dinerben, B. ....	1831, U.K.	Wm Lewis Hughes, second B.

<i>Name of Title.</i>	<i>Date of Creation.</i>	<i>Name of last Holder.</i>
<i>e</i> Oxford, E. ....	1711, G.B.	Alfred Harley, sixth E.
<i>e</i> Mortimer, E. ....	"	"
<i>e</i> Harley, E. ....	"	"
<i>e</i> Melbourne, V. ....	1781, I. ..	Fredk. Jas. Lamb, third V.
<i>e</i> Melbourne, B. ....	1770, I. ..	"
<i>e</i> Melbourne, B. ....	1816, U.K.	"
<i>e</i> Beauvais, B. ....	1839, U.K.	"
<i>e</i> Tyrconnel, E. ....	1761, I. ..	John Delaval Carpenter, fourth E.
<i>e</i> Carlingford, V. ....	"	"
<i>e</i> Carpenter, B. ....	"	"
<i>e</i> Beresford, V. ....	1823, U.K.	Wm. Carr Beresford, first V.
<i>e</i> Beresford, B. ....	1814, U.K.	"
<i>e</i> Colborne, B. ....	1830, U.K.	Nicholas William Ridley-Colborne, first B.
<i>e</i> Bassel, R. ....	1797, G.B.	Frances Bassel, second R.
<i>e</i> O'Neill, V. ....	1795, I. ..	John Bruce Richard O'Neill, third V.
<i>e</i> O'Neill, R. ....	1783, I. ..	"
<i>e</i> Thomond, M. ....	1600, I. ..	James O'Brien, third M.
<i>e</i> Inchiquin, K. ....	1654, I. ..	"
<i>e</i> Leicester, E. ....	1784, G.B.	George Ferras, third Marq. Townshend, second E.
<i>a</i> Ferras, B. ....	1799, E. ..	"
<i>a</i> Compton, B. ....	1772, E. ..	"
<i>e</i> Digby, E. ....	1790, G.B.	Edward, eighth Bar. Digby, second E.
<i>e</i> Coleshill, V. ....	"	"
<i>e</i> De Freyne, B. ....	1839, U.K.	Arthur French, first B.
<i>e</i> Milford, B. ....	1847, U.K.	Richard Berkeley Phillips-Phillips, first B.
<i>e</i> Fife, R. ....	1827, U.K.	James, fourth Earl of Fife, first B.
<i>e</i> Douglas, B. ....	1790, G.B.	James Douglas Douglas, fourth B.
<i>e</i> Alvanley, B. ....	1801, U.K.	Richard Pepper Arden, third B.
<i>e</i> Fitzhardinge, E. ....	1841, U.K.	William Fitzhardinge Berkeley, first E.
<i>e</i> Segrave, B. ....	1831, U.K.	"
<i>e</i> Glengall, E. ....	1816, I. ..	Richard Butler, second E.
<i>e</i> Caher, V. ....	1638, I. ..	"
<i>d</i> Caher, B. ....	1638, I. ..	"
<i>e</i> Harborough, E. ....	1719, G.B.	Robert Sherard, sixth E.
<i>e</i> Harborough, B. ....	1714, G.B.	"
<i>e</i> Holland of Holland, B. ....	1762, G.B.	Henry Edw. Fox, fourth B.
<i>e</i> Holland of Foxley, B. ....	1763, G.B.	"
<i>e</i> Macaulay, B. ....	1857, U.K.	Thomas Babington Macaulay, first B.
<i>e</i> Fitzgerald and Vesey, B. ....	1826, I. ..	Henry Vesey - Fitzgerald, third B.
<i>e</i> Dalhousie, M. ....	1849, U.K.	James Andrew, tenth Earl of Dalhousie, first M.
<i>e</i> Dalhousie, B. ....	1815, U.K.	"
<i>d</i> Traquair, E. ....	1633, S. ..	Charles Stuart, eighth E.
<i>d</i> Cabarston, B. ....	"	"
<i>d</i> Linton, B. ....	"	"
<i>d</i> Stuart of Traquair, B. ....	1624, S. ..	"
<i>e</i> Riversdale, B. ....	1783, I. ..	Ludlow Tomsen, third B.
<i>e</i> Canning, E. ....	1820, U.K.	Chas. John Canning, first E.
<i>e</i> Canning, V. ....	1828, U.K.	"
<i>e</i> Dungeness, V. ....	1765, I. ..	Arthur Hill-Trevor, third V.
<i>e</i> Hill, B. ....	"	"
<i>e</i> Breadalbane, M. ....	1831, U.K.	John, fifth Earl of Breadalbane, second M.
<i>e</i> Ormelie, E. ....	1806, U.K.	"
<i>e</i> Breadalbane, B. ....	1806, U.K.	"

Name of Title.	Date of Creation.	Name of last Holder.
	1863.	
e Maryborough, B.	1821, U.K.	William, fifth Earl of Mornington, third B.
e Clyde, B. . . .	1868, U.K.	Collin Campbell, first B.
e Lynahurst, B. . .	1827, U.K.	J. Singleton Copley, first B.
	1864.	
e Clare, E. . . .	1705, I. . .	Richard Hobart Fitzgibbon, third E.
e Fitzgibbon, V. . .	1703, I. . .	"
e Fitzgibbon, B. . .	1740, I. . .	"
e Fitzgibbon, B. . .	1796, G.B.	"
e Frudhoe, B. . . .	1794, G.B.	Algernon Percy, first B.
	1865.	
e Maynard, V. . . .	1766, G.B.	Henry Maynard, third V.
e Maynard, B. . . .	"	"
e Palmerston, V. . .	1723, I. . .	Hen. John Temple, third V.
e Temple, B. . . .	"	"
	1860.	
e Glensel, B. . . .	1835, U.K.	Charles Grant, first B.
e Payning, B. . . .	1797, G.B.	Henry William Powlett, third B.
e Ponsonby, B. . . .	1800, U.K.	Wm. Brabazon Ponsonby, fourth B.
	1867.	
e Llanover, B. . . .	1859, U.K.	Benjamin Hall, first B.
e Poulart, E. . . .	1731, G.B.	George William Richard Fennor, fifth E.
e Lempster, B. . . .	1092, E. . .	"
e King-down, B. . .	1858, U.K.	Thomas Pemberton Leigh, first B.
e Keith, B. . . .	1797, I. . .	Margaret Mercer Elphinstone de Flahaut, second B.
e Keith, B. . . .	1863, U.K.	"

G. F. R. B.

P.S.—O'Neill, E., and Raymond, V. (1800, I.), should be added to the list (*ante*, p. 203) for 1841; both these titles became extinct on the death of Charles Henry St. John, second Viscount O'Neill, first earl. To the list for 1843 (*ante*, p. 204) should be added Fitzgerald of Desmond and Clangiburn, B. (1835, U.K.), which became extinct on the death of William, second Baron Fitzgerald and Vesel.

(To be continued.)

HODGSON'S "NORTHUMBERLAND."—Some notes which Mr. J. H. Greenstreet has furnished from De Banco Rolls relating to Northumberland help to fix the date of a list of castles and towers in Northumberland which is given in Hodgson's *Northumberland*, vol. v. p. 26, and in Surtees's *Durham*, vol. iv. p. 60. The original is "MS. penes R. Surtees, in Coll. Armor. duplex." Mr. Surtees says that the date may be easily fixed to the reign of Henry VI. by several circumstances. He notes the case of Robert Ogle, who is called *chivaler* in the list, but who was created Baron 1 E. 1w. IV. The latter part of the list of towers is entered thus, "Que sequuntur aliquanto postea scriptæ fuerunt," and among these occurs "Turris de Lilborne, Johis Carr." To this no clue has hitherto been given, but the following notes are interesting:—

De Banco, Trinity, anno 18 Hen. VI. m. 262.—John Kar, plaintiff, his close at Westlilburn broken by defendants. John Kar and Isabella his

wife *versus* several Lilburns and others for insulting said Isabella at Westlilburn.

De Banco, Hilary, 25 Hen. VI. m. 71, and Mich. 25 Hen. VI. m. 613.—Thomas Carre, of North Middleton, John Carre, of Westlilburne, Andrew Carre, of Westlilburne, Gentlemen, defendants, for breaking close, &c., of Thomas Revele at Middleton Halle.

De Banco, Mich. term, 28 Hen. VI. m. 349.—Thos. Carre, by his attorney, *versus* Thos. Revel, yeoman, by whose carelessness Carre's house at Lilburn was totally destroyed by fire, to the damage of 40*l*.

This looks as if John Carr of Lilburn died between 25 and 28 Hen. VI., and makes it very unlikely that "aliquanto postea" was later than this. Isabella was perhaps an heiress of the Lilburns. West Lilburn went afterwards to Proctors. The first Proctor in the Visitation entry of 1615 married Isabella, daughter of John Lilborne, of Alnwick. Can any one throw light on this Lilburn history? C\*\*\*

PARISH DOCUMENTS.—It is has been said, in answer to one of the arguments in favour of Mr. Borlase's Bill for the safe custody of parish registers, that the state of things is changed, and that there can be no question now that every care is taken. A tithe map with the scheme for apportionment is not so valuable as an ancient register, because it can be replaced if lost; but the following case, before the magistrates at Woodbridge, as well as my own private experience, may serve to show that *casual* cannot be safely abandoned as the motto of any one who is interested in the preservation of parish muniments. In the *Guardian*, Feb. 14, 1883, p. 236, col. 2, there is:—

"The right to the custody of the parochial tithe map and the instrument of apportionment was considered in a case brought before the magistrates at Woodbridge, in Suffolk, on Wednesday week. These documents at Haske-ton used to be kept by the rector in his study at the rectory. But about three years ago Mr. Newton, one of the churchwardens, it was alleged, borrowed them, and subsequently kept them. In the course of the argument the magistrates said they felt that the parties might be satisfied if an order were made that the deeds be kept in the vestry or in the church. The documents would then be out of the individual control of either of the churchwardens and of the clergyman, and full opportunity would be given to everybody who wished to inspect the documents. Ultimately the suggestion of the magistrates was agreed to."

In a parish in Oxfordshire, with which I am connected as a proprietor, a similar reprehensible practice is allowed. And so lately as in 1870 robbers destroyed the parish registers at Crowthwaite (*Times*, Feb. 23, 1870).

ED. MARSHALL.

A RELIC OF JAMES II.—The enclosed cutting from the *Times* of March 7 seems to me well worthy of preservation in "N. & Q." Once printed

in those varied pages, and carefully indexed up, it can be readily found again whenever it is wanted:—

"I have unexpectedly had the opportunity of seeing the leaden case containing the brains of James II. An inquiry having been made as to the fate of the Jacobite remains at the old Scotch College, near the Pantheon, I addressed myself to M<sup>onsieur</sup> Rogerson, the administrator of the Scotch Catholic endowments, appointed by the French Government, who was not only able and willing to give me every information on the subject, but showed me the leaden case containing the brains, in size and shape resembling a liquor bottle without the neck. James bequeathed his brains to the Scotch College, a seminary in which he took great interest; but since the Revolution the building has been used for a French boarding-school, though still the property of the Scotch Catholics, and, as an 'historic monument,' under the supervision of the Minister of Education. Both the College, however, and the adjoining English nunnery were plundered by the Revolutionists. A doubt, therefore, remained as to the fate of the bequest, which some guide-books, indeed, speak of as 'said to have been deposited there.' One theory, moreover, was that the brains were placed at St. Germain in 1824, when all that could be collected of James's remains after the desecration of his tomb at the English Benedictine monastery were reinterred—a tablet being placed over them by George IV. All doubt, however, is now at an end. Some workmen were carrying a drain under the College chapel, when a giving way of the soil led to the discovery of a cavity, and in this was found the leaden case, as also the heart of the Duchess of Perth, likewise enclosed in lead. The tradition is that the mob dug a pit, with the intention of massacring the English nuns and throwing the bodies into it. M<sup>onsieur</sup> Rogerson believes that this was the origin of the cavity, and that the two relics were thrown into it as worthless. They will, of course, be reinterred, but in a quiet way, to avoid any fear of clandestine interference. M<sup>onsieur</sup> Rogerson also possesses a glove box, made from a fragment of James's coffin, carried off by a spectator of the desecration of the monastery. The college, I may add, looks throughout as if unaltered since its erection, about 250 years ago, the original inscription, "Collège Ecossais," being still over the door, and the tablets erected to James and some of his adherents being in good preservation. It was in these premises that Danton was confined during the brief interval between his arrest and his execution."

W. SPARROW SIMPSON.

[See ante, p. 48.]

DAR-EL-BAIDA.—*Appropos* of the statement in the House of Commons the other evening it would be interesting to learn when and under what circumstances this town received its Spanish appellation of Casa Blanca. I was on the coast of Morocco during the month of March, 1880, in a large French steamer belonging to Marseilles, and we touched at this place; but I never heard of its being called by any name except Casa Blanca till last Thursday. The mere origin of the term Casa Blanca is obvious to any one who has been there, as all the houses are white.

H. T. MACKENZIE BELL.

9, Margaret Street, Cavendish Square, W.

It is a curious illustration of what Dickens calls the "Circumlocution Office," that Lord Edmond

Fitzmaurice, when interrogated in the House of Commons as to an outrage said to have occurred at Casa Blanca, was obliged to confess that "the Foreign Office had not been able to identify the place at the moment," and that he had 'to obtain information at last about it from the Secretary of the Royal Geographical Society.' Had one of the clerks at the Foreign Office taken the trouble to look in Keith Johnston's *General Dictionary of Geography* (1877) he would at once have seen Casa Blanca put down, with a reference to the town under its other name of Dar-el-Baida, a fortified place on the Atlantic, in the country of Morocco, with three thousand inhabitants.

EDWARD H. MARSHALL, M.A.

SIMPLETON.—This word is an anomalous formation of which no satisfactory account has been rendered. Prof. Skeat holds it to be from French *simpleton*. But this is merely a hypothetical form, as *simpleton* does not occur in French. If the word is an independent formation in English, it must then be analyzed as *simple-ton*, when the suffix *-ton* is peculiar and without a parallel. It is not an old word in English, and I would suggest that it is a shortened form of *simple-tony*, which was once used in the same sense. In a satirical poem published about 1772, and quoted in Chambers's *Book of Days*, vol. ii. p. 32, occur the lines:—

"This fashion, who does e'er pursue,  
I think a *simple-tony*;  
For he's a fool, any what you will,  
Who is a macaroni."

Tony, the familiar form of Antony, for some reason came to be used for a fool or idiot. Compare "a silly *Agnes*" (Durham), Fr. *une Agnès*. Another macaroni song (*loc. cit.*) of about the same date has:—

"Sagacious phiz that might demand  
A bow from any tony."

Wycherley uses the phrase "to be pointed at for a tony" (*Plain-dealer*, 1677, Wright's *Prov. Dict.*). *Simple-tony* was then, as I suppose, shortened to *simpleton*, like *baby* to *babe*, *puppy* to *pup*, &c. But it remains to be proved that *simple-tony* is the older form.

A. SMYTHE PALMER.

Leacroft, Staines.

MOZARABIC ECTENE.—Dr. Neale, in his article on the Mozarabic Liturgy, printed in the *Essays on Liturgiology*, gives in a metrical form its Missal Litanies, or Ectene, for the first five Sundays in Lent. With regard to that for the third Sunday, "Audi clamantes, Deus altissime," he notices that it is "A B C Darian," that is, that each verse begins with one of the letters of the alphabet in regular order; and hence he concludes with regard to that particular litany, first, that two of the verses are now placed out of their original order, and, secondly, that one verse is altogether missing.

But the learned doctor seems not to have noticed a similar, but more curious fact about the Missal Litany for Passion Sunday (fifth in Lent). Of it he gives eight verses, of which the initial words are: 1. Portatus; 2. Aperuerunt; 3. Sibilantes; 4. Suspennum; 5. In; 6. Omnes; 7. Confusa; 8. Sic; 9. Tunc; 10. Intende. It will be seen that these initials make up the words "Passio Christi"; and hence we may safely conclude, I suppose, that three of the verses are now a-wanting, viz., those which originally began with the missing letters H R I, which are required to make up the full title of the litany, "Passio Christi."

JOHN WOODWARD.

Montrose.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WHO WAS ERMIGARDA DE DUNBAR?—On June 26, 1304, the valet of Sir Patrick de Dunbar, son of the Earl of March, receives a cask of new wine for the Lady Ermigarda, consort of Sir Patrick, who is pregnant (Exch. Q. R. Misc., H.M. Record Office). The Earl of March was Patrick de Dunbar, eighth Earl of Dunbar, one of the claimants of the crown of Scotland, August 3, 1291. He was the first of the family styled "Earl of March," and held, like his ancestors, great possessions in Northumberland, for which he had to do homage to the king of England. In the Roll of Caerlaverock, he appears as "Conte de Laonois," Earl of Lothian (not Lennox, as Mr. Thomas Wright erroneously calls him in his version of the Roll of Caerlaverock, p. 14, note 6). The above Sir Patrick, eldest son of the earl, was present at the siege of Caerlaverock with his father in July, 1300, when only sixteen years of age. He seems to have married the Lady Ermigarda when in his twentieth year. He succeeded his father on October 10, 1308. He received Edward II. in Dunbar Castle after his defeat at Bannockburn on June 24, 1314 (probably because there was an English garrison in the castle). He had a dispensation from Pope John XXII. on January 16, 1324, for his marriage with his cousin Agnes, daughter of Sir Thomas Randolph, first Earl of Moray. This lady was the celebrated "Black Agnes of Dunbar," who successfully defended her husband's castle of Dunbar against the English during the siege of nineteen weeks in 1338, and who became heir to her brother John Randolph, third Earl of Moray, on October 17, 1346. After David II.'s release from captivity he conferred the earldom of Moray on Patrick de Dunbar, Earl of March (husband of Black Agnes), who resigned the earldom of March in favour of his son George. The resignation was

confirmed July 25, 1367. This George Dunbar, tenth earl, was son of Black Agnes. The Lady Ermigarda seems to have been a person of consideration, but she does not appear in any account of the family. If she had a son he was probably called Patrick and died young. The question is, Who was the Lady Ermigarda to whom Edward I. appears to have sent a cask of new wine in 1304?

ARCHIBALD H. DUNBAR.

Northfield, Bournemouth.

JOHN SERLES, AUTHOR OF THE FIRST ENGLISH EPHEMERIS.—Can any of your readers give me some information about one John Serles, "Master in Chirurgerie," who published in the reign of James I. the first almanac and ephemeris which ever appeared in England? There is a copy (but without title-page or date) in the library of the British Museum. It gives the approximate positions of the planets, &c., for the years 1609 to 1617, which the author states that he had calculated by means of the observations of Tycho Brahe (or Brah, as Serles incorrectly spells it), and contains besides, as was almost inevitable in those days, a large store of astrological absurdities. In an excellent work by M. Souchon (*Traité d'Astronomie Pratique*) which has recently been published in Paris, this work is referred to as "de J. Searle, ouvrage qui fut probablement le premier de ce genre publié en Angleterre." But though the worthy "Master in Chirurgerie" spelt (or suffered his printer to spell) the name of the great Danish astronomer erroneously, we may presume that his book is the best authority for his own name, as above.

Blackheath.

W. T. LYNN.

THE MIRAGE.—Q. Curtius Rufus, in describing the passage of Alexander's army through the "loca deserta Susitanorum" before arriving at the Oxus, makes mention of the mirage which was there observed: "Arenas vapor aestivi solis accendit, quæ ubi flagrare ceperunt, haud secus quam continenti incendio cuncta torrentur. Caligo deinde immo dico terræ fervore excitata lucem tegit: camporumque non alia, quam vasti et profundi æquoris species est" (lib. vii. cap. 5). It is not in Johnson, 1785. Sir D. Brewster, on the authority of Humboldt (*Personal Narrative*, vol. iii. p. 554), states that the mirage is called in Sanskrit *Miriga Trichna*, "the thirst or desire of the antelope" (*Natural Magic*, p. 198: "Family Library," 1832). ED. MARSHALL.

NURAGHES.—I shall be glad of the etymology of this word, used to designate the large cones, con-

structed of blocks of stone without mortar, so frequently found in Sardinia. The island is full of Phœnician names. Puerstius has a פֶּרְרָה (now Nuoro or Noro). R. S. CHARNOCK.  
Cagliari.

THE ARMS OF THE SEE OF YORK.—When and why were the arms of the see of York altered? From an early period down to, I understand, the middle of the fifteenth century, the arms of the sees of Canterbury and York were the same; now, however, they are totally different, and while even Armagh and Dublin have both the pallium, York has not. Was it on account of a difference as regards precedence between the two metropolitans? C. R. T.

[See "N. & Q.," 5th S. iii. 115, 157.]

DISCHARGE=WARN OFF.—An old miller here, if he catches a man fishing in private water, gives him what at Eton we used to call a "first fault" in this way: "Now, mind, Jack Rumbold, I discharge you." If caught again the delinquent is summoned. In *Woodstock* Miss Lee says to Sir Henry, "Have I seen or spoken with him [Markham Everard] since you discharged him my company?" Scott was very quick at picking up and introducing into his novels local dialect. Is this use of *discharge* known to your Oxfordshire correspondents? J. E. T. LOVEDAY.  
Banbury.

WARBURTON OF STAFFORD.—George Warburton was on July 6, 1748, married at Audley, co. Stafford, to Ann Sherratt. He always claimed to be of the Arley family, and used their armorial bearings, but I have hitherto failed to find any pedigree bearing out his claim. Can any of your readers help me? F. W. D.

CAPT. JOHN MAY.—Can any reader furnish information in regard to the ancestry of Capt. John May, master of the ship *James* in 1635, who is believed to have descended from the Mays of Mayfield, Sussex, and to have emigrated to America about the year 1640? Search has been made in the British Museum, but thus far without success. D. H. M.

STEWART OF LORN.—John, or Ewen, de Ergadia, Lord of Lorn, who married the granddaughter and coheir of Robert Bruce, is, in almost every peerage with which I am acquainted, stated to have been the father of two daughters and coheiresses. The eldest, Isabel, is said to have married John Stewart, of Innerneath, and to have been mother of Robert Stewart, first Lord Lorn, whose granddaughter and coheir married Colin Campbell, first Earl of Argyll. The second daughter, Janet, is stated to have married Robert Stewart, brother of John Stewart of Innerneath, and to have been ancestress of the Stewarts of

Rossyth. But in Burke's *Extinct Peerage* we are told that,—

"Sir Robert Stewart.....d. 1786, leaving issue..... two sons, (1) John, ancestor of the Stewarts of Innerneath and Lorn, and (2) Robert, of Duriader, who married Janet de Ergadia, daughter and heir of Ewen de Ergad a, Lord of Lorn, by Joanna de Izac, granddaughter maternally of King Robert Bruce. Robert, of Duriader, transferred his wife's lordship of Lorn to his elder brother John of Innerneath."

who was ancestor of the succeeding Stewarts and Campbells, lords of Lorn. Which of these accounts is correct? Have the Campbells for so many centuries quartered the galley of Lorn merely as a territorial bearing; and have they, in fact, no right to claim descent from the ancient Lords of Lorn; or has the author of the *Dormant and Extinct Peerage* been for once led into error, notwithstanding the apparent clearness of his details? The question is of interest not alone as regards the Campbells and the Lordship of Lorn, but with reference to the descendants of the coheirs of King Robert Bruce.

A. CALDER.

TAB.—This word is used in the North Riding of Yorkshire as an equivalent for a notice to quit given by a landlord to his tenant. It is also used as a verb, e.g., to tab a tenant. Does this use of the word prevail elsewhere? Neither Halliwell nor Wright gives the word; furthermore I have failed to find it in any glossary which I have had recourse to. What is the origin of the term?

F. C. BIRKBECK TERRY.

Cardiff.

DUNSTON OF SUFFOLK.—Can any of your readers oblige me with information respecting the family of Thomas Dunston, of Bedfield, co. Suffolk, who died 1657? From the pedigree, at the College of Arms, of his son Edward Dunston, of Hopton, co. Suffolk (given in Bysshe's *Visitation*, made 1664), it does not appear that he had any other child, but his will shows that he had a daughter (married to John Sayer). Had he any other children? The parish registers of Bedfield give no assistance, dating only from 1711; but persons of his name, and said to be descended from him, have, within living memory, resided in the neighbourhood of Bedfield. Was he any, and what, relation of William Dunston, of Cowling, co. Suff., who died (his father living) 1652; and was Thomas Dunston, who was at the beginning of the present century Steward of St. Luke's Hospital, of the same family? What was the crest of Dunston of Hopton? Curiously enough, the records at the College of Arms afford no information on this point; for the book of arms intended to illustrate the *Visitation* of 1664 was not compiled until some years later (circa 1672), and as in the interval Edward Dunston had died, leaving an only daughter and heir Elizabeth (married as first wife to Sir Robert Drury, of Reddlesworth, Bart.), so under the

heading "Dunston of Hopton" appear the arms of Dunston, quarterly with those of Mayhew (E. Dunston having married the heir of Mayhew of Sohen, co. Suff.), of course without a crest.

F. W. D.

[Burke, *Gen. Arm.*, 1578, s.v., gives a man's head in profile ppr. as the crest of the original line of Dunston, whose heiress m. D'Oyley.]

**POTTER FAMILY OF CO. DOWN.**—James Potter, of Ringhaddy, co. Down, who was born about 1688, was an officer in the army prior to 1734; but I do not know in what regiment. I shall be glad if any of your readers can inform me when he entered the army, the date of his retirement, and to what rank he had attained when he retired.

WALTON GRAHAM BERRY.

Broomfield, Fitzby, near Huddersfield.

**HERALDS' VISITATION OF GLOUCESTERSHIRE IN 1682.**—Mr. HUSKISSON (*ante*, p. 208) refers to the *Heralds' Visitation of Gloucestershire in 1682*. Did this Visitation ever take place; and if so, where is the record to be found? It is not in the list of *Heralds' Visitations* in public libraries given in *Sim's Manual for the Genealogist*, &c. Bigland alludes to the summons issued by the *Heralds* in 1682 and 1683, but not, I believe, to the *Visitations*.  
J. C.

**AYNESCOMBE, OF LEEDS CASTLE, KENT.**—In 1680-3 John Aynescombe, Esq., is mentioned as being of Leeds Castle, Kent; but I do not know whether it is meant that the place belonged to him or whether it was under Government, and that he had the keeping of it, or some post there. I know that in the Civil War it was used by the Parliament as a prison, but thought it was sold after the Restoration.  
STRIX.

**THE EARL OF BUCHAN AND GENERAL WASHINGTON.**—In a letter of the Earl of Buchan to Bryan, the eighth Lord Fairfax, in my possession, he speaks of Washington as "our illustrious kinsman." Can any of your readers trace the exact relationship? Henry, the son of the fourth Lord Fairfax, married Anna, daughter of Richard Harrison of South Cave, and was in 1691 High Sheriff of York, and he was the grandfather of the Bryan Fairfax to whom the Earl of Buchan writes. A Henry Washington in 1687 had married another daughter of Richard Harrison, named Eleanor. It is easy to see how there may have been a relationship between the *Fairfaxes* and *Washingtons*, and I think that it can be shown how the Earl of Buchan was related to the *Fairfaxes*.  
EDWARD D. NEILL.

St. Paul, Minnesota, U.S.A.

**SIR THOMAS SACKVILLE OF BIBURY.**—I find in the *History of Wiltshire* that Sir Thomas Sackville, "of the family of the Earls of Dorset," bought

Bibury and built the manor house there in the year 1623. How was he related to the Earls of Dorset? I should also be obliged if any one could give me particulars of the descent of Mary, daughter of Sir Richard Berkeley (*ob.* 1628). She married Sir John Hungerford, of Farley Castle (b. 1565, d. 1634), and had a daughter Barbara, who married the above Sir Thomas Sackville, of Bibury.  
N. B.

**A "THEL."**—In 1586 the churchwardens of St. Martin's, Leicester, purchased "too piancke and too thels" for the library. What were the latter? In 1562 the churchwardens of Ludlow made a charge "for thel to mende the churche dore" (*Cauden Soc.*, 1869, p. 110).  
THOMAS NORTH.

Llanfairfechan.

**BRIGADIER NEWTON.**—Can any one give me information regarding the above?  
R. G. WAY.

Banbury.

**TERMINATION -EL VERSUS -LK.**—At what date was the ancient spelling *cattel*, *battel*, &c., exchanged for the present usage? I find it still existing in a Common Prayer Book printed at Oxford by Baskett in 1751.  
T. W. WEBB.

**ROUND ROBIN OF 1643.**—In *Smiles's Lives of Boulton and Watt* (1865), p. 40, it is stated that Col. Savery in 1643 attached his name "to the famous round robin presented to Parliament." In what work would one find the best and fullest account of this round robin? May's *History of the Parliament of 1640* ends Sept. 27, 1643, and does not apparently mention it.  
EXPECTANS.

### Replies.

#### THE FESTIVAL OF THE POPE'S CHAIR.

(6th S. vii. 47, 72, 90, 110, 151, 210.)

I cannot but regret that Miss Busk should have thought fit to impart so much personality into the discussion of the question of the origin of the *Cathedra Petri*. The readers of "N. & Q." can hardly be expected to take much interest in the question whether my "laboured argument" was or was not "a quite gratuitous piece of partisanship." The only question about which they are likely to concern themselves is whether the argument is or is not convincing.

But writing, as I did, a memoir to be published by the Society of Antiquaries, a body which comprises many Roman Catholics in its circle, it would have been very improper for me to have written in a partisan spirit. I trust that I did not do so, but placed impartially before my readers the evidence which I could gather, and commented on

it in a fair and dispassionate spirit. I do not think that I ought to be charged with having done the contrary unless on very strong grounds.

It must be remembered that there are three questions to be considered: first, that of the date and origin of the chair itself; second, that of those of the attached pieces of wood; third, that of those of the attached tablets of ivory. Now, as regards the first and third of these, the differences between my views and those of Comm. de Rossi and Padre Garrucci are so insignificant as not to be worth mention; I really did little more than report their opinions and express my agreement with them. As regards the second question, that of the date and origin of the attached pieces, I abstained from pronouncing any opinion of my own, but gave in the appendix the words of the two distinguished archaeologists above named, both of whom consider the attached pieces to be remains of an earlier "sella gestatoria." I even made a suggestion (vide *Memoir*, p. 16) tending to support their hypothesis. Could I have acted less like a partisan or more impartially? My own opinion is that they are merely supports, added to strengthen the chair, and I recently gave my reasons for thinking so in "N. & Q.," where I felt at liberty to say what I thought.

If Miss Busk can controvert my reasoning as to these pieces, you will probably allow her to do so in your columns. I should observe that Miss Busk is inaccurate in saying that the Roman antiquaries were "of opinion that the remains of the ancient chair have been worked into the newer one"; this is, of course, a possibility, but no one has, so far as I know, hitherto suggested it. What they do say is that the *attached pieces* are parts of the ancient chair. Miss Busk states that I "venture to assert that there was no living tradition till Commendatore de Rossi invented it." I do say so as regards the *attached pieces*; it would have been highly absurd if I had said so with reference to the Cathedra Petri after having published a number of proofs that the contrary was the fact. Miss Busk is in error when she says that I eagerly seized upon the conjecture of Padre Garrucci that the imperial figure represented Charles the Bald, and improved it "into the statement that Garrucci was strongly of opinion that the chair was made for Charles the Bald's coronation." In the passage which she has misquoted (p. 13 of the *Memoir*) I did not name Padre Garrucci at all, but made the suggestion on my own responsibility as a not improbable supposition. Neither did I assert the existence of any "legend" that Charles the Bald's portrait was sent to Constantinople, but merely said that the fact of the existence of a portrait of the emperor did not prove that the carving was executed in Italy, as a portrait might have been sent "to the city where the throne was constructed." My reference to the "once humble

bishop" was not intended to give offence, nor do I think it ought to do so. No one, I suppose, believes that the relative positions of popes and emperors were the same in the second and in the twelfth centuries. My only object was to call attention to the interest attaching to the throne as an "outward and visible sign" of the change which had come to pass. If Miss Busk likes to set up the theory that the chair was made for the use of the Pope, and the relics of the older chair "incorporated into it," it is, of course, free to her to do so; but she will have to explain the absence of any religious symbols in the decoration and the presence of the imperial effigy.

Surely it is futile to enter, as Miss Busk does, upon *a priori* considerations as to whether the existence of a relic is or is not probable. Unless relics are held, like certain ancient documents, to prove themselves, the authenticity of any given relic must be believed in or not in accordance with the internal and external evidence which it affords or which can be brought forward. The late Pope Pius IX., I have been assured on excellent authority, acted on this principle, and caused many spurious or doubtful relics to be withdrawn from public veneration.

As to the ivory carvings I will not say much. Comm. de Rossi and Padre Garrucci, who have seen both the originals and the drawings made from them, have expressed their opinions as to their dates, with which opinions I agree.

I have given in the *Memoir* published by the Society of Antiquaries my reasons for acquiescing in the opinions of those eminent Roman antiquaries, and any one interested in the subject can easily consult it. The history of sculpture in ivory during the first twelve centuries of our era cannot be dealt with in a few paragraphs, and I therefore will not undertake to answer in detail Miss Busk's argument as to the dates of the ivories of the Cathedra Petri. I am not responsible for the dates given to the ivories in the South Kensington Museum; but if they have been assigned in accordance with the views of Mr. Maskell and Prof. Westwood (the former of whom wrote the *Catalogue of Ivories*, and the latter that of the *Fictile Ivories*, &c. casts), they rest on the authority of men who have thoroughly studied the subject, and who are far more likely to be right than those to whom the subject is new.

Miss Busk is evidently unaware that the stiff Byzantine manner and that of what she terms facile compositions are found in juxtaposition on the same piece of ivory. One example of this is in the British Museum, another in that of Berlin; and as she appears to think that no painter of the tenth century at Constantinople could draw with freedom and elegance she should look at the well-known Menologion of the Vatican. She will see that the style of the miniatures in that manuscript

and of the sculpture of the Veroli casket resemble one another much more than either does the one the painting or the other the sculpture of the first or second century.

It is quite true that I have never seen the chair; but my opinion respecting it has been formed upon the careful drawing by Scardovelli, the descriptions given by Comm. de Rossi and Padre Garucci, the reports made by Carlo Fontana, and the notices to be found in the works of Torrigio and Febeo. As all these are, or were, members of the church of Rome, their testimonies should be more satisfactory to Miss BUSK than any personal testimony from me could be. As to the date when the chair was exposed in Rome, Miss BUSK is right and I am wrong. The Pope in 1866 announced his intention of celebrating the eighteenth century, but it was actually celebrated in 1867. Having accidentally got the wrong date, I omitted to verify it.

ALEX. NESBITT.

A friend has sent me the following extract from the note on St. Peter's chair in the second edition of *Roma Sotterranea*. The reference is, I suppose, to what Mr. Nesbitt has before written on the subject in the *Vetusta Monumenta*:—

"Mr. Nesbitt admits that all those who have described the chair 'agree in saying that the rings are fixed into the oaken portions, and that these are worm-eaten, decayed, and much damaged by the cutting off of fragments to serve as relics'; but then he adds, 'the drawings and descriptions make it quite clear that the oaken parts are additions to the chair' (p. 6). This is a mistake; for while it is easy to account for a venerable relic of antiquity being adorned and strengthened by additions of greater beauty and intrinsic value than itself, it is not so easy to account for a chair composed of a wood that shows no signs of decay being disfigured by additions of rude woodwork already decayed and worm-eaten. Perhaps the shortest explanation of the matter would be to suppose that there were two chairs, each with a history of its own, but fitted into each other some time in the ninth century. Indeed, Mr. Nesbitt suggests that when the Vatican Basilica was plundered by the Saracens, in A.D. 846, the earlier chair was probably stripped of whatever rich decorations it may have had, and broken to pieces amid the wreck and devastation of the church."—Appendix II. p. 486.

MR. MASKELL is mistaken in thinking that I myself suppose that some of the ivories are of the time of Charlemagne. I am not competent to form an opinion on the point, and only quoted what I found written in Messrs. Northcote and Brownlow's work. I understand that MR. MASKELL, like MR. NESBITT, is an authority on the subject of ivories.

EDMUND RANDOLPH.

PALM SUNDAY AND EASTER DAY (6th S. vii. 206).—The following may serve to illustrate the extract which W. C. B. gives from Whitelock's *Memorials*:—

"There was an ancient custom at Twickenham [according to Lysons] of dividing two great cakes in the

church upon Easter Day among the young people; but it being looked upon as a superstitious relic, it was ordered by Parliament, 1615, that the parishioners should forbear that custom, and, instead thereof, buy loaves of bread for the poor of the parish with the money that should have bought the cakes. It appears that the sum of 1*l.* per annum is still charged upon the vicarage for the purpose of buying penny loaves for poor children on the Thursday after Easter. Within the memory of man they were thrown from the church steeple to be scrambled for, a custom which prevailed also some time ago at Paddington, and is not yet totally abolished."—Brand's *Popular Antiquities*, Bohn's edit., i. 145.

E. H. MARSHALL, M.A.

THE TRUE DATE OF EASTER (6th S. vii. 204).—Will MR. W. T. LYNN explain an obscurity in his interesting note? He says, "If it [the 'feast' mentioned in John v.] were a Passover.....the ministry lasted three years and a half. If it were not.....we must limit the ministry to two years and a half. This latter view, in itself by far the more probable, is, moreover, confirmed by other considerations." But he adds, "Dr. Thomson has, I think, clearly shown the great probability that the ministry was more than three years in duration." I must confess I am unable to gather which is the view accepted by MR. LYNN.

C. M. I.

Athenæum Club.

LORD PRESTON AND THE BARONETCY OF GRAHAM OF ESK (6th S. vi. 408; vii. 98).—The singular statements made by HIRONDELLE under the form of a reply to a query concerning the Lords Preston, which had been already correctly answered in an editorial note, warrant my asking space for a few words of notice before I enter upon the wider question, which I had long since been intending to open in the pages of "N. & Q.," as to the accuracy of the received accounts of the genealogy of the Gramahs of the Debateable Land.

HIRONDELLE must have gone very far south indeed with his congeners to escape the cold and the floods of a northern winter if he is out of reach of the well-known annual issue of Sir Bernard Burke's *Peerage and Baronetage*. If he had but consulted that volume before penning his reply he would have seen that the obvious reason why the baronetcy of Graham of Esk is, as he puts it, "not alluded to by Burke" in his *Extinct Baronetcies* is that Sir Bernard includes it among the existing titles in his current annual volume. Why HIRONDELLE should specify 1769 as the year "before which" it had "become extinct," is best known to himself, but no holder of the title appears to have died either in or about that year. The present Netherby family is not the representative of the Gramahs of Esk and Netherby. It is, indeed, only of Netherby by a comparatively recent purchase, and its baronetcy of Great Britain bears no such relation as HIRONDELLE suggests to the



title of the chief of the house of which the present Netherby line is a cadet. It is, moreover, not the second baronetcy granted to such a cadet, that position being held by the Norton Conyers title, created in 1662 in the person of the second son of the first baronet of Esk.

There are some interesting problems connected with the history of this great Border clan, to which I hope some day to draw attention, having long been engaged in the investigation of their pedigree, and having raised for myself some difficulties which I have as yet been unable to surmount.

C. H. E. CARMICHAEL.

New University Club, S.W.

THE MUSIC OF THE FUTURE (6th S. vii. 227).—A similar thought has been still more happily expressed by Dr. Hullah in his *Modern Music*, p. 204:—

"In the classic land of modern music, Germany, a school of poets and prophets has sprung up which has undertaken to tell us what the music of the future is to be. Not only so. This school is so impatient for the realization of its own prognostications, that it has actually brought a good deal of this music into the world, as it might seem, considerably before its time. Some of it, too, is already, and a good deal of it seems likely soon to be, forgotten. So that it would seem to combine the somewhat impossible conditions of being past and present as well as future."

W. SPARROW SIMPSON.

"THE DICKENS!" (6th S. vi. 537).—*Dickens* would seem to be a contraction of the diminutive *devilkens*. There is a similar interjectional word used in Scotland, i.e. *daikins*:—

"As Jocky passed through the slap—  
Ilk lass cock'd up her siken cap,  
Saying, *Daikins!* here's the fellow  
For them, that day."

Davidson's *Seasons*, p. 76.

Of this expression Jamieson's *Dictionary* has the following explanation:—

"Bailey mentions *Odds dickens* as the full phrase. Now as this so nearly resembles the old profane expression *Odds bodikins*, I am inclined to view *dickens* as an abbreviation of the latter; and therefore as an oath by *God's body*, q. the *lille body*, or that supposed to be contained in the host."

Messrs. Nodal and Milner, in their *Lancashire Glossary* (E.D.S.), give: "*Dickens*, the deuce or devil. "*The dickens it is!*" and *I' (Collier, Works*, p. 70 (1750)). I have found the word used in T. Heywood's *First Part of King Edward the Fourth* (1600), which is antecedent to the usual quotation from Shakespeare's play:—

"By my hood, ye make me laugh. What the *dickens* it is! love that makes ye prate to me so fondly! By my father's soule, I would I had jowl faces with you."—Vol. i. p. 40, Pearson's Reprint, 1874.

F. C. BIRKBECK TERRY.

Cardiff.

Wedgwood, in *Dictionary of English Etymology*, gives the following:—"*Duce*, dickens. A eu-

phemism for the devil. The *Platt Deutsch* uses *duker*, *duks*, or *duns*, in the same sense: '*De dunks un de dood!*' '*De duns!*' as in English, the deuce! or the dickens! Swabian, *taus*." For occurrence, add also, "What a *dickens* does he mean by a trivial sum?" (Congreve, *Old Bachelor*.)

J. R. WODHAMS.

Halliwell, under "Dickens," in his *Dictionary of Archaisms*, gives a reference to Heywood's *Edward IV.*, p. 40.

G. FISHER.

SIR NATHANIEL JOHNSON, KNT. (6th S. vi. 537).—He was the elder son of William Johnson, of Kibblesworth, co. Durham. A short pedigree will be found in Surtees's *Hist. Durham*, ii. p. 218. See Drake's *American Biographical Dict.* (8vo. 1872), p. 490.

L. L. H.

EASTER DAY ON MARCH 25 (6th S. vii. 200, 206, 209).—An incident of some local interest, as connected with the fact of Easter Day falling upon March 25 in the present year, induced me to refer back to the time when a similar circumstance had occurred. The old church at Crowborough, lately connected with Sir H. Fermor's charity, was first opened for service in the year 1744, and upon reference to an almanac of that date I found that Easter Day had fallen on March 25, and I have also ascertained that there has not been a similar occurrence between 1744 and 1883. This church was pulled down last year, and, having been rebuilt, it has been arranged that the Bishop of Chichester will consecrate it on the third day of the ensuing month. Thus this church will be opened for the second time when Easter and Lady Day have been coincident. Your correspondent E. F. (*ante*, p. 200) states that Easter fell on March 25 in the years 1663, 1674, 1731, and 1742, &c.; but I think he is mistaken as to his dates, for I find upon reference to the Prayer Book of 1662, which gives a table of the movable feasts from 1660 to 1700, that both in the years 1663 and 1674 Easter Day fell on April 19. I also find from other sources (*Gossendi Opera*, &c.) that it fell on March 25 in the years 1733 and 1744, but not in 1731 or 1742.

C. L. PRINCE.

Brady's *Clavis Calendaria*, ed. 1812, vol. i. p. 272, gives two variants of the distich asked for:—

1. "When our Lady falls in our Lord's lap,  
Then, England, beware of mishap."
2. "When our Lady falls in our Lord's lap,  
Then let the Clergyman look to his cap."

But his remarks are not worth quoting. He gives also, along with some crude observations concerning Passion Sunday, the following lines, which he says were used in Nottinghamshire to express the satisfaction of the people at relief from the mortification of pre-Reformation times:—

"Care-Sunday, care away,  
Palm Sunday and Easter-day!"

"At Newark upon Trent one of the Fairs is denominated 'Careing Fair,' and held on the Friday before Careing or Passion Sunday.

"A common saying in the North also is:—

'Tid, Mid Misera.

Carling, Palm and good Paste Day,'

which has been explained to mean, 'Te Deum, Mi Deus, Misericere mihi; Carling for Careing, and good paste allusive to the Paschal egg.'"

R. H. BUSK.

To the dates already given (pp. 200, 206) may be added the years 1011, 1022, 1095, 1106, 1117, 1190, 1201, 1212, 1285, 1296, 1380, 1543, 1554, 1627, 1674, 1722, 1733, 1744. In 1991 Easter Day will fall on March 31.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

**SURRENDER BY A STRAW** (6th S. vi. 534; vii. 218).—Here is probably the earliest instance of this old custom ever printed in the English language. My edition of *Bynard the Fox* has no date, but the book was translated and printed by Caxton in 1481. It has been reprinted by Mr. Arber. The second quotation seems to be an allusion to the same custom. Whether "breake a strawe" is a literal translation of the Latin of Erasmus or only Nicholas Udall's paraphrase or free rendering I cannot say, because I have not got a Latin edition of the *Apophthegmes*. But whichever it may be, it affords the same evidence of the custom:—

"Then the King taking a strawe from the ground, pardoned the Fox of all his trespasses which either hee or his Father had euer committed: If the Fox now began to smile it was no wonder, the sweetness of life required it: yet he fell downe before the King and Queene, and humbly thanked them for mercy, protesting that for that fauour he would make them the richest Princes in the world. And at these words the Fox took vp a strawe, and proffered it to the King, and said to him: My dread Lord, I beseech your Maiesty recieve this pledge, as a surrender into your Maiesty of all the Treasure that the great King Erasmike was master of, with which I freely infeoffe you, out of my meare voluntary and free motion. At these words the king recouled the Strawe, and smiling gaue the Fox great thanks for the same."—*Reynard the Fox*, G. 4.

"Helicon of the touns of Cylus a philosopher in Plato his tyme, had Prognosticate the eclipse of the Sunne: who after that it had chaunced, according to his Prognostication, had of Dionysius a talent of siluer in reward. Then said Aristippus to the rest of the Philosophers: I also haue a right wondrous thyng that I could Prophecie. Thel hartly desiring him thesame to vtter: I Prophecie (quoth he) that Plato and Dionysius will erre many daies to an ende breake a strawe betwene them."—*Apophthegmes of Erasmus*, translated by N. Udall, 1542, p. 68 of Reprint.

R. R.

Boston, Lincolnshire.

**LESSONS IN WRITING** (6th S. vi. 489, 542).—Some of the old inhabitants of Long Burton tell

me their recollections of a Sunday school kept in the parish, circa 1815, at which this method of teaching writing was employed. Provided for that purpose was a shallow box containing a layer of sand, on which letters were traced with a short stick. When the copy was written, a smart knock at the side of the box obliterated the letters, and the apparatus was then ready for another trial.

C. H. MAYO.

Long Burton Vicarage, Sherborne.

My mother was a Lady Bountiful, a humble follower of Hannah More, and I still have and reverence the tray for sand in which she taught certain young villagers to write with an uncut goose quill before better methods had come in.

P. P.

**KICKSHAW** (6th S. v. 406; vi. 14, 397).—Your correspondent at the last reference asserts that *kickshaws* is not a corruption of French *quelque chose*. I have examined this word at some length in my *Folk Etymology*, p. 203 (Bell, 1882). I think if he examines the evidence in the passage which I here transcribe he will admit he is mistaken:—

"*Kick-shaws*, French ragoûts or sauces (Bailey), or generally any light made-dishes of an unsatisfying nature, is an Anglicized form of French *quelque chose*, 'something,' anything trivial, the termination *-shaw* being perhaps mentally associated with *phaw*, a term of contempt. The Germans have twisted the same word into *gackshauer*, foolery, as if compounded with *gack*, a smpleton (Andresen, *Deutsche Volks-etymologie*, p. 40). Cf. our 'gooseberry foot' and 'silli bub.'"

"Gervase Markham, in his *English Housewife*, alleges as instances of her skill '*quelquechose*, fricassees, devised pastes,' &c., and Whitlock, in his *Zootomia*, considers '*quelques choses*, made dishes of no nourishing.'"  
"Paper *Quelch-chose* never smelt in Scholes."—Davies, *Muse's Sacrifice*, p. 5.

"Onely let mee love none, no not the sport  
From country grasse, to comfitures of Court,  
Or cities *quelque chose*, let not report  
My minde transport."

Dr. Donne, *Poems*, 1635, p. 8.

"Bishop Hall has the word still unnaturalized: 'Fine *quelquechose* of new and artificial composition'; Cotgrave defines *fricandeaux* as "*quelchoses* made of good flesh and herbs chopped together," and Dryden shows the word in a state of transition.

"Lumberham. Some foolish French *quelquechose* I warrant you.

"Brainnick. *Qualquechose!* O ignorance in supreme perfection! He means a *ketchose*."

The Kind Keeper [In Wedgwood].

"This latter form seems eventually to have been mistaken for a plural, as *kickshoes* is used by Lord Somerville (*Memorie of the Somervilles*), and *kecho* in an old MS. cookery book (Wright, s.v. 'Eyre'). But *kickshaws* (Shaks., *Twelfth Night*, I. iii. 122) and *kickshoes* (Fentley) were formerly in use.

"She can feed on hung beef and a barley pudding without the help of French *Kickshaws*."—The Country Farmer's Catechism, 1708.

"Ye shall haue a Capon, a Tansie, and some *kickshoes* of my wits."—Jacke Drums Entertainment, II. 424 (1616).

"Picking here and there upon *kickshaws* and puff paste, that have little or no substance in them."—Thos. Brooks, *Works* (Nichols's ed.), vol. iv. p. 134 (1662).

"Milton spells it *kickshaws*."

"Some pigeons, Davy, a couple of short-legged hens, a joint of mutton, and any pretty little tiny *kickshaws*."—Shakespeare, *2 Hen. IV.* v. i. 29.

"This word, no doubt from an imagined connexion with *plash*! was sometimes used for anything contemptible. Compare:—

"Yew that are here may think he had power, but they made a very *kickshaw* of him in London."—Ludlow's *Memoirs*, 1697, p. 491."

• I may add that in a list of books printed and sold by Nath. Brook at the Angel in Cornhill affixed to *The Compleat Cook*, 1658, occurs, "86. The Perfect Cook; a right Method in the Art of Cookery, whether for Pastery, or all other manner of *All-a-mode Kick shaws*."

A. SMYTHE PALMER.

Leacroft, Staines.

A SILVER CHALICE (6th S. vi. 346, 544).—In reply to HIRONDELLE's query, the plate marked at the New Geneva Assay Office is of rare occurrence in Ireland. I have had opportunities of asking jewellers in Waterford, Kilkenny, and Clonmel, as these places were in the neighbourhood of New Geneva, and I have also been informed by the silversmiths in Dublin and Cork through whose hands large quantities of plate have passed, and they all agree in affirming the scarcity of silver and gold with the assay marks used there. I have already, in the *Proceedings of the Royal Historical and Archaeological Society of Ireland*, vol. v. No. 46, recorded the town marks used by the master and wardens of the goldsmiths in Cork during the seventeenth century, which are the arms of the city, a ship between two castles, with the maker's initials in a fourth stamp, and have identified a silver ladle as having been made by Samuel Pantine, who was warden in 1678 and master 1679; and a chalice and two tankards by Robert Goble, who was master in 1694 and again in 1695; and a paten by Walter Burnett, warden 1694 and master 1700. The use of these town marks preceded the "sterling" mark alluded to by Mr. WALLIS, which appears to have come into general use circa 1720. Mr. Waterhouse, of Dublin, has informed me that he has seen upon old Claddagh rings made in Galway the stamp of an anchor. This being so confirms my conjecture, and, I think, establishes the fact that the anchor was used as the town mark on Galway-made plate. F.S.A. 3, Sidney Place, Cork.

A DISTAFF (6th S. vi. 149, 277, 458; vii. 35).—I have seen women using a distaff in Brittany—as, for instance, at Audierne in 1864, and in the Isle of Man about 1870. On the west coast of that island I made the acquaintance of two comely and hardworking girls, a farmer's daughters, who were wholly clad in garments spun and woven

by themselves, and very picturesque and serviceable garments they were, too. I wonder how many girls there are now in the world to whom this praise could be given. A. J. M.

SUPPORTERS (6th S. vi. 309, 520).—I regret to find that, as I feared, there is no authority forthcoming on the point I raised, viz. the *right line of descent* for the "jealously guarded right" (by prescription) to supporters. STRIX's quotations are not in point, nor is that of Mr. DAVIES. F. S. W. informs us that "the right to bear supporters is as well defined as the right to bear arms. The broad rule is that nobody is entitled to one or the other unless he can show his right thereto by grant from the Crown, which is the fountain of all honours." I am glad that to F. S. W. the question appears so simple; but let me ask, If a man marries the heiress of a family prescriptively entitled to supporters, what happens? The right of his descendants to quarter their arms is of course "well defined," but what becomes of their supporters? Again, according to F. S. W., "where the form of the gift cannot be shown they will pass to all the male descendants (claiming through males) of the grantee with due differences." Surely this is not so. I cannot think that they would pass to younger sons, for they always distinguish the head of the house. But when F. S. W. proceeds, "Upon failure of these male descendants female descendants claiming through males will be admitted, and upon failure of these female descendants then the descendants of female issue of the grantee will be admitted in like order," I fail to follow so obscure a definition. Either they pass to the heir of line, to the exclusion of the heir male (i. e., claiming through males), or *vice versa*. But if the latter, as I suspect, is the case, then the right obviously perishes with the final extinction of male line, and cannot be claimed by the heir of line of the last, or any previous, heir male. The case of coheirresses would, of course, further complicate the matter. The question, without mentioning names, is, to my knowledge, a practical one, and I trust it may not be allowed to drop till the point has been authoritatively settled. R.

LIERNE (6th S. vi. 489; vii. 191).—I copy the account given of this term in Viollet-le-Duc's *Dictionnaire Raisonné de l'Architecture Française*, s. v. :—

"Nervure d'une voûte en arcs d'ogive qui réunit la clef des arcs ogives aux sommets des tirailleurs. Dans la charpenterie les liernes sont des pièces de bois horizontales qui réunissent à leur base deux pignons dans le sens longitudinal du comble et qui reçoivent les solives des faux planchers. Ce sont aussi des pièces de bois courbes posées horizontalement entre les arbalétriers d'un comble conique et qui servent à assembler les chevrons lorsque ceux-ci doivent être repartis à distances à peu près égales dans la hauteur de la toiture.

Dans les combles de tours cylindriques, les liernes sont nécessaires lorsque la charpente n'est pas disposée de manière que chaque chevron porte ferme. La méthode des chevrons portant ferme étant presque toujours adoptée dans les charpentes de combles du moyen âge, il est rare qu'on ait eu recours aux liernes. On les emploie depuis le 15<sup>ème</sup> siècle pour les charpentes sphéroïdes formant coupole."

Two diagrams accompany this description (vol. vi. p. 177). W. A. B. COOLIDGE.

I am much obliged to DR. CHANCE and your other correspondents for their notes on this word. What "lierne vaulting" is, in fact, I now quite understand, and the next time I go up to Oxford I shall make a careful inspection of the roof of the choir at Christ Church. The derivation of the term is doubtful, though I cannot but think it must in some way or other be connected with *lier*. Can *lierne* be a mere corruption of *lienne* or *liane*, first in pronunciation and afterwards in spelling also? C. S. JERRAM.

"PEACE WITH HONOUR" (6th S. v. 346, 496; vi. 136; vii. 68).—This expression seems such a very simple and natural one, that I cannot understand why its "origin" should be an object of research. But as it has been the subject of several communications to "N. & Q.," perhaps it may be well to record there a notice sent by a correspondent to the *Athenæum* of Oct. 19, 1879, who quotes from Defoe's *Memoirs of a Cavalier*, "He [James I.] had rather spend a hundred thousand pounds in embassies to procure peace with dishonour than ten thousand pounds to send a force to procure peace with honour." JAYDEE.

In connexion with the notes which have appeared lately on these words, I send the following extract from the *Times Annual Summary* for 1853, "We have enjoyed peace long enough to value it above all things except our honour." It will be found in the reprint of the *Times Annual Summaries*, published in 1876, p. 30.

C. W. HOLGATE.

"POETA NASCITUR NON FIT" (1st S. ix. 398; 4th S. v. 271; vi. 102).—Having lately occasion to inquire into the earliest use of the phrase, the first notice which I have met with, in which it appears as a *proverb*, is in Cælius Rhodiginus, *Lectiones Antiquæ*, l. vii. ch. iv. p. 225, Basil. ap. Froben. s.a. The heading of the chapter is, "An poeta nascatur, orator fiat, sicuti receptum vulgo est, neminem unum posse in multis excellere." And there is, in the course of this chapter, "Vulgo certe jactatur, nasci poetam, oratorem fieri." The references in "N. & Q." u. s., have no mention of it as a "proverb," but as a sentiment in various writers, more or less exact. Cælius lived A.D. 1450-1525. ED. MARSHALL.

"ROBBING PETER TO PAY PAUL" (4th S. xii. 166; 5th S. ii. 320).—Looking into quaint old

Fuller's *Church History of Britain*, edited 1655, I find that in his history of Waltham Abbey, p. 20, of the same edition, he says:—

"Item for taking the lead from the Charnel House and covering the steeple eighteen shilling. The steeple was conceived above the Charnel House as in height so in honour. Wherefore now the lead taken from it was translated to the covering of the steeple. Call this removing of this metal from one part of the Church to another only the borrowing of St. Peter to lead to St. Paul."

Is this identical with, or equivalent to, the proverb "Robbing," &c.? W. G. P.

DR. BRADSHAW, BOHUN, AND OWEN FAMILIES (5th S. vii. 89, 155, 252, 455; 6th S. vi. 289, 353).—I am much obliged for HERMENTRUDÉ'S additions in the way of marriages to my De Bohun pedigree on p. 289. I must, however, take exception to the alteration of the Christian name, from James to John, of the husband of Joan, daughter and coheir of William de Bradshaw, of Gower, for in the inquisition taken after the death of the latter individual (Inq. p.m., 19 Edw. II. No. 89) it is distinctly stated that his heirs are Alina, who was the wife of John de Moubay, and John de Bohoun, son and heir of Joan, who was the wife of James de Bohun. D. G. C. E.

ARMORIAL BEARINGS OF THE BORDER FAMILIES (6th S. vi. 463; vii. 193).—STRIX is unhappy in citing "Northumbrian pricklers wild and rude!" Is the crescent common in Northumbrian arms because it was the device of the Percies? Is it common at all? Is it found to be borne by any family of note there except the Ogles, who are not very likely to have taken their crescents from the Percy badge? The native chief who heard a white man say that from the creation of woman man had one less rib than woman, proceeded instantly to verify the incautious statement by an examination of the leanest couple at hand! So a reference to the nearest authorities shows that the crescent is a very rare charge in Northumberland. But there is no need to imitate the native chief, and believe nothing more, as STRIX is correct if he alters "device" to "charge," and tarries amid "the wheatsheaves" of Cheshire; and correct in doubting the popular stories which are frequently made for the arms in Border districts. Two curious heraldic subjects suggest themselves. 1. The *spur rowel* and the *mullet or star* are utterly different, yet often apparently the same. 2. The annulet was used on some northern coats as a mark of difference, yet more from some family connexion than as a degree of cadency. C\*\*\*.

[2. The annulet in Cumberland may be compared with the saltire in Annandale as arms of patronage.]

DIXON OF RAMSHAW, CO. DURHAM (2nd S. x. 348, 499).—J., having inquired whether this

family was extinct, and, if not, by whom represented, was informed by A. that it was believed to be represented by Francis Dixon Johnson, of Ayckley-heads, Durham. This gentleman tells me that he is descended from William, one of the sons of George, to whom the Ramshaw arms were confirmed 1615, and who had other sons, Thomas, Mathias, George, and John. My great-grandfather, John Dixon, Col., U.S.A., 1776, emigrated from Hull, and, with his brothers Samuel and Haldenby, settled at Williamsbury, Virginia, 1740, and bore the Ramshaw arms, as his descendants have since. Haldenby died without issue, and Samuel returned to England, 1776, where it is said he died, also without issue. I have been informed that there are Dixons about Cockfield, coal owners, brewers, farmers, &c., supposed to be of the Ramshaw race, and one, "connected with Middlesborough," who bears that coat; and that a Samuel Dixon, a lawyer, by will proved 1793 left his estates to a child, Miss Peverell, the granddaughter of his cousin, the nephew of his father, adding, "being my heir as I apprehend" (the said cousin residing a few miles from Ramshaw). I should be glad to communicate with J. and A., or any of the abovenamed or other descendants of the Ramshaw family.

H. S. DIXON.

Fresno, California, U.S.A.

Too-too (6th S. iv. 266, 313; v. 36, 97, 336; vi. 197, 357).—I cannot see what connexion the instances of *too* quoted by F. J. V. from *Sir Percival* have with *too-too*. In all three it simply means *take*. The poem was originally written in a Northern dialect, but the MS. from which it has been reprinted is a copy made by a Southern scribe, who has altered many of the words to his own ideas. Thus, in the first extract the author of the poem wrote *ta* and *ga*, where the scribe altered *ga* to *go*, and then, to preserve the rhyme, altered *ta* to *too*. The scribe at times altered half a stanza, and left the other half untouched, and at times left a whole stanza as it was written; see, for instance, stanza 50, 58, 62, 63. The scribe who copied the *Saga of Melayne* (E.E.T.S., 1880), treated it in precisely the same way; see the editor's remarks in the Introduction, p. xiii.

XII.

RODNEY (6th S. iii. 47, 214, 397).—Some time ago, perhaps five or six years, there died in this place a fine, well-built, fair and square-faced, square-shouldered man, who always went by the single name of Rodney. His real name was at last discovered to be Robert Eastell. For years I knew him mostly afoot after some errand or other, with a stick in his hand as long as the staff of a Greek Patriarch, but without any more distinct occupation than what he used to term, "Jobbing about, sir, jobbing about"; always

raising his voice, in the manner characteristic of the humbler classes in Suffolk, at the end of the sentence. I often asked the knowing ones in the village why they called him Rodney. Every labourer, and perhaps every son of a labourer, has here a nickname; but no one could ever tell me why the old man went by the name of Rodney. Towards the end, when he became, to his great sorrow, unable to get about, I used to visit him in his one-roomed (and now properly demolished) cottage, where he latterly lived alone. I always found him cheerful, tidy, for an old man, and gifted with so pleasant a tone of voice and with manners so gentle as to lead one to suppose that he had seen better days. Alas, poor Rodney! R.I.P.

W. H. S.

Yaxley, Suffolk.

JOHN BURKE'S "HISTORY OF THE COMMONERS" (6th S. vi. 424; vii. 190).—My edition coincides almost completely with that of SIGMA; one difference is that the portrait of the Rt. Hon. Edw. John Littleton is in vol. iv. of mine, whereas SIGMA says it is in vol. ii. of his. I should like to know if SIGMA does not err in thinking that pp. 225 and 226 are in any way omitted in vol. iv. In mine, p. 226 has simply been misprinted 227, and on the other side of the leaf is 226, and the paging runs on correctly; the names Malblanc and Newmarch do occur on this page misprinted 227 for 225, and on p. 226 there is Lady Eleonora de Newmarch, one of the names referred to by SIGMA. I think the paging of the additions and corrections has become wrong from not continuing in regular order from the commencement. For instance, in vol. i. Moore of Appleby Parva, ix. 169, mentioned by HIRONDELLE as occurring in the index and as being misleading; if you count from the first page of the preface and commence the alterations, &c., as p. v, you will find that Moore of Appleby Parva does occur on p. ix.

D. G. C. E.

SILLO (6th S. vi. 368, 413).—Was not *silo* or *siro* a barbarian word, betokening the ancient origin of the practice? HYDE CLARKE.

KENELM HENRY DIGBY (6th S. i. 292; vi. 375).—I have also *Short Poems*, 1865, and *Ouranogaga*; or, *Heaven on Earth*, 1871. *Comptium* is in five volumes, published at intervals, first, as stated, in 1851. W. M. M.

WEST INDIAN FOLK-LORE (6th S. vi. 223, 357).—The Maltese sailor who is described in the *Sunday at Home* was probably not so much "moonstruck," as suffering from facial paralysis of the *portio dura*, which is often induced by a continuous current of cold air upon the face. Facial paralysis may be brought on by sitting or sleeping in a railway-carriage with the window

open; and there is a well-known case of a barrister who suffered from it in consequence of a draught in court. Dr. Golding Bird cured this last case by applying the electro-magnetic machine.

E. H. M.

OLD CLOCKS (6th S. vii. 165, 237).—The very early clocks were all made of iron. Those which remain, with the exception of that in the South Kensington Museum already mentioned, were all large church clocks, or, as we now term them, "turret clocks"; and I suspect that is the only fifteenth century clock remaining; but it is possible that some examples may still exist in the lumber-rooms of old country mansions, and if that should be the case, I should be greatly obliged if any persons who know of their existence would give notice of them. I do not think that brass was used in the construction of clocks till the sixteenth century; and then very many, both large and small, were made entirely of steel, of which I have some beautiful examples; and if any one should know of any early clocks, large or small, in which brass is used in the original construction it would be of interest to have it noticed; but care must be taken not to confound more recent alterations with the original work. There are very few of the old original large turret clocks now remaining, for they have mostly been replaced by modern movements and the old iron works destroyed; but if attention is directed to the subject more may be discovered.

There is, however, one beautiful and perfect example still remaining in the Mechanical Museum or collection at South Kensington, I believe belonging to the Society of Arts, viz., the clock which was discovered in Dover Castle, and has been brought from there and deposited in this museum, where it is now going, as its original mechanism is perfect. It has only one wheel, which drives the crown wheel and the vertical verge pallets and horizontal balance, consisting of two arms with movable weights to govern and regulate its oscillations, and is just as it was in the fifteenth century, and it may be older. It was seen and examined by Admiral Smyth, Director of the Society of Antiquaries, and Mr. Vulliamy. Admiral Smyth has given a description of the clock in the *Archæologia*, vol. xxxiii., and fancies he has made out the date, 1348. I examined the clock in 1852 and made drawings of it, but could not clearly make out the figures. Now that it is in the museum, some one may examine it more closely, and perhaps discover the date; but Arabic numerals were hardly in general use at so early a period. This clock will repay a visit to any one interested in clocks; and it will be important to have the date, if there is one, clearly made out, as also an explanation of the Roman capitals "RL," and it would be satis-

factory to know if those letters were used at that time.

Another important and interesting clock, brought from Wells, is also in the same museum. Its history is that it was originally made for the Abbey of Glastonbury in 1340, by Peter Lightfoot, a monk of the abbey, for Adam de Sodbury, then abbot; that on the dissolution and destruction of the abbey, in 1537, it was brought from Glastonbury and set up in the cathedral at Wells, where it performed with its old works. But I am inclined to doubt whether, after a run of two hundred years, between 1340 and 1537, the old original works could easily have been moved, and I am rather disposed to think that the frame and going part of the clock were made new when the clock was removed in 1537; although it is very probable that the complex dial work and the mechanism of the revolving figures on horseback are part of the original construction, as the machinery looks very like work of that period. My reason for thinking so is that the architectural character of the framework is hardly so old a date as 1340, but exactly corresponds in minute details with another very remarkable clock which we know was put up at Rye in 1515, not very many years before the time when the Glastonbury clock was removed to Wells. When the modern clock was put up at Wells the curious ancient works of the old clock were taken down to the crypt under the chapter-house, and about twenty-five years ago I saw them lying there uncared for as a heap of old iron, instead of being taken care of as a curious and interesting piece of ancient mechanism. I, however, made a careful drawing of the clock and frame as it was, and remonstrated with the vergier who showed it to me against what I considered sad neglect of a very curious and highly interesting work. I visited Wells two years afterwards and found the clockwork in precisely the same state as I left it! It has since been appreciated and brought up to London and fitted together, and now stands beside the Dover clock in the Mechanical Museum at South Kensington, and they are both in going order. The Wells clock had not the original escapement, but had been altered to a pendulum a long time before.

At Rye, in Sussex, in the large church, is a very remarkable, curious, and interesting clock, perhaps the most ancient one going, with its original movement, at the present day. It is very little known, and not mentioned in any work on clocks. Nor did I ever hear of it or know of it till I accidentally saw it. From entries in the church accounts I find it was put up in the year 1515, as in that year I see that "for works on the frame of the clock and dial in the steeple, 2s." were paid, and "to the man who made the clockwork and dial, 2l. 6s. 8d."; and again, to "the man of Winchelsea, in full payment of his bargain,

6s. 8d." We have, therefore, clear proof of the date of this clock. The works of it are entirely of iron, and the architecture and ornamentation of the frame correspond so exactly with the same part of the Wells clock that they seem to be contemporary, and almost have the appearance of coming from the same workshop. The workmanship is beautiful, and it is going in the church at the present day. The original escapement does not exist, as it has been altered for a pendulum; but the pendulum is 20 ft. long, passes through the ceiling, and vibrates in the body of the church, making twenty-five beats in a minute. It is very curious that this clock has been so little noticed; and in the large volume of the *History of Rye* little or nothing is said about it, save that the chimes were taken from the Spanish Armada and presented to the town by Queen Elizabeth; but it is difficult to understand how a clock or chimes of bells would be on board a ship of war in the Spanish Armada. It is to be remarked in all these old iron clocks the pinions are all what are termed "lantern" pinions.

In Lympsham, in Somersetshire, not far from Highbidge, I found one of these old iron clocks in the tower of the church, it having been replaced by a new clock, and I dare say in many other old country churches similar clocks may still be found. I begged it might be preserved as a curiosity. And I know of another, which used to be in the gate-house of an old family mansion, which is still preserved; and it is very probable that this ventilation of the subject will bring to light other clocks of which little or nothing is now known.

OCTAVIUS MORGAN.

The Friars, Newport, Mon.

(To be continued.)

"THE BUTTERFLY'S BALL," &c. (6th S. vii. 90, 118, 136, 158, 178, 236).—Many years ago, at the sale of the effects of the widow of the Rev. Edwin Harrison, Vicar of Redbourne, near Kirtion-in-Lindsey, Lincolnshire, I became the purchaser of a quantity of bound, unbound, and MS. music. Amongst the latter I found,—

"The Butterfly's Ball and Grasshopper's Feast, composed expressly for and most respectfully dedicated to Her Grace the Duchess of St. Albans, by Henry R. Bishop. Brighton, February, 1837."

And to this was appended as a foot-note,—

"The Poetry has been ascribed to Her Royal Highness the Princess Mary; but this we believe is a mistake; as it is more generally thought to have been written by Mr. Roscoe for his children."—*European Magazine* of 1806."

The piece of music, which now lies before me, is a pleasing composition, and is, I imagine, in the handwriting of Sir H. R. Bishop. I should much like to know whether I am correct in this conjecture, and have therefore taken the liberty of sending the piece to you, in the hope that you may

know some one who is acquainted with Sir Henry's handwriting. W. ENGLAND HOWLEIT, F.S.A.

Kirtion-in-Lindsey.

[We will take the earliest opportunity of submitting the MS. to Mr. W. H. CUMMINGS.]

THE GLASTONBURY THORN (6th S. vi. 513; vii. 217).—Is your correspondent (*ante*, p. 217) right in surmising that the *jeu d'esprit* of King Charles II. in 1660 put an end to the ceremony of presenting a branch of the miraculous thorn to the sovereign on Christmas Day? At all events that was not the last occasion on which the difference between the new and old style exercised the minds of the pious guardians of the thorn. The Rev. William Gilpin, in his *Observations on the Western Parts of England*, in commending the zeal and piety of the learned antiquary, a shoemaker, who had the charge of the ruins, mentions the especial veneration with which the good man regarded the famous thorn, and repeats his guide's description of his feelings and fears on the matter of the change of the calendar:—

"It was at that time, he said, when the King resolved to alter the common course of the year, that he first felt distress for the honour of the house of Glastonbury. If the time of Christmas were changed, who could tell how the credit of this miraculous plant might be affected? In short, with the fortitude of a Jewish seer, he ventured to expostulate with the King upon the subject; and informed his Majesty, in a letter, of the disgrace that might possibly ensue, if he persisted in his design of altering the natural course of the year. But though his conscience urged him upon this bold action, he could not but own the flesh trembled. He had not the least doubt, he said, but the King would immediately send down an order to have him hanged. He pointed to the spot where the last Abbot of Glastonbury was executed for not surrendering his Abbey; and he gave us to understand, there were men now alive who could suffer death, in a good cause, with equal fortitude. His zeal, however, was not put to this severe trial. The King was more merciful than he expected: for though his Majesty did not follow his advice, it never appeared that he took the least offence at the freedom of his letter."—P. 141.

Gilpin's tour was made about the year 1780.

A. T. M.

SANCTUS BELL COTES (6th S. iv. 147, 433; v. 95, 296; vi. 417).—At the church of Prestbury, near Cheltenham, in Gloucestershire, there is a sanctus bell cote, and the bell is used for divine service.

GEORGE ANGUS.

1, Alma Terrace, Kensington, W.

A "SHIP TAVERN" TOKEN (6th S. vi. 136).—Is J. O. quite sure he has described his "Ship Tavern" token correctly? If he has, then his token differs slightly from those described in Boyne (*Seventeenth Century Tokens*, ed. 1858) and Burn's edition (1855) of the Beaufoy cabinet of seventeenth century tokens in the Guildhall Library, and is presumably more valuable. In the former of these works it is given as, *obv.*, AT.

THE SHIP. WITHOUT, a ship in the field; rev., TEMPLE. BARR. 1649, W.M.S. in the field. Burn only differs from this in that the word BARR is spelt BAR. The chief rarity, in all probability, of J. O.'s specimen consists in its very early date, none being known to have been in existence before the previous year. J. S. UDAL.

SUASTIKA (5th S. x. 64; 6th S. vi. 435, 546).—This symbol has several names in German, of which the following are those commonly used: Gnostikerkreuz, Gralsritterkreuz, Tempelkreuz, Baphometzeichen. L. L. K.

CLEASBY AND VIOFUSON'S "ICELANDIC DICTIONARY" (6th S. vi. 366, 453).—The curious blunder noted in this work by your correspondent XIT was pointed out in my *Leaves from a Word-Hunter's Note-Book* (1876), p. 131, where I observe that there is no such Old English word as *done*, a clown, and compare "Thei beggiden mete, as freris doon [as friars do]" (Wyclif). A correspondent of "N. & Q." drew attention to my correction in the summer of 1876.

A. SMITH PALMER.

# Miscellaneous.

## NOTES ON BOOKS, &c.

*Diaries and Letters of Philip Henry, M.A.* Edited by Matthew Henry Lee, M.A. (Kegan Paul, Trench & Co.)

WE are greatly indebted to Mr. Lee for the publication of this volume, which is both carefully edited and well indexed. The light which these letters and diaries throw upon the domestic and every-day life of the time is very considerable. At present only twenty-two of the diaries have been discovered, which should extend over a period of some thirty-nine years—from 1657 to 1696. It is hoped that the missing ones will soon be found, and that Mr. Lee will be able to include them in a second edition of his book.

Matthew Henry was born on the 24th of August, 1631, at Whitehall, where his father held the office of Keeper of the Orchard. In 1643 young Henry was sent to Westminster School, where he was put in the fourth form, then under the charge of Thomas Vincent. He was afterwards elected on the foundation, and his name is still to be seen painted in gold letters on one of the black tablets in the college dormitory, thus showing that he must have got head into college. Dr. Busby was at this time his head master, and though Henry was afterwards known as the doctor's favourite pupil, he did not escape, on one occasion at least, from feeling the weight of the doctor's rod. In 1648, being elected a student of Christ Church, he went up to Oxford, where, after a residence of three years, he took his degree. During this period, when on a visit to London, he witnessed the execution of Charles I., the account of which, in his own words, will be found on pages 65 and 66, *ante*. After taking his degree, he lived for some time in the family of Judge Puleston, at Emral, in Flintshire, where his duty consisted in taking charge of the judge's sons and preaching at the neighbouring church of Worthenbury. On the 16th of September, 1658—"a Day never to be Forgotten"—he was ordained a minister by the Presbytery, at Prees. When the Restoration took place

he refused to conform, and being ejected from Worthenbury, he retired soon afterwards to Brad Oak, in Flintshire. There he died, after a long career of usefulness, in 1696, and was buried at Whittechurch. It is impossible to read these diaries and letters without feeling a great admiration for the man, possessed as he was of high intellectual capacity, and the most uncompromising honesty. Subjected to frequent persecutions, his serenity of temper seems never to have deserted him. He lived a life of the utmost simplicity, and was content to dedicate his whole time to ministering to the good of his fellow-creatures. Few men, indeed, leave behind them a more fragrant memory. We cannot conclude this notice better than with the words which Dr. Johnson addressed to John Ireland on learning that he was a descendant of Philip Henry: "Sir," said the doctor, "you are descended from a man whose genuine simplicity and unaffected piety would have done honour to any set of Christians, and as a scholar he must have had uncommon acquisitions when Busby boasted of having been his tutor."

*Rambles round Canterbury.* By Francis W. Cross and John R. Hall. Second Edition. (Simpkin & Marshall.)

THIS is a useful guide-book to many of the less-known objects of interest in and around Canterbury. It is on the whole well compiled, and will be very useful not only to visitors, but to many persons who dwell in the neighbourhood. Many parts of it are painful reading. The record of wanton destruction has to be repeated over and over again. Under St. Mary Magdalen, Burgate, we read that the church was pulled down in 1871, and that the brasses in it "disappeared" during the process of demolition. One, to the memory of Christopher Klook and his wife Margaret, was dated 1494. The font, a Norman one, was sold at the same time. The tower of the church of St. Mildred was pulled down in 1832, for the sake of making room for additional sittings. Four of the five bells were sold. One of them was dated 1536, and bore upon it a figure of our blessed Saviour bound and crowned with thorns, and the inscription, "Have mance on the soules of Thomas Wood and Margaret his wyfe."

We wish to draw especial attention to the chapter on St. Martin's Church, which contains some information regarding that venerable building which is not generally known. The authors are evidently more at home in things comparatively modern than in those of older date. It is a mistake to speak of King Ethelbert's unconverted subjects holding "feasts in honour of a god of slaughter and a goddess of lust." That the gods of the Teutonic mythology were gods of slaughter we admit, but impurity was not an object of worship. Queen Bertha, Ethelbert's wife, was the daughter of Charibert, King of Paris. What can have induced the authors to describe her father as "King of France" we are at a loss to conceive. A more grotesque blunder we have rarely encountered.

*Epics and Romances of the Middle Ages.* Adapted from the work of Dr. W. Wagner by M. W. Macdonald, and edited by W. S. W. Anson. (Sonnenchein & Co.)

THIS is a charming book for young folk, and men and women who do not know the originals of which it is an adaptation will derive pleasure from reading it. The English is good, the type excellent, and the illustrations are far above mediocrity. We doubt, however, whether adaptations of the old legends of our remote kinsmen are really a service to us. It is well for all who have time to master some at least of the romantic poems of the Middle Ages. They show, as nothing else can do, the



mixture of savagery and holiness, coarseness and purity, which was a distinguishing note of the thousand years which preceded the Reformation, but, in modernized versions, details which have a tendency to shock modern refinement are left out. This, though a necessity, perhaps, for popular reading, is a literary mistake which is calculated to leave very false impressions on the minds of some readers. On the other hand, it must be admitted that modernized versions, such as the able volume before us, perform the useful function of directing inquiring minds to those old wells from which so very much of the poetry which we most prize has been drawn. No better book for this purpose could have been devised than the one before us, if it had contained to each section a short introduction, pointing out where the originals are to be found. Some helps of this kind are surely needed by all who read for any higher purpose than mere pastime. The earlier legends are most of them well told, but when we come to the vast cycle concerning the great Emperor Karl there is a falling off. The little about him that is given is the merest fragment of what exists.

*The Family of De Braose, 1066-1326* (Bedford, Hockliffe), by Dudley George Cary Elwes, F.S.A., is one of those careful and elaborate family histories of which there are so few in the English language. Of family chronicles of the romantic sort we have more than enough, but there is a great dearth of true, carefully compiled narratives where every statement is based on record evidence only. We have carefully read Mr. Elwes, and tested several of his references, and have found ourselves on safe ground. Mr. Elwes's well-known character is of itself a sufficient warrant for receiving his statements with credence. The author tells us that he had hoped to have been able to continue his account of this ancient house almost to the present time, but that circumstances have rendered this impossible. He holds out a hope that at some future time he may be able to resume his labours. We shall wait anxiously for the concluding chapters, which we are sure will contain many things of much general interest.

We have received the second part of Sir E. Clive Bayley's learned essay on the *Genealogy of the Modern Numerals*, reprinted from the *Journal of the Royal Asiatic Society*. To do justice to his work we ought to have knowledge at least equal to the author's own of Indian and Greek mathematical literature. This, we confess, we do not possess. Estimating his arguments, however, by such lights as we possess, we have no hesitation in saying that he has made out a very strong case in favour of India. That the forms of the figures we now use are remotely Indian, no one who understands the evidence will deny. The question is as to what people discovered the power of the zero. Sir E. Clive Bayley says: "The Indian claim to invention of the value of position and the zero rests first on the distinct and direct testimony of Arab historians and other Arab writers to that effect; on the certainty that the former was practically used by the Indians at a date considerably anterior to that at which it can be really shown to have been used by any other people; and the Indian claim to the zero rests on exactly similar grounds." Sir E. Clive Bayley tells us that children in India yet sometimes learn to write by scrawling letters and figures in the dust or sand of the floor. A similar practice has only become extinct in this country within the lifetime of the present generation. We have conversed with persons whose introduction to the art of writing was made through the medium of a flattened surface of sand and a thin stick. Writing-tables were to be seen in some schools with a ledge around them about half an inch high, for the purpose of hold-

ing the sand. See "N. & Q." 6th S. vi. 459, 542, and *ante*, p. 253.

THE *Archæological Journal* (Royal Archæological Institute, Oxford Mansions, Oxford Street), edited, under the direction of the Council, by our valued correspondent Mr. Albert Hartshorne, F.S.A., contains in No. 156, for 1882, which has lately reached us, numerous papers and notices of high interest. Mr. Hartshorne himself communicates "Notes on Collars of SS," a fruitful subject of controversy among antiquaries, in which illustrations of collars of historic interest are given. We remark, as connected with genealogical discussions in our own pages, the collar of Sir John Cressy, from his monument in Dodford Church. The value of Mr. Hartshorne's illustrations is enhanced by the fact that the splendid work on the monumental effigies of Northamptonshire from which they are taken is not accessible to the public. Old Church plate is well represented by the Old-Huton and Little Paringdon chalices and the Hamsterley paten, while Scottish antiquaries will welcome the communication by Mr. Bain of the will of Gavin Dunbar, Abp. of Glasgow, a scion of the old house of Mochrum, among the wild moors of Galloway.

At the last evening meeting of the Royal Society of Literature, on Wednesday, the 21st inst., Mr. C. J. Stone, whose elaborate work on *Cradle Lands* we noticed in these pages, read a paper in which he advocated the reconsideration of the date of the rock temples of Ellora, &c., in view of the testimony to their antiquity borne by the Chinese Buddhist pilgrims of the sixth century of the Christian era, whose records of travel have been translated by the Rev. S. Beal. Mr. Stone urged that the accounts given by the pilgrims were properly applicable to the caves of Ellora rather than to those of Ajanta, and argued generally against the late view of the date of Indian rock temples taken by Mr. Fergusson. A discussion followed, in which Mr. Arthur Lilie, author of *Early Buddhism*, Mr. Martin Wood, and other Oriental scholars, took part, besides the Secretary and Foreign Secretary of the Royal Society of Literature.

MR. R. LOWE, 12, Woodburn Terrace, Edinburgh, has in hand a bibliography of works relating to stage history, biography, criticism, controversy, &c.; he will therefore be very grateful to any of our readers who will send him notes of any rare books or pamphlets on these subjects which they may happen to have in their possession.

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## Notes.

## CHURCHWARDENS' ACCOUNTS OF STRATTON, CORNWALL.

The Society of Antiquaries, about four years ago, printed in the *Archæologia* a considerable number of extracts from the churchwardens' accounts of the parish of Stratton, in Cornwall, from the originals in my possession. In the year 1844 these manuscripts, folio size, strongly etched together in limp parchment binding, were one can scarcely say preserved but at any rate lying under a heap of dusty papers and fragments of old prayer books, at the bottom of an iron chest in the church. It is a marvel that they exist, and not only exist, but in a sound and good state. They had not been, as I believe, disturbed for very many years. My remembrance of their condition at that time is that the heap of loose documents and papers, which ranged from about the middle of the seventeenth to about the end of the last century, had simply accumulated above them, year after year, as time went on. It was a convenient place in which to throw what seemed to be rubbish, although not immediately to be destroyed. Besides these books there was a very curious manumission deed, and a single leaf from Heywood's *Four Ps.* The deed has disappeared since 1844; and I do not know whether the leaf is still in the chest.

I have printed from these accounts a few extracts relating to service books in the dissertation which begins the first volume of *Monumenta Rituala*, and also the deed of manumission. The extracts made by the Society of Antiquaries are extensive, but yet leave a far larger portion unnoticed. It may be of interest, perhaps, to some of your readers if I mention one or two matters not remarked on in their publication; possibly some one at a future time may find an opportunity of printing the whole. These accounts are of peculiar value and importance to any historian of the Church of England, because, beginning in 1512 and ending in 1577, they include the entire period of the chief changes in faith and ritual during the reigns of Henry VIII., Edward VI., Mary, and Elizabeth. I need hardly, perhaps, add that churchwardens' accounts of this date are amongst the rarest of mediæval documents. It may be doubted whether fifty are known; there are, I believe, two or three in the Bodleian, and perhaps the same number in the British Museum.

The Society of Antiquaries requested one of their most distinguished members, Mr. Peacock, to edit the portion which they published, and the mention of his name is a sufficient guarantee for the care and correctness with which the work was done. But this is not all; Mr. Peacock prefixed a very excellent preliminary paper and numerous valuable notes explaining the entries which he selected to print.

The two books of which I am writing are not only of the wardens of the parish of Stratton itself, that is, of the parish church of St. Andrew. The first part (more than half) of the larger manuscript is of "the hye crosse wardens of Stratton," who seem to have kept a separate account, and paid annually varying amounts of money to the wardens of the parish. Besides the High Cross wardens there were others attached to the church, namely, "of sent George," "of sent armyll," and "of our lady holmadon," whose yearly payments to the parish wardens are duly entered in the general account. No memoranda or account-books of these last three are known to exist. With regard to the name "holmadon," Mr. Peacock prints "our lady of Holmadon." Very possibly it should be so; but in none of the entries do I find any trace of the "of." "Oure lady holmadon ys wardens" occurs frequently; and at least once, in 1542, "oure holmadon wardens." 1542 is the last year in which any payment by these wardens is mentioned.

The accounts of the High Cross wardens cease in the year 1545; and almost all the rest of the volume is filled with the accounts of the parish churchwardens up to the year 1577. The parish account book happened then to have only two blank leaves left; so the High Cross book was made use of. It is curious that the High Cross

wardens come in again in 1552; the next three years have the parish accounts; in 1556, the fourth year of Queen Mary, the account is again of the High Cross wardens, which is not to be wondered at, as the old observances were gradually being restored. But this is their last appearance. Mr. Peacock does not seem to have observed these changes, and has taken the book to be throughout of the High Cross wardens.

Stratton is a very ancient town, and, although never large or populous, was of great local importance in the Middle Ages. There were several guilds in the parish, each of which by its wardens made annual payments to the general funds of the parish church of St. Andrew. There were "Chryste's" guild (misprinted "Orestes" in the *Archæologia*), and the guilds of St. Andrew and Alballows, and a guild or company of girls, "our lady maydens," whose wardens were also girls, changing every year; for example, in 1534 Elizabeth Call and Johanna Call pay nineteen shillings, in 1535 Alison Jule (Jewel) and Johanna Bette pay sixteen shillings, and in 1539 Thomasyn Pery and "Johanna y<sup>e</sup> servant of Wyllm Gyst" pay five shillings and sixpence.

The yearly receipts of the churchwardens of the parish of Stratton early in the sixteenth century were considerable, amounting (from various sources) in 1533 to 26*l.* 17*s.* 5*d.*, out of which sum 16*l.* 18*s.* 10*d.* was spent, and the balance carried on to the next year, the first entry in 1534 being "Recevyd of Wyllm Gyst and John Jule, receivers the yere last past, viii*l.* xviii*s.* vijd." Once or twice the payments exceed the income, but only to a small extent, as, for instance, 1*l.* 1*s.* 3*d.* in the year 1539. In the year 1540 the new churchwardens received from their predecessors a balance of twopence.

There are still remaining on the cover of the parish account book traces of drawings—and these not by an unpractised hand—of three subjects, which seem to me to be probably sketches, in the way of memoranda, of fresco paintings which once ornamented the interior of the church. I imagine it to be also probable that they were made in King Edward's time, when decorations of this kind were destroyed by order of the Protestant reformers. Inside the cover at the top are two drawings in outline; one shows the buffeting of our Lord by the soldiers, the other Christ before Pilate. The originals of these would seem to be the earliest of the series, about the middle of the thirteenth century. Pilate is represented as sitting on a chair of a date at least as early in style as that time. Below these is a larger drawing, representing the well-known legend of the three kings or princes meeting the three skeletons. This is a common subject for illumination in medieval MS. Hours and Prymers, and in the printed editions of about the year 1500, before the Office for

the Dead; and perhaps I may be excused for referring to a note about it in the third volume of the *Monumenta Ritualia*, p. 117. In the present MS. the three skeletons are drawn at full length, and the three living men are shown below with crowns on their heads. On the outside of the cover is a still larger drawing of St. Christopher carrying our Lord on his left arm in the usual way. Our Lord is vested in a red garment and crowned. The style would seem to show that the original painting was of the time of Richard II.

We have evidence in these accounts of the effacing of paintings in the church. In 1549 is an entry, "payd for takyng downe of y<sup>e</sup> Rode and y<sup>e</sup> pagents y<sup>e</sup> rode lyste"; in 1548 for taking down "ij pickters of y<sup>e</sup> north syde and south syde, vjd." Again, with more significance, in 1551, "for whittlymyng of the church, iiij*s.* iiij*d.*,"—no inconsiderable sum, and quite enough to cover all the walls. In the year 1558 a beginning was made to restore some of the old ornaments, and the churchwardens paid "for pentyn of [the patron saint] synt Androw, iiij*s.* iiij*d.*,"—very soon to be hidden under fresh "whittlymyng" in Elizabeth's reign.

I would now make a remark or two on a few of the entries; some not noticed by the Society of Antiquaries. It seems that there was an occasional payment of five shillings by the High Cross wardens to the vicar of Stratton. "Item, p<sup>d</sup> to master vycar v<sup>t</sup>," is an entry in 1512, 1513, and again in 1520; in 1521 we find the reason of this, "to master vicar for the bederoll." Again, in 1525, "for the bederoll and for wyllm Northen ys perpetual obyt or meneday." Probably some of the parishioners were to be prayed for not only at masses said at the altar of the High Cross, but also at masses said at the high altar of the church. And this last entry seems to explain also that payments for names to be put upon the bederoll might be for a longer or shorter period, or for ever: "a perpetual obyt." The "meneday" is rightly explained by Mr. Peacock from the A.-S. *menan*, to have in mind. The last entry, whether for receipt or payment on account of the bederoll, is in 1548; nor does there appear to have been any renewal of the old custom during Queen Mary's time.

Numerous payments occur in the High Cross accounts for new vestments, and for blessing them and for mending them. The bishop usually blessed the vestments at his visitation at Launceston, and the fees varied. In 1512 "a yerd of bokeram" made "ij new stoles," and "xxiiij*d.*" were paid for the blessing of these stoles and "v awter clothy." On this occasion the bishop seems to have come to Stratton, when the ringers were paid to welcome him, and a gallon of wine provided "to geve my lord bishopp." Large quantities of wax were bought in the

neighbourhood, sometimes before Christmas, sometimes before Easter; and the candles were made at Stratton. The price varied for the wax; in 1513, 6lb. at Easter cost 4s., and 5lb. at Christmas, 2s. 11d.; later in the same year a pound was bought for 7d. Frankincense cost usually, at the same period, 2d. a pound; a few years later the price was doubled. Rushes were bought every year to strew over the floor of the church; the quantity is not mentioned, but the expense varied from 6d. to 10d. In 1526, 2d. was paid "to a tynker to mende and to bore ij bolys yn the holy water bokett." A singular entry occurs in 1514: "Pd for a cord for the sepulcher cloth, ijd." This cloth was sold in 1551: "Recd of Nycolas yeo for the great sepulchre cloth, iijj." The peal of bells in the church were a constant expense; scarcely a year went by without payments for mending them, or for ropes, or "for greasse," or for "bellcolers," and in 1516 "for a new wheyll [wheel] for the gret bell, and for mending of the other bellys, iijj. liijd." On the other hand, a good deal of money came in for ringing of knells, for each of which in 1512 the fee was 4d., and so continued for the next forty years. The supply of service books was properly kept up, and purchases were made when required of missals, manuals, and processionals; in 1554, when new books were wanted to supply those which had been destroyed in King Edward's time, the price of "a processynal and a whole manuell" was 7s. A Common Prayer Book of Queen Elizabeth appears to have been bought in 1569, and another, including the Psalter, in 1570. I may note that in this same year, 1570, the old chalice was sold for 1l. 17s., and "paid for the communion cup iijj. xixs." The cruets, "corporas case," and candlesticks were sold in the following year. Returning to the service books, I may make the same observation that I have made elsewhere: how remarkable the evidence is which the inventories of parish churches made about 1552 or 1553 furnish with regard to the careful and wholesale destruction of such books in the early years of King Edward. Two inventories are in these account books, taken in 1553; there is a large number of vestments, pixes, a "sceppe," and other ornaments, but not a single book remaining in the possession of the church. One of the most remarkable payments is in 1549: "To John Trevelyan for iij new books notyd for matens and euensong yn ynglysshe, xvjd." I am quite unable to explain this. The price shows that these must have been printed books, but there is no edition known of such a book earlier than 1560, when it was printed for John Merbecke. We must not, however, give up all hope of some day finding a copy of this "book notyd," for only three or four years ago a copy of a previously unknown church book for the use of parish clerks—the 1549 Prayer Book so arranged—was bought by

the British Museum. A description of this important book is in the *Athenæum* of Oct. 28, 1876. There are two other entries in this year, 1549, which open a wide field of conjecture: "Item, pd to Wyllyam Rodd for a mare, wch<sup>e</sup> ys paryshe was content to pay for the mare yf he had not hys mare agen, xxxs.," and "Item, he wente to launceston to haue hys mare and cowde not haue hyr, hys expenses and labor was vijd." Now, who could William Rodd have been? What had the parish to do with his mare? What had become of her—was she stolen or strayed? and why did all this happen in this particular and eventful year of 1549? Had the mare anything to do with the new Common Prayer Book or the taking down of the roodloft and destruction "of the pagentes"? I must put off till another opportunity offering you some further extracts.

W. MASKELL.

#### EXCERPTS FROM THE DIARY OF ANDREW HAY.

(Continued from p. 164.)

24 June, Fryday, 7 a'clock.—This morning being in Humble after I was readie the lady & I went to the studie, & I drew an memorandum of all things to be proposed to the freinds in order to the journey, and thot it fittest to let them move things, & we either to concur or not according as we found expedient, the lady told me she had a mynd to mak her testament, and desyred my help in it, but I told her that I wold not medle in that business, least if the Lord should call her I might be judged to be too officious to medle in that which was betwixt her & her nearest relations.

About noone we dynd & Mr. Jo<sup>s</sup> Stirling w<sup>th</sup> us, who desyred earnestly that the lady Waristoun might come be Bothens & see my Lady Tweddale, q<sup>o</sup>f I promised to advertise her.

In the afternoone I did help the lady to putt all her things in order for her journey, & caused her send in all her silver work & most considerable papers to Ed<sup>rd</sup>, and because she had no gold that she should tak one of her best rings w<sup>th</sup> her to Ingland in case of a strait. About 4 a'clock I went out & helpt to adjust the garden for building the wall of it. Then cam Mr. Jo<sup>s</sup> Drummond, and he & I walked a long time in the garden, & then went in & spok a whyle w<sup>th</sup> the lady. About nine we went to supper, & in the midat of it cam Sir Jo<sup>s</sup> Cheislie & told us the lady wold be heer on Monday, so after supper we retired, & I went to bed & lay w<sup>th</sup> S. Jo<sup>s</sup>.

This was a tollerable good day.

A tollerable good day.

25, Saturday, 6-7 a'clock.—This morning being in Humble after I was readie I mett w<sup>th</sup> the lady & Sir Jo<sup>s</sup> Cheislie, & we debated severall businesses relating to her which was expedient to be proposed to freinds & q<sup>l</sup> not. After breakfast all the freinds being met, we went thro severall points of her affairs, & concluded, 1<sup>o</sup> That the child should stay at Humble under the care of Mrs. Gray, & in case of sickness or trouble in the cuntry be removed to Ingelston. 2<sup>o</sup> That the testat<sup>mt</sup> be confirmed, & the lady to find a cautioner, & recommend it to Keith to mend some things in the inventory. 3<sup>o</sup> We payed Mr. Jo<sup>s</sup> Drummond for David's annuity till Mertimes next by assigning him to Whittinghame's band of 4,000 mks. 4<sup>o</sup> We agreed that Michael Melin should provyd money for the lady. 5<sup>o</sup> we consented to a warrant



to Alexander Borthwick to pay for building the garden wall & uyr dykes, etc.

In the afternoon, after we had dined together, they went away, & I caused the lady send in one thousand marks to Ed<sup>r</sup> to be returned by bill to London to her, and I promised to be surtle for the 2,000 mks to Mr. Kirtoun. In the evening I retired myself & went to the fields & fell upon my weeklie search, wherein I find too much tumbling up & down which brings in but very little honour to God. I find my vow of faithfulness & frequence in duty not conacionable anough performed, for which the lord Pardon me for Christ's sake. Afterwar/s I cam in to the exercise, and then to supper & so retired & to bed.

This was a tollerable day, I blisse god.  
A faire day, but not very warme.

27, Munday, 6 a'clock.—This morning being in Humble after I was readie I went w<sup>t</sup> the lady & reaved from her all her keyes which she entrusted to me as to a freind; she told me that she had left her testament in her little cedar box, which she desired should not be opened till she returne or els be removed by death. At breakfast cam up the laird of Keith and the lady, & took leave of the lady Humble, and seemed to be someg displeased because of the ladyes respects to me. Therafter cam the laird & lady Ingleston, & brought a lre of excuse from the lady Waristoun, that she could not come this way, and desired me to write a l<sup>r</sup> to the lady Tweddale to excuse her, which I did. We dined together in Humble, and after dinner I did read the news from London that Waristoun was still President, & still more rumors of the invasion of this lland from France & Spaine. About 4 a'clock my brother cam to Humble, & therafter we went all from thence, the lady Humble to Newmylne & S<sup>r</sup> Jo. & I to Haddingtoun, & not finding the lady Waristoun there, but that she was gone to Bothens, we wer desired to go ther all night, and q<sup>d</sup> I perted w<sup>t</sup> my brother he desired me to speak to the lady Waristoun in his behalf.

About 8 a'clock we cam to Bothens, & ther reaved l<sup>r</sup>s againe from London and a poece written be Pittilloch for opening the session. After supper I went to bed.

This was but a raving day.  
Much raine fell this day.

28 June, Twysday, 4 a'clock.—This morning being in Bothens after I was readie I took a drink & left all the strangers in bed, & went down to the Newmylne to meet & convoy the young lady Humble to Dunbar, q<sup>d</sup> all the company had trysted at 10 hours, but she was gone betymes, and so I rode very hard and overtook her w<sup>th</sup>in a myle of Dunbar, q<sup>d</sup> we cam at 8 a'clock.

After I cam ther the lady & her maid & I met privatie q<sup>d</sup> the Lord allowed me very much comfort & tenderness in prayer, and therafter she recommended earnestly to me the care of her daughter & all her affairs. Then we did breakfast altogether ther. About 11 a'clock cam Mrs. Gillespie, & about 12 a'clock cam the lady Waristoun from Bothens, and being all mett they spok a litle together, and therafter I took leave of them all & putt them into the coach and convoyed them a litle beyond Dunbar, and so returned w<sup>t</sup> S. Jo Cheislie & Ingleston & his lady to Haddingtoun, & by the way saw the old lady Humble.

After we had staid ther 2 hours we took horse againe, & Sir Jo cam along w<sup>th</sup> me at my desire to Humble all night, q<sup>d</sup> we saw the child in good health. I went & visited the keyes & papers the lady had entrusted to me, & did remove the charitor kist to the wardroh according to her direction.

About 9 at night we went to family dutie, & so to

supper and therafter to bed. Sir Jo<sup>d</sup> and I lay together as formerlie.

This was a good day to my soull, I thought.  
Warme & faire till night, then raine.

29 Wednesday, 7 a'clock.—This morning being in Humble after I was readie I spok to John Skirring to have a cair of all things w<sup>out</sup> the hous, and to Christian Lawsons to cair for all things w<sup>in</sup> the hous, and to Mrs Gray to have a cair of the child, and I recommended all unto the Lord, being called therunto because the lady had made a factory to me & trusted me w<sup>th</sup> all she had.

After we had breakfast ther, I took my leave, & desired Mrs. Gray to send a footman immediatly to me upon any alteration of the child, which she promised to do. Therafter, Sir Jo Cheislie & I went streight to Dalkeith to see the Gen<sup>l</sup>,\* we cam ther about 12 a'clock & dined in the toun.

After dinner we went in & saw the Gen<sup>l</sup>, q<sup>d</sup> I observed a strange providence, I had a pistoll in my pocket, & q<sup>d</sup> the corporall was ryping me at the gate he had it in his hand & yet observed it not, so I escaped w<sup>out</sup> any trouble, blissed be god! which should teach me to be more warrie in tyme coming.

We stayed with the Gen<sup>l</sup> all the aft-noon & had many discourses w<sup>th</sup> him. He neither feared foraigne invasion from French nor Spanish, nor any trouble of mostroupers, because he said he had assured all the Highlands. We told him if need wer we would ask libertie to cary armes, which he promised.

At 8 a'clock at night we took our horse and cam into Ed<sup>r</sup>, my lord Cochran being w<sup>th</sup> us and I had a great colick. I lay at my sister's hous.

This was a tollerable good day to me.  
Fair befor and very foute afternoon.

30 June, Thursday, 6-7 a'clock.—This morning, being in Ed<sup>r</sup>, after I was readie I went & delivered a band to the lady Jerrwood of 2,000 mks, granted be the lady Humble principall & myself at her desire cautioner to Mr. Ja<sup>s</sup> Kirtoun & his wife. Therafter I reaved from my sister 407 lib, which she got from my brother for me. I putt 400 lib. in the lady Humbles trunk together w<sup>th</sup> some papers of concernment.

At 11 a'clock I mett w<sup>th</sup> W<sup>m</sup> Thomsons & Jo<sup>s</sup> Edgar, and at lenth I agreed them for paying to W<sup>m</sup> Thomsons 10,000 merks, and he to discharge all his right of apprysing to Jo<sup>s</sup> Edgar's hous, and so I dyed in Ja<sup>s</sup> Tarbits hous and therafter wrote a letter to the lady Humble. Afterward I went up and visited the lady Humbles trunk in her father's hous, and then went down & saw my lord Brodie, & took leav of him, and at 5 a'clock I took horse and galloped home ag<sup>d</sup> 9.

When I came home I found a letter from Mr. Ro<sup>t</sup> Hay to me anent an accompt of Duke Hamiltons busi-ness, which I resolve to ans<sup>r</sup>, and speak to my brother to forbear pressing 200 mks which he is owing to my lord Erol.

I found Mr. Ro<sup>t</sup> Broun at our hous, who had been ingadging some brethern to help him at his communion, which is to be upon Sabbath come ane fortnight, and I found my wife & children in good health, for which I blisse the lord. So, after we had supped, I went about dutie in the familie, & so we parted & went to bed.

This was a confused, but successful day.  
A very reasonabe faire day.

A. G. REID, F.S.A. Scot.

Auchterarder.

THOMAS SCOT, THE REGICIDE.—On a pillar near the Chapel of St. Michael, in Westminster Abbey,

\* General Monk

is a marble monument, mentioned by Dean Stauley in his *Memorials* of the abbey. The Dean, though referring to the epitaph as "touching," does not, however, give the words of it, and makes some reference to "obscurity." Noble, in his *Lives of the Regicides*, records the arms on this monument, viz., Per pale, indented argent and sable, a saltire counterchanged; impaling Gules, three greyhounds courant, in pale argent, barways. Henry Keepe, at p. 184 of his *Monumenta Westmonasteriensia* (A.D. 1682), after describing these arms, without naming the tinctures, presents the inscription, much in this style:—

Grace, eldest Daughter of Sir Thomas Mauleverer of Allerton, Mauleverer in York-shire Baronet, born in the year 1622, married unto Colloell Thomas Scot, a Member of the honourable House of Commons, 1644, and died the twenty fourth of February, 1645.

He that will give my Grace but what is hers  
Must say her death hath not  
Made only her dear Scot

But virtue, worth, and sweetness Widowers.  
Ex teris.

Neale (1823), while giving the words more quaintly, adheres to the dates (vide *Antiquities*, &c., vol. ii. p. 205).

A pedigree in vol. ii. of Poulson's *History of Holderness* (p. 93) says that Elizabeth, wife of Richard Sykes, was daughter of Thomas Scot, through his marriage with Grace Mauleverer. But, inasmuch as Richard Sykes married Thomas Scot's daughter before the year 1658, the date—"1644"—on the monument shows Thomas Scot to have been previously married, and that abe, Grace, was but stepmother to his daughter Elizabeth. Anna, daughter of Richard Sykes and the said Elizabeth his wife, married Ralph Thoresby, whose *Diary* (vol. i. p. 180) names his father-in-law as having "married a most notorious republican's daughter." And to this the Rev. Jos. Hunter appends a note including these words: "Thoresby, with all his fondness for biographical anecdote, scarcely ever alludes to this person." And, it may be added, no allusion would have been made to Scot then (1685) but for Richard Sykes's imprisonment on a suspicion of treason.

A point of perhaps more general interest connected with the monument for Grace Scot is contained in the following memoranda. Unless my information is incomplete, there are but two editions (distinct issues) of *Copies of the Warrant for the Execution of King Charles the First*. In No. 1, alongside the name "Tho. Scot" is a seal showing a shield simply charged with two bendlets; but No. 2 gives the arms on his seal as a bend with an estoile between two crescents thereon.\* The reproductions of this celebrated "warrant" having

been generally accepted as exact, it seems not improper to call attention to the different coats of arms assigned to Thomas Scot. Logically it would appear that the monument in Westminster Abbey is the preferable authority. An engraving by G. P. Harding was published by him in 1809; and it purports to be a portrait of "Thomas Scot of Bucks, Secretary of State to Oliver Cromwell," &c., "executed at Charing Cross, 1660"; but my faith in this has lately been much diminished.

Further examination has the following result. Noble does not seem to have been aware that Scot was twice married; and says, at p. 169, vol. ii. of his *Regicides*, "Thomas Scot, Esq., was, it is said (by all the loyalists), the son of a mean brewer in Bridewell precinct." Thoresby (*History of Leeds*, p. 4) describes him as "of Westhorpe, com. Bucks." Westhorpe House, Mr. Scot's residence, was in the parish of Little Marlow; and Harl. MS. No. 1533, p. 160, purports to give a pedigree of "Scott," as entered at the Visitation of Bucks, 1634. He there appears as fourth in descent from Thomas Scot of Essex, and as having married "Alice d'r & sole heire of William Allanson of London." The children of this marriage were William, et. 7, Thomas, Francis, Richard, Alice, Elizabeth, and Mary. But, strange to say, yet another deviation is shown in the arms, as "Per pale, indented *ermine* and sable, a saltire counterchanged.\*"

Thoresby says that Alice Scot married Mr. Edward Pearse, a "writer"; and Thoresby's *Correspondence* (vol. i. p. 70) shows that Thomas Scot, son of the regicide, was charged with high treason at Wexford in August, 1655. On the other hand, Grace Scot's brother, Sir Richard Mauleverer, had been a "Cavalier" during the Commonwealth; hence her monument in Westminster Abbey was not disturbed when the Restoration came.

JAMES SYKES.

EXPENSES AT CAMBRIDGE IN 1771.—The following is a copy of a letter in the possession of Egerton Leigh, Esq., of the West Hall, High Leigh, Cheshire. It relates to the education of his great-grandfather, Egerton Leigh, son of the Rev. Peter Leigh, Rector of Lymm, Cheshire, and Mary (Doughty) his wife, in 1772, and is addressed to Mrs. Leigh, then a widow, residing at Broadwell, co. Gloucester, her ancestral home. Egerton Leigh was born Oct. 25, 1752, and took his B.A. degree at Sidney Sussex College in 1775. On Sept. 21, 1778, he was married, at Rostherne, Cheshire, to Elizabeth, younger daughter and co-heiress of Francis Jodrell, Esq., and died at High Leigh, June 22, 1833. The letter affords a good example of a term's expenses at Cambridge one

[\* "Qy. "Arg." as Scot of Essex, Suffolk, &c., *Gen. Armory*, 1873.]

[\* Apparently as Scott, Earl of Clonmell.]

hundred years ago. In the bill all the items are printed, the pounds, shillings, and pence being filled in in ink.

Sidney College, Cambridge, Feb. 17, 1772.

Madam.—I send your Son's Bill for the last Quarter in order that you may see what expense attends his first settling out in College. I shall at any time be ready to separate (sic) the extraordinary from the current expense if this should be necessary on account of the fixed allowance which you tell me is to be paid him. I am glad to be able to inform you that my good opinion of your Son increases with regard to every circumstance except his idea of the expense proper for a person in his situation. I could have wished that he had not papered his room or changed his second-hand furniture, and I should think it might be useful to him if you would be so good as (to) give a sanction to my advice by reminding him that he is not yet to consider himself as settled in Life or at his full maturity. I am, Madam,

Your obedient, humble Servt.

J. H. R.

Leigh's Bill for the Q<sup>r</sup> ending at Xmas 1771.

	£.	s.	d.
Bedmaker and Shoecleaner ...	0	12	0
Laundress ...	0	14	0
Cash ...	0	10	2
Barber ...	2	7	9½
Miliner & Linen draper ...	4	2	7
Taylor ...	7	8	8½
Draper ...	—	—	—
Glover ...	—	—	—
Shoemaker ...	—	—	—
Chandler ...	1	0	0
Cook ...	1	10	0
Coals and Coal-porter ...	0	16	2
Bookseller ...	3	19	11
Joyner ...	7	4	6
Smith ...	0	14	11½
[Glazier crossed out] Brazier ...	3	12	4
Steward ...	4	15	10½
Tuition ...	2	0	0
	41	9	0
Second-hand furniture ...	8	10	0
Carriage of Boxes ...	0	16	9
Remaining of last Quarter's acct. ...	0	18	11
	51	14	8
Scholarship 0 14 6½			
Exhibition 1 2 6½			
	1	17	0
	49	17	8

Addressed—Mr. Leigh, at Broadwell, near Stow, Gloucestershire.

Endorsed—Receipts of E. Leigh, Esq<sup>r</sup>., for 1771 and 1772, at Sydney Coll. Cambridge.

J. P. EARWAKER.

"THE SANCTUARY OF A TROUBLED SOUL"—Old books are valued for manifold reasons: sometimes it is the rarity; often the contents; again the fame of their former owners. I should be glad of fuller particulars than I at present possess about an old book which has lately fallen into my hands. Externally it is a volume as thick as it is broad, of the size commonly described as 32mo., in wrapping vellum covers, with green ribbon ties. Internally it contains a title, "The Sanctuary of a

Troubled Soule," by Jo. Haywarde, Doctor of Laws; London, printed by George Purslow, 1618. Dedication to George, Archbishop of Canterbury; a long advertisement to the reader; and then the first part of the treatise. A title-page, as above, introduces the second part, and both contain nearly 800 pages.

The contents of the whole volume are most serious and well-written meditations on the Christian religion, full of quaint and forcible expressions, and filled with a most sincere piety. The author has evidently dabbled in the medical lore of the age, and takes great pleasure in showing his knowledge, especially in his introduction, after the manner of worthy Master Burton, in the *Anatomy of Melancholy*.

But there is another matter of interest—the volume seems to have been the author's own, and is filled in all the margins with notes and corrections for a future edition. But before this was done he gave this volume to a friend, with this inscription: "To his good friend Master William Jones, Vicker of Minsterworth." In Bigland's *Lists of the Vicars of Minsterworth* I find a hiatus from the years 1561 to 1633. The above note will enable us to fill up a part of the time, seeing that William Jones was "vicker" in 1618, or thereabouts. In his preface the author hints that a portion of his book had been piratically printed, so that in a manner he is bound to set forth the whole in a complete and authorized form. Of the author's life I can find nothing. One Sir John Hayward wrote a book of the kings of England in 1613.

A portion of the "Sanctuary" is taken up by a series of explanatory ejaculations on the incidents of our Lord's Passion. Here, as elsewhere, the author's style is quite Swinburnian in its alliterative phrases, a few of which I cull at random—as "heate of their hate," "malice of madness," "force of thy fire," "myre of miseries," "the extremes of vertue are vice," "a sword to sunder the sinews," "supposed the sight of him sufficient," "when they breathed the blasts of blasphemy," "not prayer only, but pardon," "hungrily hunt." This style is so unusual amongst the heavy divines of the period, that it is quite refreshing.

I have not been able to refer to Lowndes, Hazlitt, or the British Museum for any particulars of the book or author, but I believe the work to be very rare.

ADAM WILLIAMS.

Lechlade.

THUD.—Mr. E. Edwards, in *Words, Facts, and Phrases*, writes with respect to this word: "Said to have been first used in English in the description given in the *Times* newspaper of the pugilistic fight between Heenan and Sayers." I have often heard the word used in Yorkshire, and that before the fight above mentioned. Furthermore,

it is in Brockett's *Glossary of North Country Words*, ed. 1825. Bosworth, in his *A.-S. Dict.* gives *poden*, a noise, din, whirlwind. For its common use across the borders, of Jamieson's *Dict.* F. C. BIRKBECK TERRY.

THE SUFFIX -some.—A. J. M.'s "Agersome" (*ante*, p. 165) puts me in mind of a word that an old London woman ("cockney-Irish"), Margaret Caton, dealer in hare-skins used to use. She used to say that it was not only the small profit on the skins which kept her on the verge of starvation, but the *longsome* way she had to travel with them. I have an Italian correspondent who has coined a neat word with the same suffix; when he writes to me for some bookish information or other, he always hopes he is not too *bothersome*. R. H. BUSK.

NICHOLAS FARRAR.—I have before me an interesting relic of George Herbert's friend Nicholas Farrar, and of "his old and dear friend Mr. Woodnot," as Jz. Wa. calls him. It is a copy of Camden's *Britannia*, 1557, 8vo., inside the old parchment cover of which are these inscriptions or scribbles in fine large hand-writings of the time: "Johannes | Woodenoeth | Joannes woodenoeth | Jhohannes woodenoeth | 1626 | of shauington | Nicholas farrar." The bottom line, "Nicholas Farrar," is in a different, but not very much unlike, hand. THOMAS KERSLAKE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

WALTON-ON-THE-NAZE.—I am desirous of ascertaining the date when the ruins of the old church here finally disappeared—whether they were removed or washed away by the encroachment of the sea. Morant, in his *History of Essex*, 1768, says:—

"Here was formerly the endowment of one of the Prebends of St. Paul's, London, but the sea hath consumed or devoured it long ago. Therefore it is styled Prebenda Consumpta per Mare. It has the thirteenth stall on the left hand side of the choir."

He adds:—

"The church, which is now in ruins, consisted of a body and two aisles, and the chancel only of one pace. Between the church and the sea, near half a mile from the sea, lie two parcels of land, about half a mile asunder, supposed to be left for the use of the poor."

In a letter in the *Colchester Mercury*, 1876, Mr. Philip J. Sparling, giving an account of his reminiscences of Walton, says:—

"On the south side of Walton Gap was the last portion of the old churchyard. I have myself seen human bones and decayed coffins projecting from these cliffs.

One coffin, I remember, was so entire that it was taken up and reinterred in the present churchyard. No one now alive can remember the old church, but I have heard my mother say she was there the last time there was service in it, and she recollected a house and field beyond the church."

THOMAS BIRD.

Bomford.

### REFERENCES WANTED.—

1. "The debate therefore resembles the apologue of the gold and silver shield."—Sir W. Scott, *Minstrelsy*, &c., vol. i. p. 59.

So also Cardinal Newman, *Catholics in England*, p. 4, and many others.

"The controversy is not unlike that which the knights fought concerning the shield that had one side white and the other black."—Sir W. Scott, *Antiquary*, p. 54.

Which form is right; and what is the origin of this familiar story?

2. "Bearing prophetic gifts, their way the kingly Eastern trod:

Myrrh, gold, and frankincense adored the Man, the King, the God."

This thought occurs in many Epiphany hymns, ancient, mediæval, and modern, as well as in several translations inserted in the various hymnals. But where can I find the lines as they are given above?

3. "All round the shed the frozen bees  
Went singing, singing sweet."

From the Christmas carol "Come forth, ye wondering children all." What is the origin of the above tradition?

4. Where does the exact phrase occur that sometimes our afflictions are "blessings in disguise"? D. C. L.

MAYERNE AND COLLADON CONNEXIONS.—Sir Theodore Mayerne (or, to designate him more correctly, Théodore Turquet de Mayerne, Baron d'Aubonne), the eminent physician who died at Chelsea in 1658, found a husband for his niece, Louise de Frotté, in a "Seigneur Anglois, M. Windsor." In her will, dated at Geneva, whither she had retired in her widowhood, in 1678, and proved in 1692, this lady signs herself Louise de Frotté de Windsor. Her sister Aymée de Frotté was wife to another distinguished physician, Sir John Colladon, who died in 1675, and mother to a third, Sir Theodore Colladon, who died at Chelsea in 1712, leaving a widow, Susanna Maria, and a daughter, Anne, who afterwards married—Montagu. In regard to these facts, may I put three or four queries? What was the parentage of Mesdames Windsor and Colladon, through which they were nieces to Sir Theodore Mayerne? Who was M. Windsor? Who was Dame Susanna Colladon, and when did she die? She was a benefactress to many of the distressed among the Huguenot refugees, and seems to have been still living in

1749. Lastly, who was Mr. Montagu, and what descendants—a daughter Anne was living in 1741—if any, survived him? H. W.  
New University Club.

FELCH, FALCH, FELT, FOULKES, &c.—I have been for ten or twelve years trying to discover the habitat of my progenitors, but without avail, and I shall be deeply grateful for any information bearing on the above names. I am led to believe my family came from Normandy to England, thence probably to Wales, and from either Wales or England to America. The name perhaps originated in the Norman Fulk, and by permutation became Ffelch. My own original American ancestor, Henry Ffelch, sen., is first seen in Gloucester, Mass., 1641, with wife Margaret, son Henry, jun., and two or three daughters. He may be identical with Henry Fookes (Camden Hotten's *List of Emigrants*), who came to Barbadoes 1634, thence to Hartford, Conn., 1640, and later to Watertown, Mass. Henry Felch, jun., had wife Hannah (Sargent), probably born in England. They are ancestors of all the Felchs in America. George Felch or Felt, born in England or Wales about 1601, came to America about 1612, lived on a plantation at Great Cove, Casco Bay, Maine; then, in 1633, at Mystic Side (Charlestown, Mass.); then, 1664 to 1681, at Casco; then 1681 to 1693, at Malden (Charlestown), where he died. He was ancestor of all the Felts in America, but his name was originally Felch or Ffelch. This name may be the same as Falch, of which I find mention of "Petrus Gerhardus Falch" (evidently an ecclesiastic), who wrote a religious work, 1694; also of "N. Falch, M.D.," the author of several works on surgery and navigation, published between 1771 and 1779 in London. The Falch crest is given in Fairbairn, also in the *British Herald* (1830). I shall be very grateful for any facts concerning the Falch family and coat of arms, or the two representatives of the family above. I have consulted Bardsley's *Surnames* and other works, but in vain; have tried to connect the name with Fulk, Count of Anjou, with "Richard Ffolk, the ffyrst Maer of Haverfort West," with the Foulkes families of Chester, Denbigh, and Merioneth, but in vain. I have also notes, kindly given me by Mr. Frank Rede Fowke, on Falcke, Falk, Falke, Fauloe, Fauch, Du Faulx, Faulque, Fecks, Fakes, Faux, Fawkes, Folks, Fokes, Ffolk, Foulkes, Fookes, &c., but they have not put me on the correct track as yet, and my means of research are so limited here that I shall be thankful for the least iota of data for my *Memorial History of the Felch Family*, now publishing.

W. FARRAND FELCH.

136, North Fifth St., Columbus, Ohio, U.S.A.

SOLOMON'S SEAL.—Bp. Heber, in his prize poem of *Palestine*, writes of Solomon:—

"To him were known, as Hagar's offspring tell,  
The powerful sigil," &c.

In Smith's *Dictionary of the Bible* it is said:—"To Solomon belonged the magic ring which revealed to him the past, present, and future." In Edward Foster's edition of the *Arabian Nights*, p. 52, the fisherman conjures the genius to answer a question, "by the great name of God which is graven upon the seal of the prophet Solomon, the son of David." Can any of your readers refer me to the original legend from which these quotations are taken, and give any description of this famous seal?

FREDERICK MANT.

"CHRIST, WHOSE GLORY FILLS THE SKIES."—This fine hymn is included in the collection of the Rev. A. B. Toplady, but in *Hymns Ancient and Modern* the name of Charles Wesley is attached to it. Will some one point out on what authority the hymn is assigned to Wesley? C. M. I.

Athenæum Club.

[Also assigned to Charles Wesley, and with date 1740, in the index to *Hymns for the Use of the Churches* (Bosworth & Harrison, 1864). The preface acknowledges great obligations to Mr. Sedgwick, of Sun Street, Bishopsgate, through whose "extensive knowledge" the "names of the authors of many of the hymns have been ascertained and affixed to their several compositions." In the *Supplement to the Hymnal Noted*, with *Appendix*, 1882, this hymn is again attributed to Charles Wesley. But in *Christian Lyrics* (fourth ed., Hamilton & Adams, n.d.) it is assigned to Toplady.]

FAMILIES OF EYLES AND SHALLETT.—I wish to find out the relationship of the following persons, and shall be much obliged to any one who can give me information concerning them:—

Sir John Eyles, living in Wilts, and mentioned in Aubrey's history of that county as "of South Sea notoriety."

Francis Eyles, Esq., a merchant of London, mentioned frequently in Treasury Papers, 1690-6, and in 1701-4 one of the Trustees for the Exchequer, and who lent large sums to the Government. Sometimes Sir John Eyles's name is mentioned with his, but much more frequently another merchant of London, Arthur Shallett, who died in 1710-11, who was a friend of Dr. Watts, and whose name frequently occurs in lists of Surrey and London charities of the time.

I think this family of Shallett were of Surrey. Susan, daughter of Robert Eyles, Esq., married Edmund Shallett, Esq., who died in 1692, and their eldest son lived at Meonstoke, Hants, which I think must have come to him from his mother, Susan Eyles. I believe the arms of Eyles were, Argent, a chevron engrailed gules, in chief three fleurs-de-lis sable.

STRIX.

[Burke, *Gen. Arm.*, 1878, s. v. "Eyles of Colehill, Wilts," and "Sir John Eyles, Lord Mayor of London," gives ARG., a fess engr. sa., in chief three fleurs-de-lis of the last.]

"RESURRECTION OF A HOLY FAMILY."—Can you give me information as to a picture (oils) representing the above subject, by a Dr. Peters, of Exeter College, Oxford, and engraved by Bartolozzi, the engraving being dedicated to the Prince of Wales (George IV.); where it now is; whether any copies of it are in existence; whether it is not itself a copy from a Flemish painter; and what is the language of the inscription on the tombstone?

FRANCIS R. HARNETT.

FAITHFUL PRIESTS OF THE FRENCH REVOLUTION.—It is stated by Auguste Nicolas (*Études Philosophiques sur le Christianisme*, seizième éd., Paris, 1863, t. iii. p. 403),—

"Il est singulièrement prodigieux, il est miraculeux peut-être, que parmi tous les crimes de la révolution française, on n'ait jamais entendu parler d'aucune révélation pénitentielle et sacramentelle de la part d'aucun prêtre apostat."

Can any reader of "N. & Q." illustrate this from contemporary history? ED. MARSHALL.

ROWNEY AND PEROTT FAMILIES.—Thomas Rowney, Esq., of the city of Oxford, and his brother Edward Rowney, vicar of Spilsby, Oxon., were remainder-men in the will of Sir Robert Walter, Bart., of Sarsden, Oxon, in 1731. How were the families of Rowney and Walter related to each other? Henry Perott, Esq., of Barnesley, Gloucestershire, is named in the same will, and I should be glad to know his connexion (if any) with the families of Walter or Rowney. TEWARS.

SAMUEL PYE, OF BRISTOL, SURGEON, c. 1780.—Can any one inform me whether there was any connexion between the families of Cole, Berrows, and Shergold and that of Samuel Pye, who was a celebrated surgeon of Bristol during the latter part of the eighteenth century? I should be also glad to have the blanks in the following descent filled in:—

..... Pye=Margaret, dau. of ... .., obit April 21, 1771, and buried at Horfield, in Gloucestershire.

Samuel Pye, of=Hester, dau. of ... .., Bristol, surgeon, obit Jan. 15, 1780, c. 1780. buried at Horfield.

S. G.

HASSEL'S BUILDINGS.—"Ruishe Hassel, Esq., formerly Major of the Royal Horse Guards (Blue), died in Hassel's Buildings, June 6th, 1749" (*Genl. Mag.*, vol. xix. p. 284). In what part of London were these buildings situated? D. K. T.

AN ACT OF UNSPEAKABLENESS.—I remember somewhere to have read (and I long to recall the exact quotation) of an old Indian, stricken in years and unable to fly before the enemy, who, being borne by his son from danger, exclaims, in effect: "Slay me, my son. Behold the enemy.

Join with thy brothers, and leave not thy father to perish at the hands of those whose relatives he has eaten." What is the exact rendering, and whence comes the incident?

RICHARD EDGUMBE.

PORTRAIT OF BP. PATRICK FORBES.—In the *Funerals* of this prelate, printed by Edward Raban at Aberdeen in 1635, there is (although very frequently wanting and sometimes misplaced) a very excellent engraved portrait placed the *verso* of the fifth leaf. It is signed "R. G. sculps." I am anxious to discover the engraver's name, and would feel obliged for that and any other information about this plate. J. P. EDMOND.

64, Bonaccord Street, Aberdeen.

THE CARTULARY OF SPALDING PRIORY.—No little has been written about Lucy, Countess of Chester, while much turns on the real wording of the deed in the Spalding cartulary quoted by Stapleton, whereby "Hugh, brother of Ranulf, Earl of Chester, and Matilda his wife, fil' filie Lucie comitissæ," granted two parts of the tithe of their demesne in Candlesby to the monks of Spalding. This deed was copied by Stapleton from Cole's transcript, and he takes it for granted that "fil' filie" is a slip of the pen for *filia*. I cannot see how Cole could make such a mistake, although it is difficult to imagine that the earl's brother married the granddaughter of his sister-in-law. Could not the original cartulary be consulted? We know that it was formerly in the possession of Mr. Johnson, of Ayscough Fee, near Spalding. It is not likely to have been destroyed. What has become of it, and where can it now be seen? TEWARS.

[In 1854 Mr. Sims, in his *Handbook to the Library, Brit. Mus.*, reported "parts 4 and 5" of the Spalding cartulary as being in Harl. MS. 1742, and a "Transcript" in Add. 5546.]

#### AUTHORS OF QUOTATIONS WANTED.—

"A mighty river flowing  
Through dry and herbless sand."

FROME.

"In 1801 there was none,  
In 1803 there was what you see."

E. B.

"A hole to thrust your head in,  
For which you should pay car-rent."

H. S.

#### Replies.

#### BUSTS AND PORTRAITS OF BYRON.

(6th S. vi. 422, 472.)

I have to thank Mr. ALGERNON GRAVES for the valuable assistance which he has given with characteristic courtesy and promptitude. I must own that I did not intend to include engravings and lithographs in my list, but I am none the less grate-

ful for the details. I will at once enter upon a revision of my paragraphs *seriatim*.

2 and 3. Sanders, not Saunders. I was led into this blunder by a hasty glance at the plate prefixed to Murray's (1838) edition of Moore's *Life*, whereon the painter is named Saunders. It is, moreover, quite correct to say that the picture (not the miniature) belonged to Sir John Cope-Hobhouse. At his death it descended to his daughter, the present Lady Dorchester. I do not seem to have clearly explained that Sanders, in fact, executed two semblances of Byron: first, a full-length portrait in oils, from which the portrait prefixed to Murray's standard edition of Moore's *Life* is taken; secondly, a miniature copy therefrom, which was pronounced by Byron to be unfaithful in resemblance, unlike the picture, and in every way discreditable to Sanders as an artist. The plate from this miniature (and perchance the miniature itself) was immediately destroyed. I mention this again because several correspondents have asked me to explain how it happened that, in the face of Byron's prohibition, the condemned portrait was prefixed to the standard edition of Moore's *Life*, *Letters*, and *Journals of Lord Byron*.

4. I thank Mr. GRAVES for the correction. My pen slipped. Westall's portrait (executed either in 1813 or 1814, probably the former date) was not exhibited in the Royal Academy until 1825. I remember entering that date in the Byron Loan Collection Catalogue, issued in 1877. It was purchased by Sir Francis Burdett, from whom it descended to his daughter, Lady Burdett-Coutts. The only reference I can find to this work is in a letter from Byron, dated April 21, 1813: "I am to sit to him [Westall] for a picture at the request of a friend of mine; and as Sanders' is not a good one, you will probably prefer the other."

5. In the Royal Academy Catalogue for 1814, under the name of Thomas Phillips, Nos. 84 and 72 are thus described: "Portrait of a Nobleman in the Dress of an Albanian"; and "Portrait of a Nobleman." I take it that No. 84 refers to the picture belonging to Lord Lovelace, and No. 72 to the portrait of Byron now in the possession of Mr. Murray. The engraving by Agar must have been executed prior to 1819, for we find Byron objecting to its publication in 1814. Lord Leigh's replica was also exhibited at the Albert Hall in 1877.

6. I conclude that the portrait exhibited in 1827 by James Holmes was not taken from the life. I cannot find any reference to other than T. Holmes, who was so eminently successful as a painter of miniatures. The following letter has been sent to me by Miss Leigh; I do not remember to have seen it anywhere in print:—

\* The original portrait was exhibited at the Royal Albert Hall, 1877.

Genoa, May 19, 1823.

Dear Sir,—I will thank you very much to present to, or obtain for the bearer, a *print* from the miniature you drew of me in 1815. I prefer that likeness to any which has been done of me by any artist whatever. My sister, Mrs. Leigh, or the Honble. Douglas Kinnaird will pay you the price of the engraving.

Ever yours,  
NOEL BYRON.

To T. Holmes, Esq.  
The engraving by H. T. Ryall appears to have been published in September, 1835, by F. G. Moon (Printseller to the King).

16. Allusion to these sketches is found in Lady Blessington's *Conversations of Lord Byron*, and also in Moore's *Life*, &c. They were executed in crayon by Count Alfred D'Orsay at Genoa in March, 1823, Byron being then thirty-five.

In regard to Mr. GRAVES's supplementary list, it may be as well to say that I carefully abstained from allusion to works (no matter how meritorious in themselves) which were not actually taken from the life. Unless those named by Mr. GRAVES were so taken, they would not come within the scope of my original intention. Nor do I think that silhouettes would be admissible in our catalogue of busts and portraits. Silhouettes are, practically, little more than shadows, or at best outlines, which depend to a great extent upon acquaintance with the original. I remember the silhouette to which Mr. STEPHENS refers, and I also recollect with terrible distinctness that work of Leigh Hunt's which, in the way of vindictiveness, did certainly out-Herod Herod.

RICHARD EDGCUNNE.

33, Tedworth Square, Chelsea.

The previous references have been generally to originals; but perhaps the following list of engravings (in my own collection) may have some interest, and further details of each can be given if desired:—

1814. Portrait. Engraved by T. Blood (for the *European Magazine*) from an original painting by R. Westall. Asperne, Feb. 1, 1814.

1820. Portrait (Whitaker delt., Meyer sculpt.). For *London Magazine*, Jan. 1, 1820.

1823. Portrait. Engraved for *La Belle Assemblée*, No. 174, from an original painting, May 1, 1823.

1823. Portrait (Scotch dress). Signed, "Genoa, Mai, 1823, A. D'Orsay Fecit." Published for H. Colburn by R. Bentley, Dec. 2, 1833.

1823. Portrait. By D'Orsay (full length), May, 1823.

1824. Portrait. Painted and drawn by J. Holmes. The last that he sat for in England. Engraved by H. Meyer, 3, Red Lion Square, Bloomsbury. Published Nov. 8, 1824, for the proprietor by H. Meyer.

1824. Byron. From a bust by Bartolini, of Florence, made from life at Pisa in 1822. London, published by J. Hunt, Examiner Office, Tavistock Street, Strand, 1824.

1824. Portrait. Engraved by Arch. Dick. Edin., W. Sams, St. James's Street, Nov. 1, 1824.

1825. Byron with Dog. Knight & Lacy, 1825.

1825. Drawn from a sketch in the possession of Comte Dimitrio Deladezema, in Cephalonia, and corrected and published in London by A. Friedel. Bouvier lithog. Printed by P. Sinouan.

1826. Portrait. Painted by G. W. Harlan, engraved by J. Thomson, and published by J. Robins, May 1, 1826.

1826. Portrait. "Peint par W. C. West, gravé par J. T. Wedgwood, vendu chez Wedgwood, Sept. 1, 1826."

1827. Portrait. W. C. West painter, E. Engleheart engraver. For the proprietors of the *Literary Souvenir*, 1827.

1828. Portrait. Engraved by Meyer from portrait by Holmes. H. Colburn, 1828.

1830. Portrait. Painted by T. Phillips, engraved by H. R. Cooke. T. Kelly, 17, Paternoster Row, April 1, 1830.

1831. Portrait. Painted by Westall, engraved by Hy. Robinson. Fisher, Son & Co., 1831.

1832. Portrait. Byron at nineteen and standing by rock on shore. Engraved by Finden. London, J. Murray.

1833. Portrait. "A Harrow School Boy" recumbent on "Byron's Tomb" at Harrow (lithograph). Sketched and drawn on stone by A. Hervien, 1833.

1845. Portrait. From Count D'Orsay. Engraved by F. C. Lewis and G. C. Lewis, May 10, 1845. H. Graves & Co.

1858. Portrait (in Albanian dress). Painted by T. Phillips, engraved by W. Finden. J. Murray, 1858.

1881. Photograph of full-length Statue of Byron on Monument at Missolonghi.

The following are not dated:—

Portrait (full-length, seated). "Cut in paper by Mrs. Leigh Hunt." "Lord Byron as he appeared after his daily ride at Pisa and Genoa." Engraved by S. Freeman.

Portrait (full-length). On sofa in Palazzo Mocenigo, Venice. Painted by Luke Price, engraved by J. T. Williams. London, A. Fullarton & Co.

Portrait. From the original miniature in the possession of Lieut.-Col. Leicester Stanhope. J. Holmes pinxt., R. Graves sculptst. Oct. 25. (No year.)

Portrait (medallion). A. Collas process. Engraved by Wyon. London, C. Tilt.

Portrait. Rosse sculptst. J. Limbird, 243, Strand. ESTE.

Birmingham.

A medallion portrait remains undescribed which should be added to the lists already published. It represents a bust of the poet, with the inscription "George Gordon Byron, Lord Byron," and the name, &c., of "Halliday f." in small letters appears

on the arm. The reverse of this medal has an ancient Greek warrior resting at a tomb, which bears the words "Byron, Nat. Jan. 22, 1768, Mort. Apl. 19, 1824," the motto being "Nomen Fati Miscet Suis Græcia Memor," and in the exergue "Missolonghi." On the base line is a small w. This medal was the work of an apprentice of Mr. Halliday, of Birmingham, named William Woodhouse, who afterwards settled in Dublin and made several medals of interest. It was his first essay at his profession, and gained for him the silver medal of the Duke of York from the Society of Arts. Only two proofs were taken from the dies in bronze; one is stated to have been lost or stolen. I have the second proof, which I obtained from Mr. Woodhouse's son, who is a medalist like his father, and resides in Dublin. The "Stothard" medal already mentioned is rather rare; I have a fine proof of it in lead. *Fraser's Magazine* contained a full-length sketch of Byron, after, I think, D'Orsay, but my impression of it is mislaid.

W. FRAZER, F.R.C.S.I.

Has mention been made (I have not the first list at hand to refer to) of a portrait by Géricault, in the Fabre Museum at Montpellier? Byron is leaning his head on one hand, and the face, much foreshortened, has a sullen expression, and is seamed with lines of care or fretfulness. It is a most disagreeable picture and might represent a criminal. It belonged to M. Bruyas, who left many valuable paintings (some fine Courbets among them) to the museum. Géricault died in 1824. Is the picture authentic? It cannot be a good likeness, one would imagine. K. H. B.

THE TRUE DATE OF EASTER (6th S. vii. 204, 251).—I must apologize to C. M. I. and to all who may have done me the honour of reading my note on the above subject for inadvertently writing "this latter" for "the former." Allow me to remark, in the first place, that it seems to be clearly established that our Lord was born in the autumn of B.C. 5, and that his baptism by John took place in the autumn of A.D. 26, being exactly thirty years afterwards (Luke iii. 23), and a few months before the Passover mentioned in John ii. 13. But there has been much controversy whether the final Passover preceding the first Easter was the second or third from this, i.e., whether one or two occurred between these. One only is mentioned in such a way as to leave no doubt about it, that of John vi. 4, when our Lord did not go up to Jerusalem, but remained in Galilee. If this was really the only one which took place, the Crucifixion and subsequent events must have occurred in A.D. 29, a date accepted by Mr. Clinton in his *Fasti Romani* and by other authorities. But "a feast" is mentioned in John v. 1, which many have thought to have been another Passover, though (as



Alford remarks) "few points have been more controverted." There is some doubt whether the correct reading is *ἑορτή* or *ἡ ἑορτή*, and there is the difficulty of supposing a year, or nearly so, to have elapsed between that time and the occurrence narrated in the next chapter, when another Passover was approaching. But it is always unsafe to argue from omissions; and, on the other hand, Dr. Thomson has, I think, proved in his article on "Jesus Christ" in Smith's *Dictionary of the Bible* (referred to in my note), by comparing the accounts of the several evangelists, that much more than a year must have been occupied between the Passovers mentioned in John ii. 13, and in John vi. 4, where we once more stand on ground common to all the four gospels. The time during which our Lord was baptizing (by his disciples) near the Jordan was probably considerable, and lasted till John's imprisonment; and besides that duration, three long circuits, neither hurried nor partial, were made in Galilee, through a country of considerable population and containing two hundred towns. These are referred to in Matt. iv. 23-25, Luke viii. 1 (where the expression is used, "throughout every city and village"), and Matt. ix. 35-38. I think, therefore, that the internal evidence is in favour of another Passover having occurred between those of John ii. 13 and vi. 4, whether it be, in fact, the "feast" mentioned in John v. 1 or not, which is, perhaps, the most probable. But what I wished to call special attention to was that, from chronological considerations, our Lord's last Passover, just before the Crucifixion, took place in A.D. 30. And I ventured to express my astonishment that any scholar should assign it to the old date, A.D. 33, now that it is universally admitted that the Nativity occurred full four years before the Dionysian or vulgar era. W. T. LYNN.

Blackheath.

"A SHORT HISTORY OF PRIME MINISTERS IN GREAT BRITAIN" (6th S. vi. 489; vii. 233).—It is generally said that this was written by Eustace Budgell. There does not seem to be any distinct evidence of this, for the statement appears to rest mainly, if not altogether, upon a passage in Cibber, *Lives of the Poets*, 1753, v. 12: "During the publication of the *Bee*, a smart pamphlet came out called *A Short History of Prime Ministers*, which was generally believed to be written by our author." The title of the pamphlet is "*A Short History of Prime Ministers in Great Britain*, London, Printed by H. Haines at Mr. Franklin's in Russel Street, Covent Garden, 1733," price sixpence, 8vo. pp. 31. It was intended as a distinct attack upon the minister of the day, Sir Robert Walpole, and the text of it was that all leading ministers who became royal favourites, or acquired the entire control of the royal councils, came to an unfortunate end, either death to themselves or

destruction to the confiding sovereign. The moral of the pamphlet clearly is, "Walpole is such a one! What will his end be?" but the writer tries to divest it of all personal character by saying, "It would scarce have been safe, I am sure it would not have been prudent, thus to entertain the Publick with the dismal consequences that have hitherto followed upon vesting all power in One Man, but at a time like this when it is the joy of all good men to see that there is no one *Prime Minister* at the helm, but that several equally able, equally virtuous and great men, jointly draw on the well-balanced Machine of State."

This pamphlet was reprinted, with additions and very great alterations, in 1763; being then intended as a caution to the Earl of Bute, "who raised himself to power by the favour of his Prince, ..... making it his study to provide, first for himself, secondly, for his friends the Scotch, thirdly, for the nation, with an English Peerage for his lady." The title of this little book is, "*The History of Prime Ministers and Favourites in England from the Conquest down to the Present Time*. With Reflections on the fatal consequences of their misconduct," &c., London, printed for G. Kearley, in Ludgate Street, 1763, 8vo. pp. 163.

These two publications must not be identified with another and a very different book, having a somewhat similar title, and brought out the same year, namely, "*The Court Register and Statesman's Remembrancer*. Containing a series of all the Great Officers, Prime Ministers of State," &c., London, printed for R. Gosling at the Crown and Mitre against Fetter Lane, &c., 1733, 8vo. pp. 192. This was compiled by William Sliford, formerly amanuensis to Browne Willis, of Whaddon. This book, which is a very useful one, has been several times reprinted; the latest edition which I have bears date 1782, and has "a copious index." It is a register of all the chief office-bearers from the time of the Restoration, and is utterly void of any personal or political bearing. The term, "Prime Minister," which, in fact, first got its personal application under the rule of Sir Robert Walpole, is used in a very different sense in these two books; in the first it was applied to all royal favourites, quite irrespective of the particular State office which they occupied, whilst in the second it meant all the great officers of State, whether favourites with royalty or not. In Sliford's *Remembrancer* "Prime Ministers" include the Lord High Steward, Lord Chancellor, &c., in fact, all the nine principal officers of State.

EDWARD SOLLY.

DEVONSHIRE DIALECT (6th S. vii. 27).—The explanation of *stain* is as follows. The A.-S. for *stone* is *stān*; whence, by the usual vowel-change, was formed the adj. *stānen*, pronounced nearly as

*stain-en*, and meaning, literally, "made of stone." But the sense seems to have been extended to mean "made of earthenware," because of the stone-like hardness of such pans, &c. In St. John ii. 6 we are told that there were set *six stáene water-fats*, i. e. six "stain-en" water-vats; and in Exodus vii. 19 there is mention, in the A.-S. version, of vats or vessels of tree (i. e. wood) and "stain-en" vats. In these passages the use of "stain-en" is, of course, due to the occurrence of the words *lapideæ* and *saxeæ* in the Vulgate version from which the A.-S. translation was made; but, independently of this, there is reason to believe that vessels for kitchen use were commonly divided by our ancestors into vessels of metal, tree, and stone. Thus, Lye cites from a glossary the A.-S. *stáena*, sb., Lat *gillo*, i. e. a stone vessel holding a gill; and Sommer (though without giving his authority) explains the same word as *populum pastorale*. Pegge, in his *Kentisms* (E.D.S. C. 3, p. 49), tells us that in Derbyshire a *steap pot* means a stone pot, whilst in Kent to *steap a wall* is to build up the sides with stones. This Kentish verb is precisely the A.-S. *stáenan*, to stone, also formed from *stán*. I think it is quite clear that the Devonshire *stain* represents, not the A.-S. *stán*, stone, but the modified form *stáen*- as occurring in the adjective *stáen-en* and the verb *stáen-an*. It is highly important in scientific etymology to pay great heed to the vowel-sounds.

The word *mort* is duly given by Halliwell as the Devon word for bog's lard. The usual sense of *mort* is "abundance," as well illustrated in the *Shropshire Word-Book*; but I suppose there is no connexion whatever between these homonyms.

WALTER W. SKEAT.

The word *stain*, said to be used in Devon as the name of a large clay pan, is common in Salop, and has the same meaning there. It is spelt *steap*, and my friend Miss G. F. Jackson, in her *Shropshire Word-Book*, defines it as "a deep earthen vessel used for various household and dairy purposes." I have a *steap* which is used, I believe, as a washing tub; but the Southron women tell me that galvanized iron is nowadays the proper thing to wash in. Miss Jackson quotes the phrase "crockes and steenes" from John of Trevisa's *Description of Britain*, which carries the word back to 1387.

A. J. M.

THE FAMILY NAME ANGLIN (6th S. vi. 537).—The earliest record of the name of Anglin in Jamaica is that of William Anglin, planter, in the parish of Hanover, in 1726; who was the great-grandfather of the first Lord Abinger. The family have supposed the name to be of French Huguenot origin, but I have never been able to trace it to a French source, and believe D. Q. R.'s idea of the name being of Irish or Scandinavian origin to be the right one; as I

quite lately found a mention of the name in the pedigree of O'Donovan, as follows: "Honora, fifth daughter of Teige O'Donovan, and granddaughter of Donell O'Donovan, chieftain of Clancabell, married Dermot Anglin. She died 167—."

If D. Q. R. knows of any other notices of the name of Anglin I should be much interested, as I have hitherto quite failed in tracing the family.

B. F. SCARLETT.

I am anxious to ascertain some particulars of the family of Phillip Anglin, of Paradise Estate, Jamaica, as also of the families of Hine, Morris, Mowat, Barnard, Scarlett, and Gordon, all of that island, and connected by marriage, and whose names appear in an old Bible of the Hines. Not having access to Scarlett's *Memoirs of Lord Abinger*, I should be grateful if some correspondent of "N. & Q." would send me the pedigrees referred to, or any further particulars of these families, and especially those relating to the settlement of the Hines in Jamaica. The earliest note I have of them there is that of William Hine, senior, born 1694, and Lydia his wife, born 1701.

EDWARD FAY WADE.

Axbridge, Somerset.

EASTER DAY ON MARCH 25 (6th S. vii. 200, 206, 209, 252).—My friend Mr. PRINCE is quite correct in saying that Easter Day fell on March 25 in England in the years 1733 and 1744, not in 1731 and 1742. The fact is that from the change of style at Rome in 1582 until its adoption in England in 1752, Easter was kept at a different date in this country from what it was in great part of Western Europe, just as Western Europe keeps it on a different day from Eastern Europe (where are followed the rules of the Greek Church) now. In that interval Easter fell on March 25, by the Julian reckoning (then still observed in England), six times, in the years 1627, 1638, 1649, 1723, 1733, and 1744; and on the other hand, by the Gregorian reckoning, only four times, in the years 1663, 1674, 1731, and 1742. The only thing I do not understand is Mr. PRINCE's reference to Gassendi giving 1733 and 1744 as dates on which Easter fell on March 25, for I should have thought Gassendi would have used the Gregorian reckoning. The more one thinks of the subject the more one regrets that a uniform rule for keeping Easter was not adopted. Clavius suggested the great advantage of this to Pope Gregory, but thought it too late to make so complete a change. Surely we may differ, and think it not too late even now; "sera nunquam est ad bonos mores via." Uniformity does not obtain even now, by reason of the difference of style observed in Eastern and Western Europe; and if the English Church adopted the regular practice of observing Easter on the second Sunday in April (which there is every reason to believe was the

day of the original Easter) possibly others might follow so obviously convenient an arrangement.

W. T. LYNN.

B'ackheath.

THE UFFIZI GALLERY (6th S. vii. 28).—The collection of portraits of artists concerning which Mr. C. A. WARD inquires was commenced by Cardinal Leopold de' Medici, brother of Ferdinand II., founder of the Academy of the Cimento. It is described at some detail in a handbook to the Florentine Galleries, of which the fifteenth edition, now before me (*Gallerie Imperiali et Royale de Florence*, Imp. du Giglio), was published in 1840. There has, therefore, been no lack of publicity attaching to this special feature of the Uffizi Gallery. Containing, as it does, Raphael, Leonardo da Vinci, Michael Angelo, Domenichino, Guido, and others of the great Italian masters, *quos perscribere longum*, it is scarcely less remarkable for the masters of this side of the Alps brought together in Florence as perhaps nowhere else in Europe. Albert Dürer, Holbein, Rubens, Vandyke, Sir Joshua Reynolds, and others may be instanced among those masters foreign to Italy whom Italy has thus delighted to honour.

AVERIGUADOR.

I possess a catalogue of the Uffizi Gallery published at Florence 1881. It gives a short account of the collection of "ritratti autografi dei pittori," and an alphabetical list of the self-painting artists. The names of Englishmen are rather rare. If Mr. WARD cares to see the catalogue I shall be glad to lend it to him.

ROSS O'CONNELL.

2, Hume Street, Dublin.

WILL OF SIR WILLIAM TRACY (6th S. vii. 207).—The celebrated will of the Gloucestershire squire Tracy, which, after having been the subject of repeated deliberations in Convocation, to which it was reported by the Ecclesiastical Courts in 1532 (the memorable year of the submission of the clergy), was finally condemned as tainted with heresy, is to be found in Fox's *Acts and Monuments*. For the heretical doctrine contained in this will, to the effect that it was "faith which made a man good and righteous," and that it was "not a good work which made a good man, but a good man who made a good work," the body of Tracy, after two years' interment, was exhumed by Archbishop Warham's order, as unworthy of Christian burial, and burnt to ashes by the vicar-general of the Bishop of Worcester. Canon Dixon, in his admirable *History of the Church of England from the Abolition of the Roman Jurisdiction* (vol. i. p. 117), says "The nation was shocked by the indecent spectacle; the king interposed to punish an outrage on his subject; and the too ardent vicar-general was fined in the heavy sum of three hundred pounds."

E. V.

GRICE OR GRIZE, A SWINE (6th S. vi. 537).—This word is derived from O.N. *griss*, porcellus. Curtius, in his *Greek Etymology*, vol. i. p. 250, considers the word to be cognate with Gk. χοῖρος, and Skt. *ghrah-vi-s*, *ghrah-ti-s*, boar.

F. C. BIRKBECK TERRY.

Cardiff.

Cf. Todd's *Johnson*, and Ihre's *Gloss. Su.-Goth.* under "Gris," porcellus. R. S. CHARNOCK.

See Prof. Skeat's *Etymological Dictionary* under the word "Griskin." G. F. R. B.

BULLOCK CARTS (6th S. vii. 5).—The following note by Mr. Beckford is written in his copy of Galt's *Letters from the Levant*, 1813, and printed in the sale catalogue (Sotheby's) of the Hamilton (Beckford) library, pt. ii. No. 52:—

"A specimen of Mr. Galt's *own poetry*, about as harmonious as the screeching and grating of the wheels of a Portuguese dray. One might as well make sense of such sounds and fancy them articulate, as comprehend the meaning of our author's vile strummings under his discordant lyre."

This appears to be a fairly good illustration of Mr. PEACOCK's note.

ALFRED WALLIS.

Similar carts to those described by Mr. PEACOCK are still, I believe, occasionally to be seen in the Argentine Republic, though my father years ago introduced a better style of wheel. He was also the first to import and show the use of the plough in that country, by which service he obtained the doubtful honour of dining with Rosas, then president.

H. T. MACKENZIE BELL.

Springcroft, Aigbarth, Liverpool.

DAR-EL-BAIDA (6th S. vii. 246).—In the papers submitted by the Moorish Legation in 1859 to the late Lord John Russell, and which are doubtless still extant in the Foreign Office, the equivalent Casa-Blanca is frequently used for Dar-el-Baida. The above papers are in the handwriting of

C. CARTER BLAKE.

THE FESTIVAL OF THE POPE'S CHAIR (6th S. vii. 47, 72, 90, 110, 151, 210, 249).—I fear that the readers of "N. & Q." will think that they have had more than enough of the Cathedra Petri, but I must ask to be allowed to point out that Messrs. Northcote and Brownlow (*ante*, p. 251) are wrong when they call my assertion "that the drawings and descriptions make it quite clear that the oaken parts are additions to the chair" a mistake. It is abundantly clear that the chair was made, and the oaken (I or fr) pieces at some later period fixed on to it. What these writers mean is, no doubt, that the assertion that the chair was made at an earlier time than that when the oaken pieces were shaped, and perhaps made into a chair, is a mistake; but this I did not say; I stated an

obvious fact, and they have credited me with an inference.

ALEX. NESBITT.

LIEUT.-COL. WILLIAM LAMBTON (6th S. vi. 537) was born of humble parents at Crosby Grange, near Northallerton, co. York, in 1766, and received the principal part of his education at the grammar school at Northallerton. He was twenty years a lieutenant-colonel in India, where he distinguished himself by conducting the grand Trigonometrical Survey, and died while proceeding therewith on Jan. 20, 1823. He was elected F.R.S. January 9, 1817 (*Gent. Mag.*, 1823, vol. xciii. ii. p. 275; *Ingledew's Hist. of Northallerton*, 8vo. 1858, p. 299). L. L. H.

ENTIRELY (6th S. vii. 208).—The adverb *entirely* in the post-communion prayer is used in the same sense as it is employed by Shakspeare over and over again, e.g. (Gloster of Edgar), "To his father that so tenderly and *entirely* loves him" (*King Lear*, I. ii.); "Subdue my father *entirely* to her love" (*Othello*, III. iv.); "You love your gentlemen *entirely*" (*All's Well*, I. iii.); "Slow arts *entirely* keep the brain" (*Love's Labour's Lost*, IV. iii.). Spenser also may be quoted:

"And you to highest God *entirely* pray  
That feared chance from her to turn away."

*Fairy Queen*, l. 11.

*Entire* coming to us from the Latin *integer* (derived from *in*, negative, and *tag*, the root of *tango*, something untouched, unutilized), of which the Italian *intero* and the French *entier* are representatives, means perfect, complete, lacking nothing; and so both adjective and adverb come to be used for that which is done with an undivided heart. E. V.

THE HAIGS OF BEMERSYDE (6th S. vii. 102, 152, 194, 231).—At the last reference Mr. C. E. HAIG says, "Anthony Haig, of Bemersyde, was either wholly ignorant of the fate of his uncles or willfully allowed a grave error to remain uncorrected." It seems to me the reason for Anthony Haig's conduct is very plain. His lawsuit in 1672 had exposed the fact that his title to Bemersyde was a bad one; and he knew that the way in which he had "completed his title to the estate in 1672" (as INQUIRER euphemistically describes the transaction) was not worth a shilling if any of his father's elder brothers (there were four, Robert, George, James, William) or their descendants should hear of it and dispute the succession. Therefore he had a distinct interest in misleading Obadiah Haig, because it takes sixty years in Scotland to give a title to land, and his charter from the Crown (granted on an *ex parte* statement) was only twenty-six or twenty-seven years old. Now, if he had told his active and inquisitive Yankee nephew Obadiah (eager to draw out the family pedigree) that there were Haigs in Stirling-

shire and Clackmannanshire, that gentleman undoubtedly would have visited them, found out who and what they were, and possibly have "let the cat out of the bag." This, I think, truly explains why Anthony told Obadiah such a cock and bull story, which the title-deeds in his possession (he had gone carefully through them twenty-six years before) must have told him was utterly inconsistent with known facts. H. P. R.

A LANCASHIRE BALLAD (6th S. vi. 269, 415, 476).—The "Lancashire ballad" quoted in your columns some time back is, or was, also known in Buckinghamshire. Between fifty and sixty years ago I had a nursemaid from Woburn, near High Wycombe, in that county, who used to sing it to me. It was a mere fragment, wanting a beginning, and tagged on to the close of a curious version of the ballad of St. Hugh of Lincoln, which in its turn wanted an end. The form of the ballad was the same as that given by your correspondent. One condemned to death appeals successively to father, mother, and other relatives to ransom him in vain. At last his "true love" comes, and does what his unnatural relatives have refused. The stanzas, which by the substitution of various relatives admitted of almost indefinite multiplication, ran thus, as far as I can remember:—

"Hold up thy hand, most righteous judge,  
Hold up thy hand awhile,  
For here I see my own dear father  
Come tumbling over the stile.  
Oh! hast thou brought me silver or gold  
Or jewels to set me free,  
Or hast thou come to see me hung,  
For hanged I shall be?  
If I could get out of this prickly bush,  
That prickles my heart so sore,  
If I could get out of this prickly bush  
I'd never get in it no more."

"Oh! I have brought nor silver nor gold  
Nor jewels to set thee free,  
But I have come to see thee hung,  
For hanged thou shall be."

Mother, brother, sister, uncle, aunt, &c., succeed. At last comes the "own true love," who replies:—

"It's I have brought thee silver and gold  
And jewels to set thee free;  
I have not come to see thee hung,  
For hanged thou shalt not be."

And the ballad ends with the triumphant burst,—

"Now I have got out of this prickly bush,  
That prickled my heart so sore,  
Now I have got out of this prickly bush,  
I'll never get in it no more."

EDMUND VENABLES.

ISOLATED AND ECCENTRIC BURIALS (6th S. iv. 513; v. 258; vi. 118, 217, 237, 373).—Miss BUSK has not got hold of the right story about my late father. He built no mausoleum. My mother was buried in the Waterton Chapel in the church of Sandal Magna. My father had determined

that he would not be buried in the Waterton Chapel, because it formed a portion of a desecrated church. He had originally selected a place for his grave behind a large stone cross which he erected at the Grotto, as the flower-garden at Walton was called. Subsequently he chose another spot, between two favourite old oak trees at the far end of the lake. Here he erected a stone cross, with his epitaph on the base, "† Orate pro anima Caroli Waterton, conjux fessa juxta hanc crucem sepeliuntur ossa," leaving a vacant space for the date. I may add that the spot which he had selected is enclosed, and was consecrated by the Bishop of Beverley before his remains were laid in the grave.

EDMUND WATERTON.

#### Deeping Waterton Hall.

On Peel Hill, in the Isle of Man, is a tower, at the foot of which a Mr. Corrin and his wife are buried. He was a Dissenter, and wished to show that bodies could be buried beyond the shadow of the church. The highest point of his estate was therefore chosen, and a conspicuous tower erected there to commemorate the fact and to act as his tomb. The fact is, in truth, perpetuated by "Corrin's Folly" more thoroughly than his descendants desire. Some time ago the then owner of the estate wished to demolish the tower; but this was objected to, as it had been noted on the Admiralty charts, and referred to in the sailing directions as an easily recognized landmark. The Board of Trade ultimately bought it, to ensure its permanence.

ERNEST B. SAVAGE.

Kirk Michael, Isle of Man.

QUARTERINGS (6th S. vi. 246, 521).—The right of using supporters has been long conceded by the Lyon Office in Scotland to the heads of families whose paternal ancestor sat in Parliament in Scotland as a baron before 1587. Scotland retained much longer than most other countries the ancient practice of admitting every tenant *in capite* to a seat in the Great Council of the realm, at least, every tenant of an entire barony. The descendants of the tenants *in capite* who sat as of right and not by special summons are the real "ancienne noblesse," whether of Scotland or of England, and the Scotch heraldic practice is, therefore, not unreasonable.

I cannot agree with P. P. in objecting to a choice being made among the quarterings to which one may be entitled of such as one may prefer to exhibit. Shields with many quarters have a very bad effect; there is a great want of the quality which artists call breadth, and every person of taste will prefer to limit the arms he quarters to three (in addition to his own paternal coat), or at the utmost to five. Following this rule might lead to the exclusion of a coat which the person entitled to quarter may have special reasons for

wishing to retain; unless the power of selection be conceded. An escutcheon on a seal, a carriage, or a piece of plate is not, like a pedigree, supposed or intended to be an exhaustive display of an individual's descent, and unless it is supposed to be such I cannot see how making a selection is "making a mull," as P. P. puts it. N.

ROOD-LOFTS (6th S. vi. 8, 253, 541).—To the list of those mentioned *ante*, p. 541, I may add Harringworth, Northants, the parish church of which contains a rood-loft in an unusually good state of preservation. It is supported by eight fluted piers of oak, and is approached by a stone staircase on the south side cut in the thickness of the wall. The old door has been replaced by a new one. The woodwork has been painted over at different times, so that it is impossible to discover what the original decoration was like. Immediately under the loft and between the piers is some open tracery. The lower panels are gone, and their place is supplied by two "loose box" pews built on to the wooden piers which flank the approach to the chancel, and are so constructed that the occupants must face west.

F. A. BLAYDES.

IS FRIDAY AN UNLUCKY DAY? (6th S. vi. 147, 298, 317, 376).—The old English ballad of *The Mermaid* is a vigorous and touching embodiment of the legendary bad luck attendant on a voyage begun on a Friday. Coming disaster is indicated at the very outset in these terms (quoted from memory):—

"On Friday morn when we set sail,  
And our ship not far from land,  
We there did espy a fair, pretty maid,  
With a comb and a glass in her hand."

The sailors instantly perceive that their doom is sealed, and the captain and the "little cabin-boy" are made to record the special severity of their respective circumstances. Then the narrator, with the bold licence assumed by him who spinneth a yarn, thus touches off with pathetic realism the fate of himself and his fellow voyagers:—

"Then three times round went our gallant ship,  
And three times round went she;  
For want of a lifeboat we all went down,  
And sank to the bottom of the sea."

THOMAS BAYNE.

Helensburgh, N.B.

DOWNRIGHT DUNSTABLE (6th S. vi. 228, 377).—The sense in which Prior employs this proverbial expression in the lines quoted by Mr. WALFORD conveys the idea of "the candid friend" who inflicts unpleasant truths upon his interlocutor without going roundabout for a word which might express his meaning in a less offensive style—the employment of language so straightforward that any dunce might readily comprehend it. The concluding portion of Ray's observation upon the

proverb, "As plain as Dunstable road," points to this solution, which, indeed, is sufficiently illustrated by the lines quoted by R. R. Ray says (concluding the paragraph partly quoted by Mr. Gosse-Lin), "I conceive, besides this, there is an allusion to the first syllable of this name, Dunstable; for there are other roads in England as broad, plain, and well beaten as this."

ALFRED WALLIS.

Fuller has:—

"As plain as Dunstable road." It is applied to things plain and simple, without either veil or guard to adorn them, as also to matters easy and obvious to be found without any difficulty or direction. Such, this road being broad and beaten, as the confluence of many leading to London from the north and north-west parts of this land."—*Worthies: Bedfordshire*, p. 114, 1662.

ED. MARSHALL.

I should very much like to know how old this expression is, and I would supplement what has been already given by the following passages:—

"Howbeit there were some good walkers among them, that walked in the king's highway ordinarily, uprightly, plain *Dunstable* way."—*Latimer, Ser. Sermon before King Edward VI.*, pp. 112-113 (Parker Soc., 1844).

"For were yee as playnes as *Dunstable* his way,  
Yet should yee that way rather breake a love day,  
Than make one thus."

John Heywood, *Proverbs*, 1516  
(p. 120, reprint 1874).

F. C. BIRKBECK TERRY.

Cardiff.

WELTED (6th S. vi. 48, 113, 218, 376).—This word is used in this part of the country to mean being thrashed. Very lately I heard one boy say to another, "You'll get a welting." No doubt derived from the welt used in making shoes, and which would form an excellent instrument for the purpose. Before the shoemaker uses it he softens it in water, so that Prof. Skeat's definition is probably correct.

G. H. T.

Alowick.

Bailey, in his *Dictionary* (sixteenth edit. 1755), *s.v. welck*, has "[*welcken*, Teut.] to set, to decrease, to wither, Spenc.;" and *s.v. well*, says "Skinner derives it of *weitan*, Sax. to roll," meaning "a fold or doubling down to cloth in making a garment."

ALPHA.

RENUNCIATION OF SPORT FROM CONSCIENTIOUS MOTIVES (6th S. vi. 249, 391).—See notice "in memoriam" of the late Prof. Francis Maitland Balfour ("ehen! flebilis occidit!") in *Alpine Journal*, vol. ii. p. 102:—

"Balfour had an excellent training for the Alps in Highland deer-stalking, a favourite pursuit, which he relinquished purely from motives of humanity..... His first visit to the Alps was in 1880; but he entered into the new sport with characteristic energy and perseverance."

R. R. DEES.

Wallsend,

The following is a noteworthy example:—

"The *Times* of October 21 has a notice of the meeting held on the requisition of the Vice-Chancellor, at Cambridge, to promote the founding of a memorial of Professor Balfour in that University. At this meeting Professor Paget, F.R.S., spoke in the highest terms of the late Professor Balfour, not only for his scientific attainments, but for his manliness and kindliness. In the course of his address Professor Paget stated that 'at one time of his life Professor Balfour's favourite means for displaying his manly vigour was the pastime of deer-stalking. This sport he abandoned for Alpine climbing, because he felt that for the sake of mere sport he was unwilling to inflict unnecessary suffering upon harmless animals.'—*Dietetic Reformer*, December, 1882.

E. H. MARSHALL, M.A.

Hastings.

LAASS (6th S. vi. 366, 396).—As it happens I am a Cumbrian by birth. Mr. JACKSON does not hit the point. The Bishop of Carlisle (as reported) used the word without any qualifying epithet, as if "a lass" was necessarily "not so good as she should be." This is what I denur to. A lass simply—a girl, and, for anything we know, every one of the "hallelujah lasses" may be, like Burns's "lass on Cessnock banks,"

"Spotless like the flowering thorn."

G. L. F.

Dryden's employment of the term *lasses*, in his translation of Ovid's *Art of Love* (i. 300), is probably indicative of the sense in which it was used as a descriptive definition in the days of the "ribald king and court":—

"Thus far the sportful Muse, with myrtle bound,  
Has sung where lovely lasses may be found."

In Scotland the word has a strictly honourable significance, especially in the diminutive form. One of the features of Principal Shairp's idyl, *Kilmahoe*, is his "long-haired little lassie"; while all that is tender, chivalrous, and pure is associated with the "bonnie lassie" that is wooed—

"Tween the gloamin and the mirk,  
When the kye comes hame."

THOMAS BAYNE.

Helensburgh, N.B.

If G. L. F. desires any further testimony as to the above noun being qualified by "had," the following remark was heard by the undersigned in a railway carriage between Whitehaven and Egremont:—"Nay, nay, she isn't sic a bad lass, but she's a sad un"—a monosyllabic description of a pickle, and exhaustive and terse.

A. MIDDLETON, M.A.

Binton Rectory, Stratford-on-Avon.

WILLIAM YONGE, OF DUDLEY, c. 1650 (6th S. vi. 346).—He is believed to have been the son of William Yonge, who removed to Dudley about the above date. The following part pedigree will give some further names, and may afford a little additional information:—

Margaret, d. = William Yonge, removed to = Eleanor, d. of ... Hay, ob. Dudley about 1650, and was of ... 1651, second buried there Jan. 25, 1655. ob. 1652, wife. William Worcester Registry. first wife.

William Yonge, who removed to Dudley c. 1650, and left there c. 1680.

The device on their seals is an ancient ship with three masts, and this may serve as a clue to their identity. William Yonge, sen., and Margaret Hay were married, according to the parish register, "afore Justice Richard Grevis," Oct. 13, 1656. Any further information will be most acceptable. Were they originally of Bristol? S. G.

THE COLLEGE OF CARDINALS (6th S. v. 406; vi. 435).—To make my list at the last reference complete, mention ought to be made of the information on the subject given by Cardinal Wiseman in his *Recollections of the Four Last Popes* (ch. vii. "Life of Leo XII."). Death only seems to have prevented this Pope from conferring the hat on Dr. Baines, a distinguished member of his own order (Benedictine). He says it is the custom when a cardinal who is member of a religious order is made pope that he should keep up its prestige by, on some early occasion, raising some other member of the order to the cardinalate, and this Englishman was Leo XII.'s selection. It would appear, further, though Cardinal Wiseman did not himself share the opinion, that many persons believed that this Pope had actually created the historian, Dr. Lingard, cardinal *in pectore*, and that it was only through his own modesty that he was never proclaimed. R. H. BUSK.

SIR CHARLES HEDGES (6th S. vi. 347, 375, 476).—One of the sheets from Sir Thomas Phillipps's private press is headed "Land-holders of Wanborough: From a Map of Wanborough in the County of Wilts, the Estate of the Right Honorable Sir Charles Hedges. Taken and drawn in the year 1709, by his Honour's most Humble, and most obedient Servant, P. Assenton." Several of the Hedges family occur in the parish registers, of which a transcript was made for Sir Thomas Phillipps, and is referred to as among his MSS. in Canon Jackson's *Aubrey's Wills*, p. 199. W. S.

COUSIN-MARRIAGES (6th S. vi. 328, 494).—R. F. C. is also referred to *A Letter of Resolution to a Friend concerning the Marriage of Cousin Germans*, by John Turner, late Fellow of Christ's College, Cambridge, a pamphlet of twenty-nine pages, published in 1682.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ST. WHITE AND HER CHEESE (6th S. v. 246, 331, 455; vi. 35).—Hutchins, in his *History of Dorset* (third edition, ii. 252), quoting from Coker's

Survey of the county, says that the parish of Whitechurch Canonicoicum "takes its name from St. White, a virgin martyr registered in the Roman calendar October 3 by the name of St. Candida, whose well, on the side of an hill where she lived, is here shown, and to whose honour a church was built." Hutchins makes no allusion, however, to the cheese. The blue-mouldy Dorset cheese, or "blue-veiny," is not derived from "vein-y," as F. A. W. appears to suggest—though it is the popular idea—but from the Anglo-Saxon word *fyngan* = to become mouldy. See Barnes's *Glossary of the Dorset Dialect*, ed. 1863. J. S. UDAL.

Inner Temple.

A CUFF AT CONFIRMATION (6th S. vi. 48, 175).—A curious instance of this may be found in the *Metrical Life of St. Hugh of Lincoln*, edited by Rev. J. F. Dimock (1860), l. 760. A rustic, too tired or too lazy to enter a church which the saint pointed out to him, besought the rite of confirmation, whereupon

"Indignam confirmat ovem devotio sancti  
Pastoris; sed enim, quia tanto tempore tantum  
Ille sacramentum neglexerat, utpote canus,  
Magnus eum doctor castigat verbera parvo,  
Imprimiturque manus maxillæ dextra sinistra."

PELAGIUS.

THE ENCAMPMENT OF THE ENGLISH FORCES NEAR PORTSMOUTH, 1545 (6th S. vi. 143, 273).—MR. HORSBY, in his reply to my query, has erred, although in good company, in saying that no description of this picture was published with the engraving. The reference he kindly gave on the authority of Britton relates to certain pictures at Cowdry, but not to the particular picture in question. A full description of this painting will be found in "An | Historical Description | of | an Ancient Painting | at | Cowdry, in Sussex | the Seat of the Right Honorable | Lord Viscount Montague. | By Sir Joseph Ayloffe, Bart., V.P.A.S. and F.R.S. | London, | MDCCCLXXVIII." 4to. pp. 20. TINY TIM.

Southsea.

TAUNEL (6th S. vi. 284, 434).—There is, without doubt, a Kymric element in the river-names of Scotland. R. S. CHARNOCK.

Is it not probable that this is the same custom which obtains still in London, about the same time of year, with the title of "Please remember the grotto"? R. H. BUSK.

HERALDIC (6th S. vi. 448, 418).—"In te Domine Speravi" (Ps. xxx. 2, Vulg.) is the motto of the families of Bowes, Greenhill, and Lyon (J. A. Mair, *Handbook of Proverbs*, Lond., Routledge, s.a., p. 139), and of the Earl of Strathmore (Burke's *Peerage*). "Vix ea nostra voco" (Ovid's *Metam.*, xiii. 140) is the motto of the Duke of Argyll, the

Earl of Warwick, and the Pechell family (Burke, v. i.).  
ED. MARSHALL.

FOUNTS OF LEAD (5th S. xii. 444; 6th S. vi. 415).—With regard to one of the fountains mentioned by Mr. PRACOCK at the former reference, viz that of Llançant, Gloucestershire, it is as well to place on record in "N. & Q." that it has been removed. The diminutive church has fallen into ruins, and the font and bell have passed into the possession of Mr. T. H. Morgan, of Tidenham House, the owner of the parish of Llançant. They are both preserved at Llançant farmhouse. S. II.  
32, Ainger Road, N.W.

ARMS OF PATE OF SYSONBY (6th S. v. 409; vi. 38, 231, 295, 355, 434).—The marriage of Sophia Pate Rose with Dr. Maaskelyne is mentioned in Burke's *Landed Gentry* (sixth edit., p. 1834), where it is stated that her sister Letitia married Sir George Booth, Bart. I can find no such baronet.  
SIGMA.

ORIGIN OF THE NAME OF LEITH (6th S. vi. 309, 475).—Mr. LYNN suggests the derivation from Gaelic *leithe*, meaning greyness. Now in examining some Irish statutes I find 33 Hen. VIII. cap. 2, "An Act for Grey Merchants," of which the text does not, to my mind, explain this word *grey* in the title; traders in hides being the merchants most prominently mentioned. Is this caption, which I quote from the volumes printed in 1799, a mistake for "Leith merchants," arising from the association of ideas indicated by Mr. LYNN? I see nothing to make it unlikely that companies of Leith traders frequented the Irish fairs of that time.  
RAYMOND H. VOSZ.

CUNEDDA (6th S. vi. 537).—Mr. PARRY had better consult the index to *Annals of Ireland* (translated by Owen Connellan), under "Con-" and "Coin-"  
R. S. CHARNOCK.

FIRST INTRODUCTION OF THE WORD TORY (6th S. vii. 6).—I have in my possession a little work entitled, "A Genuine History of the Lives and Actions of the most Notorious Irish Highwaymen, Tories and Rapparees. From Redmond O'Hanlon, the famous Gentleman Robber, to Cahier na Cappel, the Great Horse-catcher, who was executed at Maryborough in August, 1735. The tenth edition, with additions, by J. Cotgrave, 1801."  
Bath.  
J. F. MEEHAN.

AUTHORS OF QUOTATIONS WANTED (6th S. vi. 430).—

"Honour only is  
A goodly garment," &c.

I have found these lines in Daniel's *Poetical Works*, vol. ii. p. 359, in an address to the Lady Anne Clifford.

J. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Dante Gabriel Rossetti, a Record and a Study.* By William Sharp. (Macmillan & Co.)  
DISTANCE can only do justice to the rare individuality of Rossetti, and Mr. Sharp's book would have been better if it had been longer deferred. We are too close to Rossetti's personality to thoroughly comprehend his literary and artistic position both as bescon and torch-bearer. Mr. Sharp tells us, it is true, a good many things which have not hitherto been included within the two covers of one book, and he has evidently been at some pains to collect information respecting Rossetti's pictures and drawings. He is also good enough to give us his ideas upon the diction of poetry and prose, with other matters not quite so essential. Nevertheless, we have found much in his volume for which we are honestly grateful. His chief fault is that indiscriminate habit of commendation into which certain biographers fall only too easily, and which really does harm to the reputation of their idols. For example, he calls the *Ballad of Dead Ladies* Rossetti's "masterpiece in translation." Now, we do not for a moment suppose that Rossetti did not thoroughly feel Villon's piece—probably no one could have done so more keenly. But happy as the burden is, by the side of the beautiful simplicity of *Mais où sont les sceurs d'autan!* it has almost a sham-archaic look; while it is impossible to give entire commendation to a translation of a *ballade* which does not even pretend to follow the scheme of rhyme. Moreover, if Mr. Sharp really thinks that

"Where, I pray you, is the Queen

Who willed that Buridan should steer

Sewed in a sack's mouth down the Seine?"

is a fair equivalent for the untortured directness of—

"Sembablement, où est la royne

Qui commanda que Buridan

Fust jetté en ung rac en Seine?"—

we are sorry for Mr. Sharp. If he must have praised these translations, why not have praised the rondeau "To Death, of his Lady," which is really admirable for spirit and fidelity?

*Bibliotheca Piscatoria.* By T. Westwood and T. Satchell. (Satchell & Co.)

A GREAT deal of pains has been expended on the production of this volume by its authors, and the result is a thoroughly comprehensive catalogue of all the books which have been published on the subject of fishing, fisheries, and fish culture. The first attempt in this direction was made by the late Sir Henry Ellis, who in the beginning of the century contributed a list of angling books to the second volume of Sir Egerton Brydges's *Bibliographer*. This list, however, did not extend over twenty pages. Since then others have tried their hands at this task, and in 1861 the first edition of the *Bibliotheca Piscatoria* appeared. When we remember that Dame Juliana Berners's *Treatyse of Fishynge with an Angle* was printed by Wynkyn de Woide, and that Isaac Walton's *Compleat Angler* has gone through ninety editions, we are not surprised at the size of the present volume. No less than 3,153 editions and reprints of 2,148 distinct works are noticed in Messrs. Satchell and Westwood's book; and in the majority of cases the titles and dates are given from a personal examination of the books by the authors themselves. Not content, however, with this, they have compiled a list of all the statutes and parliamentary papers which deal with the subject, beginning with the statute of 3 Edw. I. c. 20. A collection of quotations from old authors relating to angling, and a very



useful chronological list of the various editions of Walton are given in the appendix. Those readers of "N. & Q." who are disciples of "the gentle art" (and there cannot fail to be many such) will be the first, we are sure, to acknowledge their obligations to Messrs. Westwood and Satchell for the labour which they have so well bestowed upon such a worthy subject.

*Ragnarok: the Age of Fire and Gravel.* By Ignatius Donnelly. (Bamson Low & Co.)

MR. DONNELLY'S book possesses two great merits—it is original and entertaining. His theory of the world's history, like the Scandinavian work which forms the title of his volume, is wild and formidable. The earth was once a paradise peopled by highly civilized races, but their happiness was rudely disturbed by an unwelcome visitor. A comet struck this planet, hurrying its surface beneath the masses of gravel and other substances which then formed its tail and now constitute the drift formation. The legends of all nations preserve the record of this world-wide catastrophe. From every quarter of the globe he collects evidence of the universal race belief that the world was destroyed by a fearful monster, serpentine in form, breathing forth smoke and flame, moving in the air. The books of Job and Genesis are called in to prove the theory, which he supports with great ingenuity and apparent conviction. The non-intervention of supernatural appearances in social life fosters scepticism; but Mr. Donnelly is determined that this excuse shall not be possible for incredulity of his comet. If ghosts came among company and candles they might win belief; and it is on this principle that Mr. Donnelly attributes the Chicago fire in 1871 to Biela's comet. Mr. Donnelly throughout holds a brief for his comet. He argues its case vigorously; but much of the evidence which he adduces is addressed rather to the jury than the bench.

*The Genealogist.* Edited by G. W. Marshall, LL.D. Vol. VI. (Bell & Sons.)

In the volume for 1882, now before us, our correspondent Dr. G. W. Marshall carries out in further detail several of the good works which we have noted as features of the previous volume. The Calendar of Lambeth Wills, representing a source of information up to the present time, we believe, but little used, is eminently useful to all genealogists, owing to the central and accessible place of deposit of the store of wealth it discloses. The Visitations of Lincolnshire, 1562, and Berkshire, 1664-6, both edited under the very competent supervision of Mr. Walter C. Metcalfe, F.S.A., have been already cited by us from time to time as throwing light on points raised by some of our numerous genealogical querists. In their completed shape they will prove most valuable auxiliaries to researches into family history. In commencing to print Worcester Diocesan Marriage Licences Dr. G. W. Marshall is to a great extent breaking virgin soil, though it should not be forgotten that the Surtees Society showed the way as regards some of the northern counties, and for a period anterior to the Reformation. In the way of criticism, we remark that Mr. Foster's notes on the Commissioners to the Scottish Parliament and the Majoribanks pedigree meet with very serious counter-criticism at the hands of Lyon and Lyon Clerk Depute. We commend vol. vi. of the *Genealogist* as keeping well up to a high standard of interest and value.

*Matthai Parisiensis, Monachi Sancti Albani, Chronica Majora.* Edited by Henry Richard Luard, D.D., for the Master of the Rolls.—Vol. VI. *Addimenta.* (Longmans & Co.)

DR. LUARD has supplemented his edition of the *Chronicle* of Matthew Paris by printing in this volume the Liber

Additamentorum, or commonplace book, in which Matthew used to insert from time to time documents illustrative of his *Chronicle* and of his *Life of the Abbot of St. Albans*. These documents are of a very miscellaneous character, and include matters of the greatest historical interest as well as details of the internal administration of the abbey of St. Albans. The larger and more valuable portion of these documents is now published for the first time, and the editor has exhibited much patient ingenuity in reducing them to chronological order. He has added in an appendix a description of all the armorial shields which are tricked or blazoned in the MS. of Matthew Paris. They are probably the oldest heraldic drawings in existence, and, if they were not actually designed by Matthew Paris himself, were certainly executed under his direction in the Scriptorium at St. Albans before 1259. A second appendix gives the chief variations in the text of the Papal letters included in Matthew's history, which the editor has collated with the series of Papal Regesta preserved in the Vatican Library. It is remarkable that some of the most important letters were not copied at all in the Vatican register, whilst there are many others of almost equal value which were unknown to Matthew Paris.

*Longman's Magazine*, of which the first volume has just been issued, in appropriate binding, should be a success. Mr. James Payn's "Thicker than Water" would alone be sufficient to float it; and when it is added that the other contributors include Prof. Tyndall, Dr. Froude, Mr. Freeman, Miss Ingelow, Mr. Anstey, Mrs. Oliphant, and Mr. R. L. Stevenson, it will be seen that this new venture is unusually rich in material and talent. If the remaining volumes fulfil the promise of the first, it will go hard with the shilling magazines.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

MARTIN.—France ancient, i.e., as borne before 1361, "Az, semée de lys or"; from 1364 to 1789, "Az, three fleurs-de-lys or, two and one," impaling Navarre, which Mr. Boutell blazons as "Gu., a cross, saltire and double orle of chains, all linked together, or," while Bouillet (*Atlas Univ. d'Hist. et Géog.* Paris, 1865) blazons Navarre "De gueules à la double chaîne d'or posée en croix, sautoir et orle," and gives as supporters two angels vested in dalmatics of the fields of the respect ve arms charged with the fleurs-de-lys and double orle of chains, and holding banners of France and Navarre. Motto, "Montjoie St. Denis."

H. ("Tanner's *Notitia*").—Tanner's reference, i.e., "Lanercost,"=lines of the sixteenth year of King John, dors of a membrane not named, concerning lands in Cleburn (probably Cliburn, Westmoreland).

CORRIGENDUM.—P. 259, col. 1, l. 19 from top, for "dono" read done.

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LONDON, SATURDAY, APRIL 14, 1883.

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## Notes.

## THE CELTIC SUBSTRATUM OF ENGLAND.

## I. CELTIC SANCTUARIES OVERSHADOWED.

It has been lately asked (6th S. vi. 269, 293) concerning two parishes in Herefordshire, St. Devereux and St. Weonarde, whether the family name Devereux was derived from the first, and what was the origin of each of the two names of the places. These places are both in the territory which forms the deanery of Irchingfield or Archenfield, now in the county and diocese of Hereford, but formerly belonging to the see of Llandaff. It is a district on the western or Welsh shore of the Wye, at that part of the river which seems to have been accepted as a substitute for Offa's Dyke, at the interval where it rendered the continuity of the dyke unnecessary.

As to St. Devereux, it is very far more likely that the family name is derived from the place than the contrary, except that the present, apparently Norman, completion of the place-name may be a reflection back upon it of a Norman affection in the family name. The district of Archenfield, of which the ante-Saxon name was "Ergyng," was one of the scenes of the most active of the missionary labours of St. Dyfrig=Dubricius, reputed first British Bishop of Llandaff; and the chapel of St. Devereux is one of at least four

dedications in this limited district which still preserve his name. One of them is Hentland, where he is said to have founded a famous college, another is Whitchurch, and Balingham another; all within about ten miles. St. Dyfrig was a contemporary of St. David, and one of the most conspicuous agents of the Davidian apostolate. St. David has also several dedications in Archenfield, one of them at Kilpeck, close to St. Devereux; besides these, traces of David's name, Dewi, remain in the secular names of several neighbouring parishes, where most likely his earlier dedication has been usurped by others, less national.

The influence of the name of St. David, although very great in South Wales, has left no trace in the north. His dedications are, of course, very numerous in the south-western diocese which bears his name, and only less so in Llandaff, including the anciently subject deanery of Archenfield in Herefordshire; but his name is not found among those of either of the two northern dioceses of Bangor and St. Asaph. It extends, however, across the Severn sea, being several times found in Cornwall, Devon, and even Somerset. The less frequent dedications of St. Dyfrig have the same geographical limitation to South Wales and one in Somerset. In the legendary lives of Dyfrig he has, however, been said to have finally retired from his bishopric of Llandaff into the famous seclusion of Bardsey Island, off Carnarvonshire; but there is no other trace of his name in North Wales, and it may be worth looking into whether there has not been some textual confusion of "Enlli," the ancient name of the Carnarvonshire island, with "Echni," now known as the "Flat Holm," in his own diocese of Llandaff, which, although only ten miles south of his see, is almost as inaccessible a seclusion, and was often adopted as a Patmos—by St. Gildas, for example. It may be worth noting, too, that this island in the Severn estuary is as if a stepping-stone across the channel from his Silurian territory to his only remaining dedication on the southern promontory, at Porlock, to which port he may have made missionary visits. The dedications of those early times often indicate a spot frequented by a missionary in his preaching visits, afterwards commemorated by a cross and then a church. The dedications to St. Aldhelm at Bishopstrow=trees, and other outskirts of his first diocese of Sherborne or Selwood are such a case. As a more famous example of this motive, the site of "Augustine's Oak" is believed to be now covered by a St. Augustine's Church. The ancient names of the two islands will be seen to have some external, though not satisfactory, likeness, and, so far as I see, can only be identified by that last subterfuge, an assumed early mistranscription.

Like St. Devereux, the name St. Weonard

repute, disguised in an English orthography, the name of its chapel or church. In the *Liber Llandawensis* (pp. 262, 546) it appears as "Llan sant Guainerth," although in Pope Nicholas's *Taxation*, A.D. 1291, it is "Ecclesia S'ci Waynard," and in King Henry VIII.'s *Valor* it also appears as "Sanct' Waynard." The Welsh form enables us to identify Guainerth with another dedication, "Gwinnear," among the crowd of Irish dedications—so freely mixed with Damnonian, Armorican, and Cambrian ones—in West Cornwall, which, more remote from English influence than that in Herefordshire, has not suffered so much change, but, like the Herefordshire one, continues to be the most common secular name of the parish. The Cornish one does, however, appear in the *Taxation* of A.D. 1291 as "Wynrye," and the place is now sometimes written "Winniar," "Wynnear," &c. Archbishop Usher writes of this saint as "Fingar sive Guigner," one of the associates of St. Patrick (*Primord.*, Dublin, 1639, pp. 851, 868, 1113). The equivalence of Irish *f* and Cambrian *gw* or *w* is well known, as may be seen in Prof. Rhys's Sixth Lecture, or even in the talk of the Highlanders—"fite" for white, &c.—in Scott's novels. There is a St. Gwineur at Llangainor in Glamorgan, and some others both under the sees of Llandaff and St. Davids, besides some others there which have probably been corrupted into similar names. Lobineau mentions several existing dedications of "S. Guignier, autrement S. Fingar," in Armorica.

There is, indeed, one otherwise well-known name which may possibly be identified with Fingar or Guigner. This is St. Cyngar or Cungar, also a follower of Dubricius, usually noted with the *alias* or surname "Docwin." His name seems to have an equal etymological claim with that of Guigner to identify with Fingar, and the topographical distribution of the two sets of names is remarkably concurrent and of equal nautical access, although their legendary history is divergent. The name of Cyngar remains in Somerset in the name of Congresbury, and is the actual surviving dedication of the church of the neighbouring parish of Badgworth. One of each of these two places is on what must have been the shores of the two adjoining estuaries of the Yeo and the Axe, which, now alluvial, flank the two sides of the western tail of Mendip. Harpsfield (p. 43), quoting Capgrave, also says that this "Cungarus, quem Docwinum appellavit" founded a monastery on the opposite coast of Glamorgan, no doubt the same as in the Gwentian Caradoc is reported (A.D. 987) as a choir with his name, ravaged by the Danes. This must have been the "Docunni" of the three great monasteries of Glamorgan—Llanccarvan, Llanilltyd, and Docunni. There seems to be also a spot still called "Nant y Cyngar" between Cowbridge and Llanccarvan

(*Cambr. Br. Saints*, p. 380). Under his surname Docwin he may be repeated at the opposite port of Watchet, of which the parish is "St. Decuman's," and here again he would be, in Somerset, a near neighbour of St. Dubricius at Porlock. His reputed festival is August 27, and Leland calls him St. Decun. He may, therefore, rather be "Deochain Aedh" of the Martyrology of Donegal, August 31.

The name "St. Weonarda," at all events, is evidently an example of a Celtic name disguised as an Anglo-Saxon one, and the transformation is so complete as to include that now scarce and almost obsolescent English peculiarity the diphthong *eo*. The Celtic substance of the name remains, but concealed by a perfect English veneer; and there can be little doubt that the same perfect transformation exists in a very great number, perhaps the majority, of ancient English place-names over the whole of England, including that extensive area that has been usually given up without even a suspicion of this continuance. It may be worth while to refer again to the case (6th S. v. 131) of "Caer Eurauc," the Anglian mere translation or imitation of which, "Eoferwic," resulted in an apparent original construction out of words of known meaning, which would have satisfied the ultimate cravings of etymology if the object obviously imitated had passed out of knowledge. "Caer Eurauc" had, however, been already attested by the earlier homage of the Roman imitation "Eburacum." In all the books that are nowadays received as decisive authorities for our earlier history, it is held to be a final proof that a place is of Anglo-Saxon origin that the name of it is "English upon the face of it." A distinguished and most valuable antiquary, Mr. G. T. Clark, not long since, speaking at Ewys Harold, in Archenfield, declared that the whole of that district was English, and that the more ancient people and all that belonged to them had been completely swept away by the Saxon settlers, and in proof of this quoted the plain evidence of the name of Archenfield and the other place-names in the neighbourhood. But Ewys itself is the name of a Celtic saint, Iwys of Wilton in Archenfield, and we have seen above that "Archenfield" or "Irchingfield" pre-existed as "Ergyng," and among other similar witnesses, Dyffrig, Guainerth, and David, remain there where they were and still answer to their names.

It will be remembered that there was a most intimate connexion, or rather an alliance, between the Davidian and Patrician apostolates. The results of the Columban mission into North Britain have obtained a more conspicuous place in our history because of that mission's collision with, and even its rivalry of, the Gregorian conversion. But the earlier southern incursions of the Patrician school, through the estuary of the Severn, were in a

darker and prescript age, and, having never in full array confronted the Canterbury inoculation, are scarcely remembered, though, judging from their footsteps, still discernible upon the material face of the land, they must have had a wide prevalence. The Finger or Guigner above mentioned is recorded among the numerous Irish missionaries, who, having landed at Hayle, have covered the western promontory of Cornwall with their names, still surviving in the dedications of churches. Others landed at Padstow and other ports of both sides of the Bristol Channel, and their names still remain among the dedications and in the names of places pretty thickly scattered along upon both the Cambrian and Damnonian seaboard, with a broad inland margin as they passed, and, as in our example of St. Weonarde, between the Monnow and the Wye, up into the tributary rivers; and we shall see that they may have even penetrated far inland from this centre of immigration. We are dealing with only one example of many such Irish names so deposited on these two shores, and the nautical habits which may account for them will not be wondered at when it is seen that St. Brandon, the example of whose Atlantic expedition is said to have inspired Columbus, has his name still fixed upon several of these spots. As to the legends of these persons, they are embarrassed by difficulties such as entangled chronology, several persons to one name, an uncertain, or at least not yet studied, system of orthographical change, and above all a complete superfusion of miraculous fable, which have repelled the siftings of scientific criticism through the evasion of contempt. Critics are more engaged with the wolf-sucklings of Italy. But whatever their legends may be, these localized names are facts actually present to us—may be seen, criticized, and realized; and it is believed that their relative places and groupings and topographical associations present a more ancient text of much real history, written—outside parchment and paper, the fenced pasture of scholarship—upon the land itself and its margins.

For another example, there has been much puzzle about the origin of the name Abingdon, anciently written "Abbandun," or sometimes "Abbandun." After all, the despised earliest written account, at the beginning of the *Chronicle of Abingdon* (Rolls ed., vol. i. p. 2), is probably the true one, that the name came along with "Abbenus ..... ex Hibernia ..... veniens." Abban has a day (March 16) in the Martyrology of Donegal. This is in perfect accordance with the well-known beginnings of other such institutions, not only in the primeval Christian settlements in Celtic times, but even in the Anglo-Saxon mission during its earlier period; they often arose out of the mere cell of an anchorite who had become locally famous for sanctity. But the presence of Abban at Abingdon may also account for another difficult

anomaly. In all South-Humbrian England only three dedications of "St. Ebb" are known—one in the city of Gloucester, on the Severn itself; one in Oxford; and the other at Shelswell, also in Oxfordshire, haunting the landing of Abban and his local settlement. These are not unlikely to have arisen from an erroneous assimilation of the name of the forgotten Celtic saint with that of the better known North Anglian. While writing I have met with the trace of a fourth memorial of the name, but without building or extant benefice, in this same district, being fourteen miles due south of Abingdon, near East Ilsley, Berks. In a paper by Mr. W. Money on some Roman remains (Brit. Arch. Assoc., vol. xxxvi. p. 28) he incidentally mentions a Roman road "which crossed the brook at St. Abbes, near Eling, called by the country people 'Taba.'" This insulated cluster of four spots looks almost like a map of the circuit of preaching resorts of a recluse having Abingdon for his centre. If this should be accepted, the presence of Abban at Oxford will have precedence by two or three centuries of the much disputed advent of King Alfred; but those whose view is bounded by an "English" horizon will, of course, fail to discern it.

In fact, such latent continuations of earlier originals are believed to be very frequent with the monastic foundations usually attributed to the munificence of the Anglo-Saxon kings and wealthy penitents. They are often merely aggrandizements of preceding sanctuaries; or sometimes, so far as they are monastic, actually new institutions. But it appears to have been sometimes the policy of these later founders to adopt and absorb into these monuments of their own grandeur any local fame for sanctity already existing. Long accustomed offerings to the altars of local saints were worth retaining, or covenants of existing contracts required to be fulfilled before named altars. Some therefore retain to this day their older Celtic dedications, but joined with, and subordinate to, more Catholic ones that have been prefixed to them. This was evidently the case with Tavistock, St. Mary and St. Rumon or Ruan. Milton Abbey, Dorset, has four dedications, St. Mary at the head, followed by three which are evidently of Celtic times. One of these is St. Samson, which is Damnonian, that is, provincial; another, Brannwallader, also Celtic, and unique and local. The old legend of the foundation accounts for the name of St. Samson by telling that King Athelstan was prompted to found the monastery by a dream, in which the Cornish St. Samson appeared to him, but it betrays the secret that there was already a sanctuary by saying that the dream took place in a chapel thereby. This dream of founders was not an uncommon way of accounting for stray national dedications, and William of Malmesbury's story of King Alfred's vision of St. Outhbert at



Athelney has been quoted to account for that North Anglian dedication at Wells in Saxon Somerset, which I have elsewhere already more probably accounted for by external or political causes.

But we have an undoubted and indisputable example of this process in the origin of such places in the case of Malmesbury, and this also illustrates the penetration of the Patrician missions into the south of England. Being later, it was contingent with, and overlaps, received Anglo-Saxon history, and has actually merged into it. Maildulf, "naticne Scottus" (William of Malmesbury), the preceptor of St. Aldhelm, having settled upon the holm which is formed by two arms of the Wilts and Gloucestershire Avon, in this same manner left to the place the name of Maildulf's-holm's-bury=Malmesbury. Did this Scot or Hibernian reach Wiltshire by the Clyde or the Severn? St. Wilfrid also found already at Bosham, the germ of Chichester, "Scotus quidam, Dicvi nomine" (Beda in Harpsfield, p. 79).

Tewkesbury is a probably similar case. The tradition, which passed early into writing, is that it began with "Theocus, an eminent hermit." When I formerly hinted an assumption that the influence of the Patrician mission had spread far inland through the higher part of the Severn estuary, the case of Tewkesbury and Theocus was kindly suggested to me, as an additional contributory example, by a learned Irish hagiologist, the Rev. J. F. Shearman,\* proposing the name of St. Tóit of Inis-Tóite, commemorated September 7 in the Martyrology of Donegal. But the change of the *t* of the Irish name into *c* or *k* on passing into the English form, if unsupported by an authentic example, appeared to be too arbitrary a concession of what is so considerable a constituent of so short a name; and I withheld my acceptance of this candidate for the credit of having been the nominator of Tewkesbury. I have, however, just met with what must be a very early example of the English town-name in which the *t* does appear. It is in an Anglo-Saxon catalogue of monasteries in England, claimed by one Cynelme to have been founded by his "foremost fathers," and inscribed on a brass plate on the south side of Leominster Church. This plate is said to have been found and copied by John Hacklote in 1592, and is printed at the end of the last edition of Weever's *Funeral Monuments* (1767, 4to., p. 584). In this the name appears as "Deoribryng," which may be taken as perhaps the earliest example after it had stepped out of its native Hibernian into its English usage. In one MS. of William of Malmes-

bury his fanciful etymology has the form "Theotesberia" (*G. Pont.*, Rolls edition, p. 295).

But the continuance of Glastonbury through British into Saxon times is more than a matter of mere tradition or of inference from names. It had become so interwoven with the general history of the times, that, although a strong disposition to oust it has been manifest in the "English school" of historians, it is so far allowed to stand that theoretical frontiers are compelled to respect it. The late most ingenious and learned Dr. Guest, for example, extends the Gloucestershire conquest of Ceawlin (A.D. 577) over a large portion of Somersetshire, not indicated by the records, and neither at all likely from them nor from the natural frontiers. He does not scruple to appropriate, without even a conflict, the entire Mendip mountain range, but is brought to a stop at the small river Axe, because Glastonbury, with its strong continuous history, stood on the other bank. But the name of Glastonbury brings us into contact with another question, the determination of which will contribute an additional train of evidence of a Celtic substratum.

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(To be continued.)

#### REMARKS ON PROF. SKEAT'S NOTES ON "PIERS THE PLOWMAN."

Many of your readers must have read Prof. Skeat's Notes to the A B and C texts of *Piers the Plowman* issued by the Early English Text Society (No. 67). No one can go through those pages carefully without gaining good store of new facts and fresh illustrations of things he knew before. I have had occasion to do so once again during the last few days, and some trivial matters have occurred to me of which it may be well to make notes.

168. There is a very good account of the practice of giving horses bread to eat. Horsebread, we are told, is still used on the Continent. When it went out of fashion in England I do not know. It must have been in use in 1719, for in a curious little book, called "*The School of Recreation; or, a Guide to the Most Ingenious Exercises*, by R. H., London, Printed for A. Bettesworth at the Red Lyon in Pater-noster-row, 1719," we have the following directions for making it:—

"The best Food for your Racer is good, sweet, well dry'd sunned and beaten Oats: or else Bread made of one part Beans, and two parts Wheat, i. e. two Bushels of Wheat to one of Beans, ground together; Boul't through a fine Range half a Bushel of fine Meal, and bake that into two or three Loaves by it self, and with water and good store of Barm, knead up, and bake the rest in great Loaves, having sifted it through a Measieve (But to your finer you would do well to put the Whites of Twenty or thirty Eggs, and with the Barm a little Ale, tis no matter how little Water). With the

\* Mr. Shearman is the author of *Loca Patriciana* (royal 8vo., Dublin, 1879), a learned and exhaustive inquiry into the Irish topography (chiefly in Leinster), genealogy, and home status of St. Patrick and his numerous disciples.

Coarser feed him on his Resting Days, on his Labouring days with the finer."—P. 27.

In the household accounts of the Lestranges of Hunstanton about the year 1525 there is an entry "Paid for horsbredde lijs" (*Archæologia*, xxv. 466). It is also mentioned in the *Household Books of Lord William Howard*, p. 196, which were edited in 1878 by my friend Canon Ormsby for the Surtees Society. In a note the editor directs attention to the fact that, according to Halliwell's *Dictionary*, it was "anciently a common phrase to say that a diminutive person was no higher than three horse loaves."

290. "Naked as a needle." A parallel to this proverbial expression—if, indeed, it be not a conscious adaptation—occurs in *The Age: a Colloquial Satire*, by Philip James Bailey:—

"As life-school models, philosophic misses,  
Superior to their sex's prejudices,  
Nude as a needle, attitudinise,  
So these for our behoof will agonise;  
Yea, like a zoophyte, turn inside out  
Their very hearts, to illustrate a doubt."—P. 75.

324. The Seven Sleepers. It is much to be wished that some one with the needful attainments would give us a history of this beautiful legend. It is certainly earlier than the time of Mohammed, for there is a very good version of it in the eighteenth *sura* of the Koran, where we are told that "at the threshold [of the cave] lay their dog with paws outstretched" (Rodwell's trans., second edit., p. 183). This dog, whose name was Katmir, is one of the animals that the Mohammedans believe will live for ever in Paradise.

397. Organs. A late instance of the use of this plural occurs in a song printed in Percy's *Reliques*, fourth edit., vol. ii. p. 342, entitled "The Sale of Rebellious Household-Stuff." It was evidently composed about the time of the restoration of Charles II.:—

"Here's a pair of bellows and tongs,  
And for a small matter I'll sell ye 'um;  
They are made of the presbyters lungs  
To blow up the coals of rebellion.

Says old Simon, &c.

"I had thought to have given them once  
To some black-smith for his forge;  
But now I have considered on't  
They are consecrate to the church;  
So I'll give them unto some quire.  
They will make the big organs roar,  
And the little pipes to squeake higher  
Than ever they could before."

In the *Rump Songs*, first edit., pt. i. p. 129, is a poem "To a fair Lady weeping for her Husband Committed to Prison by the Parliament, 1643," in which occurs the following:—

Nay more, the fair Delinquent hath  
A pair of Organs in her throat,  
Which when she doth inspire with breath,  
She can command in every noat,  
More than both our Houses Vote;  
Her very Hair, put in array  
Can fetter our Militia."

It would seem from these quotations that organs, not organ, was the accepted form as late as the middle of the seventeenth century.

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# EXTINCT PEERAGES [1538-1832].

(Concluded from p. 245.)

[The letters e, d, and a against each name of title signify whether such title has become extinct, dormant, or fallen into abeyance.]

Name of Title.	Date of Creation.	Name of last Holder.
	1563.	
e Wensleydale of Wensleydale, B.	1853, U.K.	James Patke, first B.
e Wensleydale of Walton, B. . .	"	"
e Brougham and Vaux, B. . .	1830, U.K.	Henry Brougham, first B.
e Dunfermline, B.	1839, U.K.	Ralph Abercrombie, second B.
e Cranworth, B. . .	1850, U.K.	Robt. Monsey Rolfe, first
e Hastings, M. . .	1810, U.K.	Henry Weyford Chas. Plantagenet Radwon-Hastings, fourth M.
e London, V. . .	"	"
e Rawdon, E. . .	1762, I. . .	"
e Rawdon, B. . .	1750, I. . .	"
e Rawdon, B. . .	1783, G.B.	"
e Grey de Ruthyn, B. . .	1321, E. . .	"
e Hamilton, B. . .	1831, U.K.	Robert Montgomery, eighth Baron Belhaven and Sten-top, first B.
	1869.	
e Strangford, V. . .	1633, I. . .	Percy Ellen Fred. Wm. Sydney Smythe, eighth V.
e Penaburnt, B. . .	1825, U.K.	"
e Broughton, B. . .	1851, U.K.	John Cam Hobhouse, first B.
e Taunton, B. . .	1850, U.K.	Henry Labouchere, first B.
e Kingston, B. . .	1821, U.K.	James, fifth Earl of Kingston, third B.
e Cranston, B. . .	1600, S. . .	Charles Fredk. Cranston, eleventh B.
	1870.	
e Wenman, B. . .	1834, U.K.	Sophia Elizabeth Wykeham, first B.
d Somerville, B. . .	1430, S. . .	Aubrey John Somerville, nineteenth B.
	1871.	
e Westmeath, M.	1822, I. . .	George Thos. John, eighth Earl of Westmeath, first M.
e Ellenborough, E.	1811, U.K.	Edward, second Baron Ellenborough, first E.
e Southam, V. . .	"	"
	1872.	
a Audley, B. . .	1513, E. . .	George Edward Thicknesse Touchet, twentieth B.
e Dalling and Bulwer, B. . .	1871, U.K.	Henry Lytton Earle Bulwer, first B.
e Beaconsfield, V.	1838, U.K.	Mary Ann, wife of Rt Hon. Benj. Disraeli, first V.
	1873.	
e Ossington, V. . .	1872, U.K.	Jno Evelyn Denison, first V.
e Marjoribanks, B.	1873, U.K.	David Robertson, first B.
e Inverness, D. . .	1840, U.K.	Cecilia Lætitia Underwood, first D.
e Howden, B. . .	1819, I. . .	John Hobart Canadoc, second B.
e Howden, B. . .	1831, U.K.	"
	1874.	
e Blayney, B. . .	1621, I. . .	Cadwallader Davis Blayney, twelfth B.
e Stuart de Decies, B. . .	1820, U.K.	Henry Villiers-Stuart, first B.

\* Life peerage.

Name of Title.	Date of Creation.	Name of last Holder.
	1874.	
e Colonsay, B. ..	1867, U.K.	Duncan McNeill, first B.
e Lamsire, B. ..	1861, U.K.	Fox, eleventh Earl of Dalhousie, second B.
	1875.	
e Charleville, E. ..	1806, I. ..	Alfred Bury, fifth E.
e Charleville, V. ..	1800, I. ..	"
e Tullamore, B. ..	1797, I. ..	"
e Duffus, B. ...	1650, S. ..	George Sutherland-Dunbar, seventh B.
e Fitzwalter, B. ..	1868, U.K.	Brook Wm. Bridges, first B.
e Aldborough, E.	1777, I. ..	Benjamin O'Neale Stratford, sixth E.
e Amiens, V. ...	1770, I. ..	"
e Aldborough, V.	1770, I. ..	"
e Balthoglas, B. ..	1753, I. ..	"
	1876.	
e Lisgar, B. ...	1870, U.K.	John Young, first B.
	1877.	
c Ongley, B. ...	1776, I. ..	Rt. Henley-Ongley, third B.
	1878.	
e Rosale, B. ...	1831, U.K.	George William Fox, ninth Baron Kinnaird, first B.
	1879.	
d Trimleston, B. ..	1461, I. ..	Thomas Barnewall, sixteenth B.
e Bloomfield, B. ..	1825, I. ..	John Arthur Douglas Bloomfield, second B.
e Bloomfield, B. ..	1871, U.K.	"
e Gordon, B. ...	1876, U.K.	Edward Strathearn Gordon, 1880.
e Rivers, B. ...	1802, U.K.	Horace Pitt Rivers, sixth B.
e Lanerton, B. ..	1874, U.K.	Edward Granville George Howard, first B.
e Stratford de Redcliffe, V. ...	1852, U.K.	Stratford Canning, first V.
	1881.	
e Hammer, B. ...	1872, U.K.	John Hammer, first B.
e Beconsfield, K.	1870, U.K.	Benjamin Disraeli, first E.
e Hughenden, V.	"	"
e Hatherley, B. ...	1860, U.K.	Wm. Page Wood, first B.
e Airey, B. ...	1870, U.K.	Richard Airey, first B.
	1882.	
c Netterville, V. ...	1622, I. ..	Arthur James Netterville, eighth V.

G. F. R. B.

I notice the following slight inaccuracies in these lists: (1) The barony of Aston of Forfar is supposed to be dormant, and not extinct; (2) The person by whose death in 1857 the barony of Fife became extinct, was fourth Earl Fife, and not *Earl of Fife*. SIGMA.

**COLOURS IN THE ARMY.**—Now that the question of altering the chief colour in the army is being discussed, I see in some daily paper a sentence from a letter of Oliver Cromwell's quoted, to the effect that he gave a preference to the "russet coated soldier." The passage was quoted as though he gave the preference to the soldier because of the colour of his dress, and that this is the impression given to others appears by the fact that no one has suggested, what I think is the case, that Cromwell used the term as a general one, for any soldier, as the army at that time was chiefly dressed in buff (leather) coats, with a scarf of a distinguishing colour across the shoulder.

It may be now an interesting question to see

\* Life peerage.

what regiments at the time of the Civil Wars were dressed in colours. I believe it will be found that any regiment of one colour was raised and clothed at the expense of the colonel; and uniform, though mentioned, existed only on paper as a rule. Of the coloured regiments I can only recollect the following mentioned:—The "Green-coats," commanded by John Hampden; the "Whitecoats," a regiment of Northumbrian men, commanded by the Marquis of Newcastle, also called "Newcastle's Lambs," from their bravery and the colour of their coats; and the "Yellow" regiment of London Trained Bands, the origin of the "Buffs." I think there was also a "Green" regiment of Tower Hamlets or London Trained Bands, but of this I am not sure. Sir Thomas Byron commanded the "Blacks." There were one regiment of purple, one of grey, and two of red, one for the king, one for the Parliament. No doubt others, better informed on this subject than I am, can give us particulars of other coloured regiments of this period, to complete the list. Whatever may be the result of the present discussion, it will be seen that I, at any rate, shall not desert my colours. B. F. SCARLETT.

**CATSPAW.**—The English dictionaries which I happen to have only mention the story of the monkey, the cat, and the chestnuts, but do not identify it with any particular instance, which is an omission on their part. Nich. Caussin, in his *Polyhistor Symbolicus*, referring to Maiol, Colloq. 7, a work which I have not, observes:—

"Alcator in aula Julii II. simia, quæ castaneas prunis cineribus oblectas arrepto felis, quæ tum forte aderat, pedes extraxit et potita est."—Lib. vii., c. 98, p. 476, Paris, 1647.

Drexelius gives a longer and more graphic description. He introduces a guest at an imaginary literary feast, who observes:—

"Audio viro primario simium fuisse, qui, quod domesticus esset juxta se graciosus, per ades libere; discurrebat. Quam ante viro die, dum ante culinam exebat stomacho suo militaturus, cocus quidem eas excubias observavit, sed dissimulavit observasse, nec pro more quiddam dedit in stipendium. Enimvero ubi miles videt se epe sua frustratum, mox in culinam, et simul, abente cocco, in focum. Accidit autem ut eo tempore prunis castaneas torrerentur, quarum odor, qui vix jejunum exploratorem advertisset, simium accivit: ascendit ergo focum, vidit ardentibus sibi castaneas..... tollere conatur, sed infelici successu, quippe qui et ipse ardoris impatiens adustus digitos retraxerit. Dum vero consilii anceps hæret, selem conspicit musculus invidiantem, eamque mox invadit, et quantum quantum reitendem, et sibi libanti ore fulminantem ad vicariam operam cogit; producit, inquam, suisque manibus felis pedem apprehendit, et sic eo ministro castaneam unam post alteram e prunis extrahit. At felis tam barbaræ servitutis impatiens horrende in iupum ululavit, illisq; insolitis lamentis auxiliarem cocci opem sibi accersivit."—*Arufodina*, pars iii. cap. ii. p. 205, Antv., 1641.

Julius II. was Pope A.D. 1503-13. What is the earliest use of the phrase "to make a catspaw of

any one," or of the term "catpaw"? It is not in Johnson, 1785. ED. MARSHALL.

**THE ACRE A LINEAL MEASURE.**—I thought this secondary meaning of the word was quite obsolete until I saw it used in this sense by a graphic writer in the *Standard* of the 23rd ult., in an article entitled "On the Downs," when describing a ray of sunlight through a rift in the clouds lighting up, as it moved along, "an acre wide upon the sward." Possibly the writer had in his mind merely the width of a square acre.

The dictionaries of the last century, such as Bailey's, do not give this meaning, though it was commonly used in the Middle Ages for the length of four rods, poles, or perches, the measurement of the more constant side, or rather width, of the normal areal acre (see 6th S. vi. 230). My first acquaintance with the use of the word in this sense, I remember, was in Stow's *Survey of London* (Thoms's capital popular edition, p. 119), where a pipe or "water-course" of lead to the Grey Friars is mentioned as "containing by estimation in length eighteen acres." A. S. ELLIS.

Westminster.

**EPITAPH.**—The following is from St. Clement's churchyard, Truro. It is on a slate slab, now fastened on the outside of the church wall, but from the inscription which runs round the outside, so that some of it is now upside down, it is clear that originally it lay flat:—

"Here lyes the body of William the son of James Hawkey of this parish who was buried the first of January 1705. Here lyeth also the bodies of his Grandfather and Grandmother, and his mother, two sisters and one brother.

"Loe here we may behold how frail is man,  
Whose longest life on earth is but a span.  
But here lies wone [sic] died in his blooming youth,  
Whose whole delight was in God's holy truth.  
He lived so well beloved that we did fear  
His time was very short to tarry here.  
Grim death did envy thus our happiness,  
And snatch him from us. O who can express  
His fervent zeal to God, and his blest word  
And lawes he did within his heart record,  
That see he might be found prepared to die,  
To leave mortal for immortality.  
Let's drop a teare upon his tomb, that we  
May think in a short time to follow he [sic].  
'Tis but a short divorce, and we shall meet  
In heaven again with our Redeemer sweet,  
There for to dwell with Saints and Angels deare,  
Soe let us bid farewell to all things here.  
His father greives and mournes, but 'tis in vaine,  
He's dead, teares can't recall him back again."

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

"MENE TEKEL; OR, THE DOWNFAL OF TYRANNY,".....by Laophilus Misiotyranus," is the title of an anonymous quarto tract of eighty-two pages, "printed in the year 1663." In a copy of this tract now before me, in a contemporary hand,

under the author's name has been written, "Or Roger Jones, a quondam plotter, now a new Courtier (conscience blotter)"; and after the words "printed in the year 1663," with no printer's name, has been written "by one Twin" suffering printer." J. P. E.

**MAJESTIC.**—I do not know whether it has been observed that this word is an incorrect form, and ought to be *majestatic*, to match *ecstatic*, *dramatic*, *lunatic*, *phlegmatic*, &c. *Majestatic* is used by Pooec (in Richardson) and repeatedly by Bp. Ken, e.g.:—

"I'll to my cell retire,  
In silence God admire,  
Who, vilest sinners to redeem,  
Thus veiled His *Majestatic* beam."  
*Christian Year*, "Christmas Day."  
A. SMYTHE PALMER.

Leacroft, Staines.

**PUNCH.**—

"A 'Punch,' organized by the Communists who were proscribed in 1871, was held last evening in the Rue du Temple, and was attended by about 250 persons.....The evening terminated by the revolutionary baptism of a newly-born child, to whom the name of Inares was given."—*Times*, March 20 (Paris correspondent).

I wonder if this curious term for a social gathering is derived from *punch*, the beverage (in Hindi *panch*, five), or from *Punch*, the hump-backed hero of the puppet-show (Italian *pulcinello*, a puppet). A. L. MAYHEW.  
Oxford.

**FORGOTTEN WORTHIES.**—The REV. DR. A. B. GROSART, Brooklyn House, Blackburn, Lancashire, will be grateful for any biographical information on the following names that occur in a MS. of 1625, viz.: (1) Sir Thomas Love, Knt.; (2) Sir Henry Bruce, Knt.; (3) Sir John Wattes, Knt.; (4) Francis Carewe, "a gentleman of the Prince's chamber"; (5) Sir Beverley Newcomb, Knt.; (6) Sir John Chudley or Chidley, Knt.; (7) Sir Michael Sayer, Knt.; (8) Mr. Wriotesley (died Nov. 19, 1625). The whole of these served in the English navy. Many names of (then) captains of ships in the navy seem to be now hopelessly forgotten. Can any reader of "N. & Q." give any sources likely to aid in recovering more or fewer of the "brave fellows" who stoutly served their country and got no fame or reward?

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**PEDIGREE OF THE LORDS WELLES OF LINCOLNSHIRE.**—I wish that one of your readers who is happy enough to be able to visit the Record

Office would help me to clear up the pedigree of the baronial family of Welles of Lincolnshire by looking at the Inq. p.m. of Isabel, widow of Robert de Welles, who died in 8 Edward II., when Robert, Lord Welles, son and heir of Adam, Lord Welles, deceased, and then aged nineteen, was found to be heir of the lands in Lincolnshire which Isabel held in dower. I should be glad to know, what I cannot find in Dugdale, viz., how Robert the heir was related to the husband of Isabel, and to what family Isabel belonged. Dugdale's account of the family of Welles is unsatisfactory from beginning to end. He knew nothing about the ancestors of William de Welles, who obtained a royal grant of a market at Alford in 1283, and he ignores altogether Sir William de Welles, Lord Chancellor of Ireland, a younger brother of Leo, Lord Welles, who was slain at Towton Field in 1461. Dugdale's account, too, of the succession in the peerage is open to grave doubts, for it would seem that Adam II. was succeeded by three Johns successively, and Dugdale mentions only two. John II. was eleven years old in 1361, when his father, John I., died, and John II. was in 1366 the husband of Cecily, whose maiden name I should be glad to learn. Eleanor, *widow of John*, Lord Welles, and daughter of John, Lord Mowbray, who was in 1432 the wife of Godfrey Hilton, is said to have been the second wife of John II. and the mother of John III. But it is stated in the Inquest of Maud, Lady Welles, who died in 1399, that her heir was her son John, who was then aged seven, which suggests a different parentage for John III. John III. seems to have married Margery, daughter of Thomas, Lord de Ros, who survived him, and died April 8, 1426; but the story of these barons and their wives is so confused in all the received accounts that some competent antiquary would do good service if he would look at the different Inquests and ascertain the truth.

TEWARS.

HUGUENOT REFUGEE FAMILY OF MONTOLIEU.—Louis de Montolieu de Saint Hippolite, elder brother to David, who founded the English branch of this family, died at Berlin (it is not recorded in what year), in the enjoyment of a pension from the three powers he had served—England, Prussia, and Sardinia. By his marriage in 1696 with Susanne de Pelissier he had, with two daughters, Susanne and Marie, two sons, Alexander, who in 1709 received a commission in the regiment of the hereditary Prince of Cassel, and Frederic Charles, who was in 1713 a lieutenant in the regiment of Reh binder in the Sicilian service. From Erman and Reclam's *Mémoires pour Servir à l'Histoire des Réfugiés François dans les États du Roi*, Berlin, 1799, it appears that one of these brothers, presumably Alexander, became tutor to the eldest

son of the Duke of Württemberg, and that he ended his days in Switzerland, enjoying a pension from his quondam pupil, and leaving a son, who was somewhere colonel and aide-de-camp to the said duke, but in later life, although remaining a Protestant, re-established himself in France; and that the two sisters became the wives of Prussian officers of Refugee extraction, Lieut.-Col. le Chenevix de Bévillie and Lieut.-General de Forcade. Col. de Bévillie, who is said to have come from a common stock with the Chenevixes of Ireland, was father, presumably by this marriage, of General de Bévillie, the Prussian Governor of Neuchâtel; and within the last century the De Bévilles had intermarried with the noble Prussian families of Dressler, Lattorf, and Voss. Similarly the Forcades had allied themselves with Aschersleben, Eberhardt, Eichstadt, Honstedt, Koschenbahr, Prittwitz, and Woldeck. More exact and fuller information, extending to M. de Saint Hippolite's later descendants, would be greatly welcomed.

H. W.

New University Club.

OLD ENGLISH MORTAR.—The churchwardens of St. Martin's, Leicester, having determined in 1606 to point the steeple, purchased the following with which to make the mortar or cement:—

Item payd for one load of lyme, xvj s viij d.

Item payde to John Harris for one load of sande, xvj s.

Item for Egges, iij s viij d.

Item for iij<sup>th</sup> of allome, x<sup>d</sup>.Item for j strike of peeces, ix<sup>d</sup>.Item payde for iij<sup>th</sup> of Koren, viij<sup>d</sup>.

Item for woode to seeth the peeces, iij s.

Item payde more for egges, iij s.

Item payde for three strikes of mault, xj s.

Item for three strikes of Smythie Coine, iij s.

From a similar set of entries made in 1609 we learn the "peeces" mentioned above were "glover's peeces"; and from another set under the date of 1630 we obtain the fuller description: "Paid for Calles Leather peeces to make the size w<sup>th</sup>, ij s x<sup>d</sup>." Were these "peeces" the feet and the rough pieces cut off the skin by the tanner? And what is intended by "Smythie Coine," spelt "Smithie Coine" in 1609, and "Smethycoin" in 1630? My extracts are from the original manuscript accounts.

THOMAS NORTH.

Llanfairfechan.

CHARLES WHITEHEAD.—Can any of your readers give me information touching the life of this remarkable writer? Mr. Hall Caine's *Sonnets of Three Centuries* classes him with writers born 1809–11, and Dr. BLAIR ("N. & Q.," 3<sup>rd</sup> S. xii. 99), writing from Melbourne in 1867, says, "Mr. Whitehead ended his days not happily in this city." Allibone furnishes the following bibliography: 1. *The Solitary*, 1851; 2. *Lives of English Highwaymen*, 1834; 3. *Victoria Victoria*, 1838; 4. *Richard Savage*, 1842; 5. *Earl of Essex*,

1843; 6. *Smiles and Tears*, 1847; 7. *Memoir of Joseph Grimaldi*, 1860; 8. *Cottages of Labourers*, 1861. In addition to the above, however, he wrote *The History of Sir Walter Raleigh and The Spanish Marriage* (published in the *Victoria Magazine*) as well as *The Cavalier* (a play), and various miscellaneous poems. Whitehead is not mentioned in any dictionary of biography except Allibone's that I have been able to consult. He was a man of very conspicuous genius. North (*Noctes Ambros.*, Blackwood, xxxv. 860) speaks of his poetry as "full of fine thoughts and feelings," and Mr. Hall Caine says, in answer to an inquiry, that the late Dante Rossetti was a great admirer of the remarkable romance *Richard Savage*. I shall feel grateful for any information whatever concerning the life of Whitehead.

H. T. MACKENZIE BELL.

Springcroft, Aigbarth, Liverpool.

JOANNES DE TEMPORIBUS.—"That is to say: John of the Times, who was so called for the sundry times or ages he lived, was shield-knave to the Emperor Charles the Great, by whom he was knighted." He is said to have been born in Germany, lived till the ninth year of the reign of Conrad, and died at the age of 361 years. I take it for granted, in spite of patriarchal precedents, that the whole thing is a myth, but should be glad to find any further references, other than those given in a book published in the reign of James I.

RICHARD EDCUMBE.

BENGEO CHURCH.—The committee for the preservation of St. Leonard's Church, Bengoe, are anxious to inspect any plans, prints, paintings, or sketches of the above-named Norman building. Should any of your correspondents either possess or know of the existence of any such plans, &c., might I request them to communicate with me as soon as possible? Any information respecting the church will be acceptable. GERARD GOSSELIN.

Bengoe Hall, Hertford.

LONG-EARED CHRISTOPHER.—A correspondent of the March number of the *Ecclesiastical Gazette* uses "a long-eared Christopher" as a periphrasis for an ass. Is this anywhere in use, or is it a private invention? I do not remember to have met it in any of the dialects. There is, of course, a flippant allusion to the original meaning of Christopher. A. SMYTHE PALMER.

Leacroft, Staines.

EARLDOM OF SUTHERLAND: GORDON FAMILY.—"Sir R. Gordon of Gordonstown, son of the Earl of Sutherland in the latter part of the seventeenth century, was of royal descent." What was the connexion between him and the royal family?

H.

MEISSONIER'S "UNE LECTURE CHEZ DIDEROT."—Will any one help me to find the names of the

*littérateurs*, savants, &c., gathered round the reader in Meissonier's picture, after which an etching was published in *L'Art* a few years ago?

ALBERT F. SIEVEKING.

"NOTICE SUR L'IMPR. D'ORANGE, MARTIAL MILLET."—This work is referred to in Brunet, supplement, tome ii. p. 267. Can any of your readers give me any information regarding date of publication and price; also publisher's name, or most likely mode of obtaining it? I have tried one of the largest Continental booksellers in vain.

J. P. EDMOND.

64, Bonaccord Street, Aberdeen.

WALTHALL FAMILY.—In Burke's *Landed Gentry*, published in 1871, p. 678, mention is made of "Thomas Walthall, Esq., descended from the Walthalls of Walthal, co. Westmoreland, living temp. Henry VII.," &c. I should be glad to know whether any of the earlier county histories of Westmoreland contain any reference to the Walthall family.

SUBSCRIBER.

C. BESTLAND, PAINTER.—In looking over a collection of pictures a few weeks since, I came upon a small oil painting signed "C. Bestland, 1824," and on the back of the canvas again signed "C. Bestland, 1824, West End, Hampstead." The canvas is about 14 in. by 10 in., the subject, "Francis I. at the death-bed of Leonardo da Vinci"; it comprises a numerous group of figures, and is finished with extreme care; the colour is really fine, the composition excellent, the whole in good keeping, and a little picture to value for its qualities. The painter was surely a professional artist, and his talents, I should think, must have had some public recognition; but I cannot find him mentioned in Redgrave's or any similar book. Can any one give an account of him?

W. F.

PITCHO.—"Speeches at *pitchos*, or public meetings, popular ballads, national laws, religious oracles, exercise, though to a smaller extent, the same influence (as a written or classical literature)" (Max Müller, *Lect. Sc. Lang.*, i. 62). I suppose *pitcho* is the name of some social gathering. Query, to what language does it belong?

FIASCO.—How is it that this word, which in Italian is identical with our *flask*, has the meaning in French and English parlance of a ridiculous failure?

A. L. MATHIEW.

Oxford.

ROBERT GIDEON.—Can any of your readers give me information as to the ancestry of Robert Gideon, who lived on his property, called Antertavis, near Falmouth, Cornwall? Robert Gideon's will was proved in 1724; his wife's name was Margaret, and he had a son Solomon and a daughter Mary.

C. A. H.

"THE DEVILL IN A RED CAPPE."—A manuscript of the seventeenth century, now before me, speaking of the proceedings in the pulpit of an Essex clergyman, says that he "tells fond tales there of the devill in a red cappe," &c. What is the tale of the devil in a red cap?

B. BEEDHAM.

Ashfield House, Kimbolton.

ST. ARMYL OR ARMILLA.—I forgot to add a postscript to my note, *ante*, p. 261; may I now put it as a query? Can any one kindly give me some information about St. Armyl or Armilla? or is there a record or trace anywhere of a shrine which would explain the difficulty about "our Lady [of] Holmadon"? W. MASKELL.

### Replies.

#### THE RUTHVEN PEEBAGE.

(6th S. vii. 87, 109, 153, 168, 198, 229.)

I regret that I find myself compelled to prove my case twice over, but the Parthian arrows of my anonymous critic must not be suffered to mislead the unwary. Let me first, however, dispose of SIGMA, who, speaking of the "coronation summons," suggests, with delightful *naïveté*, that it evidences

"a very marked intention on the part of the Court of St. James to continue (*sic*) the title to heirs general ..... to make such reparation to the younger branch as lay in their power."

Putting aside the fact that the party so summoned in 1714 was not the "heir general" at all, we must remember that, even if she had been, she either was entitled to the dignity or she was not. In neither case could it lie in any way *ad arbitrium Coronæ*. If the Crown had intervened, as SIGMA suggests, to "continue the title to heirs general," this would have been equivalent to a recognition that the original title was extinct, and, consequently, to the creation by this summons of a fresh dignity in its place. Thus SIGMA falls into the very heresy of which Mr. Foster is (falsely) accused!

Turning now to T. T., he does not, I find, attempt to rebut my elaborate *exposé* of his case, but contents himself with the mere assertion that I throw no "new light" on the question. He has been shown by G. E. C. (*ante*, p. 153) that "the Ruthven succession.....has not been fully mastered by him"; yet he blandly ignores that his statements of fact have been there proved inaccurate. His previous evidence has been disposed of by me, and he has no more forthcoming. He dares not even repeat his confident assertion that the entail of the Ruthven estates "evidently" conveyed the honours. Lastly, he still (like Sir Bernard Burke and the other champions of his cause) has not even elected which of the two

rival hypotheses he shall adopt, viz., a limitation to heirs of line or a limitation to heirs of tailzie, but prefers to use them both in turn as suits his purpose for the moment. Now this point is a vital one. In the *Journal of Jurisprudence* for March there is a long and rambling attack on Mr. Foster, which, though by an anonymous writer, repeats the words and betrays the hands of that *par nobile fratrum*, IONORAMUS and T. T. We there find the same easy-going uncertainty as to the limitation of the patent:—

"Was it simply limited to heirs of line," or did it contain, like a good many other Scottish patents about its date, a power to the patentee, perhaps to his son also, to select an heir; or was there an express limitation to the heir or class of heirs on whom Lord Ruthven should entail his estates? *De that as it may*, § David, Lord Ruthven, and his sisters acted as if the patent had contained some provision [which] such as we have suggested. Lord Ruthven entailed his estates in terms indicative of his belief that he was entailing his honours with them."¶

Now, I must insist that if Jean (as heir of entail) did inherit the dignity under the patent, to the exclusion of the heir of line, the dignity was obviously *not* limited to heirs of line. And that she did so inherit my opponents assert:—

"The title was evidently destined to pass along with the estates, and did so; Jean, as Lady Ruthven, was served heir of entail and provision of her brother."—T. T.

"Jean, the youngest sister, as Lady Ruthven was returned heir to her brother, and generally recognized as his successor in his peerage as well as his estates."—*Journal of J.*

How, then, can they afterwards turn round and say that, even if in her case there was a flaw, yet her successors, *because they were heirs of line* (which she herself was not), had a clear right to the dignity?—

"Supposing that the right of Jean, Lady Ruthven, was questionable, no doubt doubt rests on the succession after her death, as all the subsequent holders were *heirs of line* of the original grantees."—T. T.

"We find the daughter of the second sister in enjoyment of the title, whose *status*, inasmuch as she was

• This hypothesis is disproved by the exclusion of Sir W. Cunningham.

† This desperate suggestion is wholly unwarranted. Power of nomination was not conferred on a future generation. Moreover, not a trace of a nomination is in this case to be found.

‡ Even if there was, this would not help matters, for the estates were not entailed by "Lord Ruthven" (i.e., the patentee), but by his son, and it was pointed out by Riddell that a limitation to "heirs of entail" could only, even by the most favourable construction, refer to entails executed "before the death of the patentee; for it would be absurd and preposterous to hold that they could be competent thereafter" (*Peerage Law*, p. 204).

§ The italics are my own.

¶ All three of which I have in turn censured.

¶ I challenge this statement as not in accordance with fact. It will be seen on referring to the entail which T. T. so unluckily quoted that it contains no terms which could possibly refer to the honours.

both *heir of line* and *heir of entail* (or nomination), was, so far as we can see, beyond legal doubt (!), as we also infer is that of the later Lords Ruthven, her descendants."—*Journal of J.*

Having now shown that my opponents' own case involves a hopeless contradiction, I address myself specifically to my critic's charge that

"Mr. ROLLO's whole argument is an attempt to draw away attention from the important points in the Ruthven case, which are, first, that the male line having failed in 1701, the title was retained on the Union Roll, 1707, by those who were in a position to ascertain, and were bound to ascertain, whether grounds existed for such retention; second, that in their elaborate report in 1740, "made before the patent was burnt, the Lords of Session recognized the right of an heir-general to the barony."

Alas for T. T., these two "important points" are, like the Kilkenny cats, mutually destructive! For, by his own showing, the Session's report recognized "the right of an heir general" in 1740, while in 1707 the Union Roll recognized the right of an heir of entail who was *not* an heir general!† One is painfully reminded of the Lovat case, where (the direct male line failing about the same time as that of Ruthven) the Session assigned the dignity to the heir of line (in the absence of the heir male) in 1702, but in 1730 reduced their own decret, and assigned it to the heir male, on his appearing before them. Truly suggestive this as to Ruthven! But surely it is audacious to assert that I drew away attention from these points when I explicitly showed that, the barony of Newark having been similarly retained on the Roll in the very teeth of the terms of its patent (*ante*, p. 169), these "important points" are worthless. As to the report by the Lords of Session in 1740, it "contains" (as Riddell reluctantly admits) "inadvertencies and misconceptions," and it "recognized" at least two wrongful assumptions, namely, Newark, and Lindores.‡ In fact, it is clear from these contradictory "recognitions" that those worthies had never seen the Ruthven patent, and had not even any proofs of its limitation. For, as to T. T.'s assertion that this report was "made before the patent was burnt," let me remind him that he has not produced one shred of evidence

for the persistent but unsupported assumption that "the original patent perished when Freeland House was burnt in 1750" (*ante*, p. 109). Nay, what evidence have we for its having ever been preserved there, at least after the extinction of the male line in 1701? It is, at any rate, very curious, as I pointed out (*ante*, p. 169), that no steps were taken during its alleged existence to set its terms on record (as was done in the case of the barony of Rollo, created the same year, to heirs male general), and that every trace of its limitation is thus "unfortunately" lost. Is it not quite as likely that all this confusion sprang from the early loss of "the original patent," possibly in the very troubles which followed close upon its grant?

The gradual evolution of that pseudo-barony of Ruthven, which, Mr. Foster submits, "ought to have no place in a peerage," can be clearly traced. Crawford, the contemporary witness, states in his *Peerage of Scotland* (1716) that the (original) dignity "became extinct" on the death of the second lord. And when he made this statement he must have been aware that the honours had been assumed by Jean for the last fifteen years. Proceeding to the successive editions of the *Compendium*,—the *British* in 1725, 1729, 1741, and the *Scots* in 1756 and 1764,—we find no trace of the existence of this barony. It should be added that Riddell praises this work as more accurate and trustworthy than Douglas.\* It is not till we come to Douglas himself (1764) that we find this title admitted, and at first, be it observed, with strange misgiving. He states that "James..... hath voted as a peer at several elections," but guards himself by the saving clause:—

"If (*sic*) the honours were to the heirs general of the patentee's body, this lord's title to the peerage is indisputable."

Eventually, as we know, this clause dropped out, and the suggestion developed into a comfortable hypothesis. The total suppression of the long assumption of the honours by Jean, "Lady Ruthven," which T. T. has himself exposed (*ante*, p. 110), and which is so marked in Wood's *Douglas*, did not spring from its compiler's ignorance, but from his knowledge that this assumption, which T. T. has so rashly dragged forth, would be fatal to his tottering hypothesis.

Proceeding *seriatim* through my critic's points, I come to his discovery that "it is a most unlucky line of argument for" me to quote Oxenford, Rutherford, Lindores, and Newark as cases of assumptions which have been disallowed, inasmuch as these were severally challenged, whereas Ruthven has escaped challenge (*ante*, p. 230). Let us see. The Lord Clerk Register, in his recent evidence, committed himself to the proposition that

"as the law now stands the title may be held for genera-

\* This "elaborate report" was a *fiasco*. The Lords' intention was to secure a readjustment of the Union roll. But, as Lyon (Mr. Burnett) informed the late committee, "there was no readjustment of the Union Roll" on this occasion. The Session reported to the Lords that, as to their instructions "to state as far as they shall be able.....the particular limitations," it was not possible to comply with them.

† Assuming, that is, as T. T. does throughout, that the mere retention of the title on the Roll was a "recognition" of Jean's right; whereas, of course, it was nothing of the kind, for it would have been equally retained (independent of her assumption) had the dignity, on the contrary, been limited, for instance, to collateral heirs male, whose extinction was as yet unproved.

‡ Riddell's *Peerage Law*, p. 780.

\* *Peerage Law*, p. 948.



tions by persons who have never taken any steps whatever to establish their claim."—*Minutes of Evidence*, 71. And Lyon added that "in Scotland there are individuals as to whom it may be a matter of dispute as to whether they are peers."—*Ib.*, 185.

Wrongful assumptions were challenged in one of two ways: (1) by a counter-claimant, as in Oxenford and Rutherford—this was the normal and more frequent method, but could not apply to Ruthven, as there was no counter-assumption to raise the question; (2) by the vote happening to turn the scale at a contested election, as in Newark and Lindores. This was a very exceptional method, and the only important occasion on which it was enforced was the famous election of 1790, at which Lindores and Newark voted, but Ruthven (then a minor) did not. We thus perceive that it was from special circumstances that the Ruthven assumption escaped challenge, whereas in the above four cases those circumstances did not exist. We have, moreover, an instance of reckless inaccuracy in T. T.'s statement that

"James, then Lord Ruthven, voted at nearly all (*sic*) the elections of representative peers after his succession in 1732 till his death in 1783" (*ante*, p. 109),

for, on testing it, I find there were some *thirty* elections within the above period, and that of these he voted at *eleven*!

Having now laid bare in turn each one of my opponent's fallacies, I can leave your readers to test for themselves his assertion that I give "an incorrect view of the statements made by Mr. Foster." I repeat that Mr. Foster, having to deal with a "barony" which, though "generally recognized," cannot be authenticated by any instrument of creation whatever, has traced it to its origin in a mere "courtesy title" conceded to the recipient of a coronation summons, which anomalous title he is driven to describe as a "coronation barony," it being founded on nothing but a coronation summons. He points out that though this title might be claimed by "courtesy," it could obviously not descend to the claimant's heirs, but that (in the very passage which T. T. quotes) "the barony created by Charles II. has been either wilfully grafted on to, or carelessly confused with," it (Preface, p. iv). And he adds in a foot-note, which T. T. has declared to be "absolutely unmeaning," that the efforts of the Lords Ruthven to homologate their (pseudo-) title, by voting as peers, have not altered the case, for "in Scotland ..... the right is always transmissible." T. T. is doubtless prepared to assert of Riddell's statement that the voiding of the Lindores votes, during the assumption of the title, "bears upon the law as to prescription in honours,"\* that it is, similarly, "absolutely unmeaning."

\* *Peerage Law*, p. 779.

Lastly, we are assured by T. T. that Mr. Foster has not "brought to light a state of things which has hitherto been unsuspected." I reply that, with the exception of Mr. Foster's work, we find this title figuring in every *Peerage*, from Sir Bernard Burke's downwards, without the faintest hint of its doubtful origin and *status*. If, as we are informed by T. T., "the succession to this title has been much discussed," it is to be regretted that, with this knowledge, the Scottish authorities have allowed it annually so to figure, in a publication which boasts their peculiar patronage, its true position "wholly unsuspected," beneath the official insignia of Ulster.

I have to thank SIGMA for the apposite suggestion that

"Lyon and Ulster may be right in letting the matter rest, instead of stirring it up as Mr. Foster has done."

The duty of peerage editors and of kings of arms is, it would seem, in SIGMA's opinion, to join in a conspiracy for hushing up every ugly doubt, and for "uttering" pleasant fables to the ever-credulous public. It is because Mr. Foster will not accede to this view that he is subjected to such attacks as these, and that he deserves, I venture to think, the support of every honest man.

J. H. ROUND.

Brighton.

I must confess that I had overlooked Mr. ROUND's quotation from Riddell, and he is quite at liberty, if he pleases, to take the oversight as a proof of my ignorance. I am glad that he, at least, is thoroughly acquainted with the valuable works which I thought might be of benefit to him, as I have found them to be to myself, in such inquiries.

But will Mr. ROUND be very angry if I take the liberty of suggesting to him that, for one whose special endeavour it is to be "accurate" (*ante*, p. 168), he sometimes writes a little loosely?

I am not aware that, strictly speaking, an earldom of Mar has been "adjudged" to Lord Kellie. This is not a mere quibble. One who wrote with adequate knowledge says:—

"All the writers on the subject lay down that the House has no authority to consider a peerage case unless it is referred to it by the Crown, and that, even then, its opinion is a mere opinion, and has no judicial consequence. The House of Lords can only determine judicially upon appeal," &c.—Article on "Life Peerages," *Frazer's Magazine*, April, 1871.

I know only too well the weight which Lord Mansfield's dictum has had with the Committee of Privileges, who have been led by their chairman to believe that, because Lord Mansfield had a great reputation as an English lawyer, he was infallible when he dealt with Scottish peerage law, with regard to which most later authorities hold that he was extremely ignorant. In proof of this I may cite one paragraph of a letter from Mr. Maidment

which now lies before me. He says, speaking of a certain publication:—

"It is very severe upon Lord Mansfield, whose legal capacity as regards Scotch matters I have, like my late friend John Kiddell, considered altogether worthless!"

Yet it appears that the dicta of one so incompetent are to be maintained for all time coming, and that they may be so the opinions of the competent are to be set at naught. It is upon such dicta that we are asked to acquiesce in Lord Redesdale's new creation of an earldom of Mar dating from 1565, although we have no patent, nor anything else that is tangible, in its favour, except a foreigner's idle gossip and Lord Redesdale's dictum "it must have been"; and for this shadowy figment we are to give up the grand old earldom.

I have had much converse with people who had a knowledge of such matters to which Lord Redesdale could hardly lay claim, but I never yet have heard one word of approval of his "adjudication," except such as naturally proceeded from the interested parties or professional advocates of the Kellie claim.

I do not doubt that Mr. ROUND knows as well as I do what opinions were entertained, not only of Lord Mansfield's dictum, but of the proceedings in that Mar case to which Mr. ROUND so complacently refers me, by Lord Crawford, James Maidment, John Stuart, Alexander Sinclair, and Thomas Dickson (not to cite the much abused, but learned and conscientious, authorities of the Lyon Office). Some of these were not, like myself, mere *dilettanti* "students of Scottish peerage law," and as such, of course, to be held in legal contempt, but "practical and experienced lawyers." Mr. ROUND is mistaken in supposing that, with such evidence to the contrary before me as is afforded by the Kellie claim, I "must have forgotten that cases of peerage are decided.....not by students of Scottish peerage law." He is, unhappily, right in his fact, though wrong in his inference. I quite understand how inconvenient it is to those whose interests are concerned in the maintenance of Lord Redesdale's "judgment" and Lord Mansfield's dictum, to have them called in question by the lay "students of Scottish peerage law." We shall not, however, be repressed by the sneers of those who, *ex confesso*, are not "students of Scottish peerage law"; for I humbly hold that, in the interests of truth and justice, it is eminently desirable that the public in general, and especially those who as peers will shortly have to vote upon questions which seriously affect Scottish peerages, should understand that Lord Redesdale and Lord Mansfield are not as competent judges of questions of Scottish peerage law as the eminent students of that law whose names I have given, who dissent altogether from Lord Mansfield's dictum as to the descent of Scottish dignities, and who have just as little respect for Lord Redesdale's new Mar creation as

they have for "coronation baronies"; and that though, to all appearance, it is becoming highly penal, even in peers of the realm, to differ from the noble Chairman of Committees, yet that those who have the courage to do it in the Mar case will find themselves in excellent company.

With regard to Mr. ROUND's quotation from Mr. Hewlett's book, I have only to say that the mere iteration of Lord Mansfield's dictum with the cautious addendum, "it appears to be a rule of law," does not seem, to my non-legal mind, to add any strength whatever to the argument. The quotation from Lord Redesdale's *Letter*, which contains the "argument from expediency," seems to me to be utterly unworthy, and to resolve itself into some such chain of reasoning as this: "Truth and justice have been (possibly) set aside in past cases; it would, therefore, 'be very injurious, and attended with serious consequences,' if truth and justice were in future to prevail."

JOHN WOODWARD.

Montrose.

THEL (6th S. vii. 249).—MR. NORTH has found a good example of a rare and valuable word, illustrating rather a dark place in English etymology. I regret that in my *Dictionary* the account of *deal*, in the sense of "deal board," is utterly wrong; it has no connexion with *Du. deel*, a deal or part (which is neuter, and answers to A.-S. *dæel*), but is borrowed from *Du. deel*, a deal-board, plank, which is feminine. Now *thel* is the true English word corresponding to *deal board*, and has the same sense of "board" or "plank"; if there was any difference, it is probable that a *thel* was thinner or smaller than a plank. The A.-S. *thel*, a plank, occurs in several compounds, all given in Grein's *Dictionary*; and the closely allied word *thill*, the shaft of a cart, is still in use, and is fully treated of in my *Dictionary*. Corresponding to the theoretical Teutonic form *thela*, we have A.-S. *thel*, Icel. *thill*, a wainscot, plank, O.H.G. *dil*, *dilo*, a plank; and corresponding to the theoretical Teutonic form *theljan*, a substantive of the weak declension, we have A.-S. *thille*, E. *thill*, Icel. *thily*, planking, a bench for rowers, a deck; *Du. deel*, a plank, deal board; G. *diele*, a deal, plank. The interesting point is this, and should be noted, that at least three Dutch words have been taken into English in which *d* corresponds to an original *th*, and we have sometimes retained nevertheless the allied E. words. Examples are seen in *drill* (Dutch), the native E. word being *thrill*; *deal board* (Dutch), the native E. word being *thel*, allied to *thill*; and lastly *deck* (Dutch), the native E. word being *thatch*. One result is that *drill*, *deal*, *deck* cannot be found at an early date. For the first, I know of no examples earlier than Cotgrave and Ben Jonson; for the last, none earlier than Lord Surrey; whilst for *deal* I can find nothing earlier

than the mention of "a thousand *deal boards*" in Clarendon's *Civil War*, ii. 675, cited by Richardson. Any earlier quotations for any of these words would be a gain.

Cambridge.

WALTER W. SKEAT.

GHOSTS IN CATHOLIC COUNTRIES (6th S. vii. 243).—K. H. B., speaking of Spanish popular beliefs, says: "Ghosts, however, as usual abroad, seemed not to be in demand; and the supply was consequently nil.....Ghosts are an unknown quantity, almost, in Roman Catholic countries, while they favour every old house in Protestant lands"; and he asks for "experiences of Italian traditions on this point." I beg to offer him the following passage as a small contribution towards a reply. I have met with it in Mrs. Piozzi's now almost forgotten, but really very readable and interesting *Observations.....in.....a Journey through France, Italy, and Germany*. Writing under date of Jan. 20, 1786, she says:—

"The Neapolitans are not. I think disposed to cowardly, though easily persuaded to *devotional*, superstitions. They are not afraid of spectres or supernatural apparitions; but sleep contentedly and soundly in small rooms made for the ancient dead, and now actually in the occupation of old Roman bodies, the catacombs belonging to whom are still very impressive to the fancy."

I may add, perhaps not irrelevantly, one illustration of the attitude of the English Catholic mind in the presence of apparently supernatural apparitions. I remember that some forty years ago a schoolfellow of mine, now a peer, was suddenly awake one night, and started up in bed at seeing a tall white figure, apparently black at the top, standing motionless at his bedside. He told us the next day that he thought it was the devil, and considering it useless to attack him, he simply used in self-defence and silently the semi-manual, semi-verbal prayer known as "the sign of the cross," and lay quietly down again. This completes my illustration; but it is necessary, for other reasons, to add the *dénouement*. In a few moments he saw that the figure breathed, whereupon, jumping out of bed, he seized it, only to find that it was another of our schoolfellows, now dead, who was walking in his sleep.

JOHN W. BONE, F.S.A.

MEDALS (6th S. vii. 7).—These medals were struck in the United Provinces of the Netherlands, and the first three form a portion of an extensive series of jettons, which, struck both in silver and copper, serve to illustrate every point of their romantic history, from the commencement of their struggle against the Spaniards until comparatively recent times.

No. 1, of the date of 1591, has reference to the rejection of the proffered mediation of Rudolph II., Emperor of Germany. The female figure in the wicker enclosure is the genius of Liberty, and the

lion displayed in her shield is that of the state of Holland. The legends explain themselves, and are well expressive of the confidence the newly-formed states had begun to entertain as to the ultimate issue of the struggle, and their fear of the dangers attending a treacherous negotiation.

No. 2, struck in 1597, serves to relate the principal results of the glorious victory of Turnhout. D. O. M. is abbreviated from *Deo optimo maximo*, and the legend on the reverse concisely gives thirty-nine standards captured from the Spaniard, three towns taken beyond the Rhine, and six on this side, within a period of three months.

No. 3 was issued at an earlier period, in the year 1577, and renders graphically a sense of the crushing weight of misfortune that, in spite of transient successes, seemed to press upon the few individuals and communities who dared to keep on the unequal struggle against the mighty power of Spain. The half-clothed figure is Elijah; the Hebrew word is that of Jehovah. Like the prophet, the patriot cause had to depend upon the immediate bounty of Heaven, and the legends illustrate this state of feeling.

No. 4 is a jetton, bearing no special historical character. It is a mark or counter issued by one of the mints, and probably has some special sign to show where it was struck. From the sixteenth century such counters were frequently issued by the masters of mints at the various German cities. The French mints had their issues of a similar description, and also the Spaniards in their own portion of the Netherlands. Those struck in silver are naturally much less common than those in copper. In this instance allusion is made to the band that keeps them together as the United Provinces of Lower Germany, and as each province struck its own money, the fact of these counters being issued in the name of the whole body might not be without its use. To say anything about the value of these interesting historical memorials is rather a difficult matter. Should your correspondent care to communicate with me on the subject, I shall be happy to discuss the matter with him.

W. S. CHURCHILL.

Manchester.

RALEIGH HOUSE (6th S. vii. 8).—This house belongs to a family of friends of mine, who tell me that half the house had to be pulled down about eighteen years since. There is not only a tradition of Sir Walter's residence there (particulars of which were collected in a paper in *Household Words* a little while ago), but also of Queen Elizabeth having visited him there, coming by a barge on the river Effra (long since covered up). The story further runs that the Queen rewarded the bargeman with a piece of land at that part of Kennington called Rush Common. This is said to be recorded in the Lambeth Parish Books.

There is no doubt the house might very well have been Raleigh's residence, from the date of its structure and fittings. The carved oak panelling, staircase, and mantels are very fine. Some time ago, in repairing the roof, some tobacco pipes were found, which were fondly hoped to have belonged to the illustrious introducer of the weed, but have since been pronounced to be of Charles II.'s date.

R. H. BUSK.

ALL SOULS (6th S. vii. 8).—MR. WATERTON inquires if there be any church in England, anterior to A.D. 1500, dedicated to All Souls. Parker, *The Calendar of the Anglican Church Illustrated*, p. 182, has the following:—"The noble foundation of Archbishop Chichele in Oxford is named in honour of All Souls, as is also the church of Aughton, Yorkshire; but it is singular that the only other church we have been able to find with this dedication is the modern one in Langham Place, London." E. LEATON BLEWKINSOPP.

[There is a new district church of All Souls at Eastbourne.]

SELBY, YORKSHIRE (6th S. vii. 8).—The arms of Selby Abbey, and now of the town of Selby, are Sable, three swans arg. In a list of the arms of Yorkshire abbeys (*Local Notes and Queries*) the arms are, Sable, three swans close argent, with the bills and feet or. There are four representations of the shield in the British Museum. In a procession roll of the lords to the Parliament of 1512 (February 4, Henry VIII.), the arms are emblazoned, Sable, three swans arg. (Cole's MSS. British Museum, vol. iii. fol. 57). In Tonge's Northern Visitation in 1530 a similar shield is given, with a mitre and crosier on the top of the shield, and the following memorandum, "It is said that there is another coat for this abbey, a mitre with a crosier passing through it, to show it to be a mitred abbey, as I have seen at other places, as at Bristol; but the real coat is as above, the same as in the MS. procession to parliament" (*Ibid.*, vol. xviii. f. 313). A third Visitation, in 1530, has the mitre and crosier as described above, and the swans' feet tipped or. (Harl. MS. 1499). The fourth representation, said to be by Sir William Dethick, Garter, gives the swans or. (Lans. MS. 255, fol. 13). I acknowledge my indebtedness to Morrell's *Selby* for part of the above.

L. HOLMES.

Ferry Bridge.

YORKSHIRE CHRISTMAS CUSTOMS (6th S. vii. 24).—It may interest the readers of "N. & Q." to learn that these customs are observed much nearer at hand than at Harrogate, as reported by A. J. M. The writer is glad to say that in his own house, situated in the parish of St. Mary Abbots, Kensington, on this last as on previous Christmas Eves, might have been seen a yule-log, yule-cakes, yule-candles (presented), and frumety made from creed

wheat sent from Yorkshire, and he knows at least two other houses in the western postal district of the metropolis of which the same thing might be said. Harrogate is a little too far westward, but in the north-eastern and more purely Scandinavian portions of the county these customs are still universal, and people keep the feast of Odin without knowing it. CLEVELANDER.

"Vessel" is here, I think, a corruption of "was-sail." At Wakefield when they bring round the milly-box (query, my lady's box), they sing the carol "Here we come a wesselin' among the leaves so green." An old herring-box or table-drawer, lined with moss and evergreens, represents the stable or manger, a large doll the holy Virgin, and a smaller one on either side the infants Jesus and James (see Apocryphal Gospels), oranges and red apples the offerings of the magi, paper flowers and imitation jewellery the rejoicing of the Gentiles. At least, so says a writer in the *Sacristy*, i. 27-29. The children do not always see so deeply into the inner meaning. One, for instance, when asked, a few years ago, what one of the dolls represented, replied, "Tichborne."

J. T. F.

Bp. Hatfield's Hall, Durham.

CURIOUS CHRISTIAN NAMES (6th S. vii. 24).—The reference is to Sawley (not Sawtry) Ferry, in the county of Derby. The registers of Sawley Church record that on October 15, 1667, "Anthony Wood, Minister of Sawley and Willne, was buried."

ALFRED WALLIS.

A FRENCH TICHBORNE CASE (6th S. vii. 5).—T. H. will find full particulars of the case of Martin Guere in *Répertoire Général des Causes Célèbres, Première Série (Anciennes)*, ed. 1835, vol. iv. pp. 364-75; and the story more picturesquely given in *Crimes Célèbres*, by Dumas, Arnould, Fiorentino, &c., ed. 1842, vol. vii. pp. 236-303; in the introduction to the same similar cases are referred to.

R. H. BUSK.

The tale of the impostor Arnold Tilh is told at considerable length, and told well, in the *Month* (magazine and review), vol. iii. new series, January to June, 1871, being condensed, as is said, from the account given in the first volume of the French collection of *Causes Célèbres*, and from that in the first volume of the German collection, printed at Leipzig in 1842, under the name of *Der Neue Pitaval*. The paper in the *Month* is most interesting and well worth reading. It is headed "A Case of Personation in the Sixteenth Century."

E. R.

BOOKPLATES WITH GREEK MOTTOES (6th S. iv. 266, 414, 497; v. 296; vi. 136, 218, 398).—Up to the present time only eleven such plates have been

enumerated in "N. & Q.," and I can add but three since my last letter on the subject a year ago:—

1. Hildyard, JIAEON. HMIŸY. ΠANTOS.

2. S. Vaughan, φιλαλληλία.

3. Guil. Oliver, M.D., S.R.S., ANEXOY. KAI. AΠEXOY.

This plate is engraved by J. Skinner, and is therefore circa 1730-40, besides which it is most curious in design, having for dexter supporter a nun, and sinister a priest in cassock and hood.

E. FARRER.

Brossingham, Diss.

**CALF'S HEAD ROLL** (6th S. vii. 8).—The following account, taken from Herbert's *Antiquities of the Inns of Court and Chancery*, p. 227, will, I think, give an explanation of this item:—

"The chief cook [of the Middle Temple] had various perquisites, as the dripping and scummings, the rumps and kidneys of loins of mutton (which was the ancient supper fare). He besides gave every Easter term a *calves head* breakfast to the whole society, for which every gentleman paid at least 1s. But in 11 Jac. I. this breakfast was turned into a dinner, and appointed to be on the first and second Monday in Easter term. The price per head was regularly fixed, and to be paid by the whole society, as well absent as present; and the sum thus collected, instead of belonging solely to the cooks, was divided among all the domestics of the house."

G. F. R. B.

**AN OLD LICENSING LAW** (6th S. vii. 8).—Some old forms of licences as used in Queen Elizabeth's time are given in a book on *Simboleography*, by "William West, of the Inner Temple, Esquire," published at London in 1622. The licences in English are printed in black letter, and include, among others, "A licence to brew," "A licence to keepe a wine taverne" "A licence to sell ale," "A licence to keepe an alehouse." There are also in the same book in Latin drafts for "A recognisance for keeping a taverne," and "A recognisance for keeping an alehouse." It is strange that in a book printed, as this apparently was, in 1622, the sovereign's name introduced in the various deeds, &c., should be Queen Elizabeth's, and not that of the reigning monarch. W. H. PATTERSON, Belfast.

**CIRENCESTER** (6th S. vii. 8).—If the narrative of William Budden, 1685, were known to Eustace Budgell, who wrote No. 379 of the *Spectator* under the signature X., it may have suggested to him the story, with which that paper concludes, of the alleged discovery of the sepulchre of Rosicrucius, in which was the statue of a man in armour, holding a truncheon before a burning lamp, which on a third step being made by the intruder was dashed into pieces by the figure, which was moved by clockwork set in motion by springs beneath the floor. The writer does not indicate the source of this story, nor have I been able to ascertain its

origin. No such person as Rosicrucius appears in the biographical dictionaries, but under "Rosicrucian" in the *Penny Cyclopædia* sundry works are attributed to John Valentine Andrea, a German, 1586-1654, in one of which, *Fama Fraternalis des Löblichen Ordens des Rosenkreutz*, Frankfurt, 1617, there is a story of a certain Christian Rosenkreuz, a German noble of the fourteenth century, who after travelling in the East returned home and founded a fraternity, who lived together in a building which he raised under the name of "Sancti Spiritus," where he died at 106 years of age. The place of his burial was kept a profound secret. On the door of the "Sancti Spiritus" he directed this inscription to be placed: "Post cxx annos patebo." The whole story has a very legendary appearance, and the existence of Rosenkreuz seems very doubtful.

W. E. BUCKLEY.

**ILLUSTRATION OF 1 COR. IV. 4** (6th S. vii. 25).

—The use of *by*—against, mentioned by your correspondent, is also illustrated by the following passage:—

"I speake not this *by* any english king,  
Nor *by* our Queene, whose high foright prouids,  
That dyre debate is fiedde to foraine Realmes,  
Whiles we ienoy the golden fleece of peace."

Gascoigne, *The Steel Glass*, p. 53,  
ed. Arber, 1865.

For further examples of the usage cf. *The Bible Word-book*, by Eastwood and Wright.

F. C. BIRKBECK TERRY.

Cardiff.

The Greek here is the exact equivalent of the "Nil conscire sibi" of Horace. But is not the use of *by*—against, illustrated by the lines said to have been written with her diamond ring by the Princess Elizabeth on the window-pane of her chamber at Woodstock in 1553?—

"Much suspected by me,  
Nothing proved can be,  
Quoth Elizabeth prisoner."

A. T. M.

**JOHN FAVOUR** (6th S. vii. 27).—T. C. might perhaps find the marriage register he is in search of at Leeds. In the pedigree of Wade given in Whitaker's *Hist. of Leeds*, Anthony Wade, the father of Priscilla, is described as of King's Cross, near Leeds, and his marriage is said to have taken place on Nov. 3, 1590, at Leeds. In the third volume of *Old Yorkshire*, edited by Mr. William Smith, F.S.A.S., there is a notice of the Wades of King's Cross which differs somewhat from the pedigree given by Whitaker. G. H.

**BELL** (6th S. vii. 24).—MR. TANCROCK may be interested to know that the absurd derivation of this word given in the new edition of the *Encyclopædia Britannica* is probably not evolved from the inner consciousness of "the gentleman

who has furnished up the old article." It is given in that mine of etymological absurdities, Minshen's *Guide into the Tongues* (1617). Minshen has: "A Bell, Goth: Belg: *Bele*, idem. Vel a *pelti*, i. a basen, qua olim vii sunt pro campania," &c.

F. C. BIRKBECK TERRY.

GAMBETTA (6th S. vii. 25)—a wooden leg; a diminutive of *gamba*, a leg. R. S. CHARNOCK. Nise.

PECULIAR METHOD OF IMPALING ARMS (6th S. vii. 207).—An example of this method of impalement may be seen on the slab to George Thorp, D.D., Prebendary of Canterbury and benefactor of Emmanuel College, Cambridge, on the floor of the south transept of Canterbury Cathedral. His own arms, a fess embattled between three trefoils, are in the centre; on the dexter side those of his first wife, Mary, daughter of Sir Marmaduke Gresham, Bart., a chevron between three mullets; on the sinister side, on a cross five mullets, the arms of Randall or Randolph, of Kent, being those of his second wife.

GRANVILLE LEVESON GOWER.

SHREWSBURY SCHOOL (6th S. vii. 228).—I would refer Mr. ADMITT to Lowndes's *Bibliog. Manual*, under the head of "Shrewsbury." I would also add that the Shrewsbury School library contains many hidden treasures. My friend Mr. Henry Bohn tells me that he was once in that library with the celebrated head master, Dr. Butler, and pointed out a book of great value which was lying on the floor. This the learned doctor had bound in morocco and carefully put away. I merely mention this anecdote to show the value of the library. As an old Shrewsbury man I could give many details as to the past customs, pastimes, and daily routine of school life in Dr. Butler's as well as Dr. Kennedy's time.

GEORGE NUGÉE, Provost.

St. Austin's Priory, New Kent Road.

[We should be glad to have a paper.]

MARY LEA GIDMAN (6th S. vii. 208).—The courtesy of Mr. A. J. C. Hare, expressed through a common friend, enables me to answer my own query as to this good woman. Her epitaph is as follows:—

"Mary Lea Gidman  
June 2. 1800: Oct. 19. 1852.  
Through fifty four years,  
Devoted, honoured, and beloved  
in the Hare family."

Mr. Hare adds that "Mary Lea," who was always called *Leah* in the family, "rests by the side of her mistress, with these words [i. e. the words given above] upon a small white marble cross, in the churchyard of Hurstmonceaux." My collection of epitaphs on faithful servants is, I find, a subject of surprise and ridicule; and if I am Xanthius

Phoecus I have no Flaccus to defend me. Nevertheless, I beg to say again in "N. & Q." that I am glad to receive such epitaphs. One gentleman, a stranger to me, has already sent me many scores of them, all admirably copied by himself.

A. J. M.

THE HAIGS OF BEMERSYDE (6th S. vii. 102, 152, 194, 231, 275).—There is only one word in INQUIRER's articles on which I wish to make a remark, viz., the word "recent" as applied to the claim of my family to belong to the Haigs of Bemersyde. I am now above seventy years old, and can testify that nearly sixty years ago my father and his brothers claimed to be Haigs of Bemersyde, and used their arms on their carriages and plate, and that it was as little doubted that we were Haigs of Bemersyde as that our name was Haig, and family pride had not died out amongst the Clackmannanshire Haigs.

I myself, many years before there was any chance of Bemersyde falling to any of the family, when I was electioneering in Middlesex, claimed to be descended from the Haig who fought on the winning side at Bannockburn, and was laughed at in the *Morning Star* of those days as having "Bannockburn on the brain," so that the statement that our claim to be Haigs of Bemersyde is recent is not in accordance with fact for two generations at least.

JAMES HAIG, M.A.

Merchiston Avenue, Edinburgh.

REFERENCES WANTED (6th S. vii. 267).—1. The outside of the shield was of gold, and the inside of silver, and the contending knights were clad, the one in black armour and the other in white. See "N. & Q." 6th S. i. 137, 165; ii. 93. Recently I have discovered that the query (6th S. i. 166) at the foot-note is wide of the mark, and Beaumont an assumed name. The author of the apologue was Joseph Spence, a divine, an accomplished scholar, and Professor of Poetry in the University of Oxford, an appointment he held from 1728 until 1738. Cf. Watt, *Authors*, vol. ii. s.n. p. 871; Rose, *Biog. Dict.*, vol. xii. pp. 85-6.

4. In Mallet's poem of *Amyntor and Theodora* (canto iii. l. 176) are these words:—

"Are afflictions aught  
But mercies in disguise!"

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

4. Is D. C. L. thinking of Longfellow's words, in *Resignation*, one of his "By the Fireside" poems? We read there that

"oftentimes celestial benedictions  
Assume this dark disguise,"

sc. that of afflictions. P. J. F. GANTILLON.

"CHRIST WHOSE GLORY FILLS THE SKIES" (6th S. vii. 268).—The claim of Toplady is absolutely groundless. The hymn was printed in the very

year of his birth, 1740, viz., in the second volume of *Hymns and Sacred Poems*, by John and Charles Wesley. See Dr. Osborn's large collection of the *Wesley Poems*, vol. i. p. 224. It is carefully excluded from Mr. Sedgwick's edition of Toplady's *Hymns and Sacred Poems*, 1860. See his Preface, p. xiii, and his appendix. D. C. L.

MARY QUEEN OF SCOTS: THE COLOUR OF HER HAIR (6th S. iv. 485; v. 114, 218, 231, 295, 318; vi. 138, 251, 458).—Robertson, describing Queen Mary's appearance, says:—

"Her hair was black, though, according to the fashion of that age, she frequently wore borrowed locks, and of different colours."—*History of Scotland*, vol. ii. p. 177, ed. 1761.

To this custom of wearing false hair there are at least three distinct allusions in Shakespeare, and two show that the adopted colour was golden:—

"Look on beauty,  
And you shall see 'tis purchased by the weight;  
Which therein works a miracle in nature,  
Making them lightest that wear most of it:  
So are those crisped snaky golden locks  
Which make such wanton gambols with the wind,  
Upon supposed fairness, often known  
To be the dowry of a second head,  
The skull that bred them in the sepulchre."

*Merchant of Venice*, III. 2.

"Before the golden tresses of the dead,  
The right of sepulchres, were shorn away,  
To live a second life on second head;  
Ere beauty's dead fleece made another gay."

*Sonnet lxxviii.*

"Thatch your poor thin roofs  
With burthens of the dead."

*Timon of Athens*, IV. 3.

F. C. BIRKBECK TERRY.

Cardiff.

CONNY (6th S. vi. 146, 273, 477).—A cultivated Boston lady, whom I met at Florence last year, after giving me a list of words in which she had observed Boston parlance had no echo in the month of her English acquaintance, wound up with, "And now the prettiest and most characteristic expression we have at all is the word *cunning*, to signify all that is tender and sweet in a little child. When we say 'What a *cunning* little thing!' it is a word by itself, having no connexion with the common use of it; and I have not been able to find whence it comes." Perhaps the Yorkshire saying "a conny lile barn," quoted *ante*, p. 477, supplies the key. R. H. BUSK.

CHATTERTON'S WRITINGS (6th S. vi. 404; vii. 93, 116).—R. E. M. refers Mr. EDGUMBE to some promised paper by Mr. John H. Ingram in *Harper's Magazine*. Has nobody heard of Dr. D. Wilson's *Chatterton: a Biographical Study*? It is a small popular volume, published by Macmillan. Carlyle highly commended it in a letter in the *Athenæum*. But there is also the carefully

edited issue of Chatterton's *Works* by Skeat, published by Bell, and also with a biographical sketch; see also new edition of *Encyclopædia Britannica*, article "Chatterton." H. VARE.  
Chiswick.

LOCALITIES IN ENGLAND MENTIONED BY CHAUCER (6th S. vii. 221).—In "*The Canterbury Tales of Geoffrey Chaucer*, a New Text, with Illustrative Notes by Thomas Wright, Esq., M.A., F.S.A.," &c. (my copy has no date or publisher's name), is the following interesting note (p. 48):—

"4012. *Strothir*. This was the valley of Langstroth, or Langstrothdale, in the West Riding of Yorkshire, as pointed out by Dr. Whitaker, *Hist. of Craven*, p. 493. I am informed that the dialect of this district may be recognized in the phraseology of Chaucer's '*scoules two*.'"

There is another curious allusion to the same subject in Burke's *Patrician*, vol. iii. p. 108, where Wallington East and West (co. Northumb.) are enumerated among the estates of Alan del Strother, who served as High Sheriff for Northumberland in 1356 and 1357, and is said by the writer to have been "a contemporary of Chaucer at Cambridge." His grandson died without issue, and Wallington passed with a coheirress to the Fenwicks. CLK.

In MR. RYE's interesting paper on Chaucer localities (*ante*, p. 222) he suggests—or is he quoting Tyrwhitt?—that Oyse, l. 838, means the river Ouse. Speaking of the noise that came out of the "*domus Dedaly*," Chaucer says:—

"That had hyt stonde upon Oyse,  
Then myght hyt han herd esely  
To Rome Y trowe sikerly."

Oyse evidently means not a place but a river, on which the house might stand, and the extravagant hyperbole suggests that the sound might be heard as far as Rome. Is it not more likely that Chaucer meant the river Oise, close to Paris? It joins the Seine only about fifteen miles from the city, so that it might be made to indicate Paris with as great (or as little) probability as the Seine.

J. DIXON.

"A MONTH'S MIND": ST. GREGORY'S TRENTAL (6th S. vi. 205, 251, 352, 374, 410, 458, 516; vii. 115).—The passage in the will of John Sendall, Canon of Ripon, quoted by J. T. F. is quite clear. He bequeaths 16l. 13s. 4d. for one thousand masses to be said as soon as possible, and at latest —*ad ultimum*—within a month from the day of his decease, *i. e.*, they were to be commenced within that space of time. This is evident, because the testator desires that these thousand masses are to be celebrated *more trentalis* Sancti Gregorii, hence there would be one hundred and thirty-three trentals with one mass over. I presume these trentals would be the Gregorian trentals of the Sarum Use, of which I have already spoken

(6th S. vi. 518). Now parish priests have many of their masses engaged. On Sundays and holy days they have to offer it up for their flocks, in addition to which there are anniversaries and masses for benefactors, and for other intentions, which have to be celebrated. Hence to have one hundred and thirty-three trentals commenced within a month of the testator's decease was no light undertaking. On the other hand, many free masses were to be obtained in the various monasteries and religious houses. Thus Edward, Duke of York, by his will, dated August 22, 1415, says:—

"Item qe mill messes des plus povres religieuses qe on pourra trouver soient a plustoeit qe faire ce pourra apres ma mort celebres pour m'alme, desqueux je veuille qe le prior & convent de Wytham en Selwode soient paieiz pour cent messes pour chescun messe 11d., & semblablement le prior & convent de Beauvale en Shirwode pour L. messes, chescun des ordres des mendicantz en Londres & en manvyle de Stamford pour L. messes, en mesme la maniere come dessus, & le surplus de mill messes sudit es povres religieuses come dessus, & en special es convents de Charthous de Londres, Coventre, & Heenton joust Bathe, selonc la discrecion de mes executours."—*Royal Wills*, p. 218.

This one case will suffice. Here is an instance of thirty masses to be celebrated by a parish priest. Francis Esmonin "capitaine du charroy de l'artillerie de France," by his will, dated Dec. 29, 1673, makes a foundation of three hundred livres for thirty masses, to be celebrated, "annuellement et à perpétuité," in the church of Notre Dame du Chemin at Serrigny, near Beaune, in the diocese of Dijon. One was to be celebrated each Friday and Saturday in Lent, and the remainder during the different months of the year, at the convenience of the curé (*Notice Historique et Archéologique sur l'Ancienne Chapelle de Notre Dame du Chemin, à Serrigny*, Paris, 1861, pp. 39-40).

EDMUND WATERTON.

JOHN, LORD LOVELACE (6th S. vii. 28).—I think that E. G. A. might obtain some information respecting the family of Lord Lovelace, of Hurley, by addressing Mr. T. J. Hercy, J.P., of Crutchfield, near Maidenhead, Berks. E. WOLFORD, M.A.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Life of Sir William Rowan Hamilton, Kt.* By Robert Perceval Graves, M.A. Vol. I. (Dublin, University Press.)

SIR WILLIAM ROWAN HAMILTON was a great mathematician. If, however, that had been his only claim to remembrance, we doubt whether any large number of persons would have been interested in his biography. He was much more—indeed, it is no exaggeration to say that he was one of the most distinguished men that Ireland has produced. Though, perhaps, not a finished classical scholar in the high and narrow sense, he was a great student, and seems to have had the faculty of acquiring languages with remarkable facility. We gather that he was not only master of Greek, Latin, and those modern European tongues which contain any valu-

able literature, but that he knew Hebrew and several other languages of the East. His intellect was remarkably precocious, and his linguistic attainments when a little child seem to have been almost preternatural. His great powers attracted attention very early. He was appointed Andrews' Professor of Astronomy in the University of Dublin when only twenty-one years of age. This led to a further proceeding, which must have struck persons at that time as most irregular, though there is no reason to complain of its justice. By the direction of the founder the professor of astronomy was one of the examiners for Bishop Law's prize, which is given yearly to the best answerer in the higher mathematics. In conformity with this regulation Hamilton was called upon, while still an undergraduate, to examine men who had already taken their degree. Hamilton's culture was very wide. He was, among other things, very decidedly a poet, but not of any great power. The volume before us contains several specimens of his muse, which were well worth preserving in a permanent form. He was a personal friend of Wordsworth, and the manner of the latter seems to have influenced him strongly, though there is a marked individuality of sentiment. Several of Wordsworth's letters to the young astronomer are given which cannot fail to interest. We quote a passage from one of them, dated November 26, 1830, which shows how very far we have passed beyond the ideas of the best men of the great Reform-Bill time. Wordsworth tells his correspondent that he has recently heard a clergyman "gravely declare that the rotten boroughs, as they are called, should instantly be abolished without compensation to their owners; that slavery should be destroyed, with like disregard to the claims . . . of the proprietors; and a multitude of extravagances of the same sort."

A great part of the volume is composed of correspondence, in which many eminent names figure. There are several letters by Miss Edgeworth. At present the life is only carried down to 1832. We shall look out anxiously for the succeeding volumes.

*The Registers of the Parish of Leigh, Lancashire, from February, 1558, to March, 1625.* Edited by J. H. Stanning, M.A., Vicar. (Leigh.)

THIS beautifully printed volume will be of great value to all Lancashire genealogists, and to that much wider class which takes interest in the history and growth of names. We have examined the volume carefully—indeed, have read almost every word of it except the index—and are bound to say that we have never seen a parish register edited with more reverent care. Every detail that it was possible to reproduce by means of ordinary types is given so faithfully that for almost every purpose that can be imagined Mr. Stanning's imprint is as useful as the original itself. The index is made on an excellent plan, and seems to have been compiled with great care; but one thing, in our opinion, was wanted to make the book perfect, and that is an index of all the Christian names that are in any way peculiar. There are not many that call for special attention; there are not many of the sort commonly known as Puritan. Sebastian and Bonaventura occur. We would suggest that it is probable that these persons were the children of Roman Catholic parents, and that they were called after the saints on whose days they were born. It is strange to find a Philadelphia in 1812; but in that year John Bradshaw, of Atherton, married Philadelphia Hulston, of the same place. It is commonly thought that this name came into use in the end of the seventeenth century. We believe, however, though we cannot produce chapter and verse for our assertion that it occurs in this country occasionally before the Reformation. Ferdi-



nand, in the form of Farnando, occurs in 1561. It is strange to find this southern name so early. Notwithstanding Ferdinand Fairfax—the old lord of the Civil War newspapers—it never became naturalized until the eighteenth century.

On August 17, 1612, the following entry occurs among the burials: "Northern Tom de Loton Common." Mr. Stanning draws attention to this, and quotes from a glossary a west country word *northering*, which, it seems, means wild, incoherent. If this be the word meant, it would imply that Tom was an idiot. We apprehend, however, that it simply signifies that he was a wanderer from northern parts who had taken up his abode in the parish.

Taken as a whole, there is little to remark as to the Christian names. Ralph (spelt Raffie) and Oliver are more common than in after days; and we have examples of such good old names as Thurstan, Lettice, Clemence, Dulce, Constance, Mildred, Christabel, and Winifred. We have also come upon examples of Cismunda and Athanasius. Immine is a form we have never before met with; it occurs in the baptisms of 1575 and 1604. A Loaro Mylles was christened in 1591. The termination daughter, where, according to modern use, we should have son, occurs on many occasions. Ales Jeffrey-daughter was baptized in 1622, and Joan John-daughter married in 1621.

The volume will be of interest to heralds as well as genealogists and name-lovers. There are several useful plates of the arms of those of gentle blood whose births, marriages, or burials occur in its pages. We trust Mr. Stanning's book will receive such a welcome that he may be induced to print the remaining portions, at least down to 1812.

*Historical Handbook to Loughborough.* By Rev. W. G. Dimock Fletcher. (Loughborough, Will.)  
*The Rectors of Loughborough.* (Same author and publisher.)

We have received the above two most useful pamphlets, illustrating the history of an important Leicestershire town. A handbook cannot enter deeply into antiquarian details, but we are bound to say that there are very few persons who will not find in these pages much that is new to them. The arrangement is very good, and the notes on religious nonconformity in past ages are especially useful. John Howe, the noted Puritan theologian, was born here, and the fact is duly chronicled. In 1644 income was burnt in the church of St. Peter and St. Paul here; not, however, it would seem, for ritual purposes, but to sweeten it after soldiers had been quartered therein. The practice which persons who are not otherwise indulgent in of changing the historic names of streets into something more "polite" is incidentally noticed by Mr. Fletcher. The old town prison was near the shambles, in a place called Dark Hole Yard. This name, it seems, has not been found fine enough for modern use, so the spot has now been named Commercial Place. In speaking of Baxter Gate, Mr. Fletcher tells us that *boxter* is Scotch for a baker. It is certainly true if he means by "Scotch" Northern English; but does he not know that the word is also good old Midland English?

The list of the Loughborough rectors, though small in compass, must have been a work of much labour. It gives just the sort of knowledge a student requires, and hints where to find far more.

*Round a Posada Fir.* By Mrs. S. G. Middlemore. Illustrated by Miss E. D. Hale. (Satchell & Co.)

THIS short collection of Spanish stories has the great charm of freshness and novelty. The legends are pecu-

liarily characteristic of the land of their origin, for the plot of most of them turns on religious superstition of a sombre grandeur tempered with a dash of chivalric romance. Miss Hale's illustrations are telling from their effective rendering of light and shade. The reading of these tales will pass the time almost as rapidly and pleasantly as did their narration in the Spanish posada.

*Precious Stones considered in their Scientific and Artistic Relations.* By A. H. Church, M.A. (Chapman & Hall.)

THIS little book is the latest addition to the most useful series of the South Kensington Museum Art Handbooks. It is a pity, we think, that Mr. Church has not treated his subject in a more popular manner. If he had written a little less scientifically he would have appealed to a much larger class of readers. As it is, we are afraid that some who may take up Mr. Church's book will be frightened at the author's learning, and give up any further investigation of the subject. A catalogue of the Townshend collection, accompanied with illustrations of several of the gems, is given at the end of the volume.

*Our Own Country.* Vol. V. (Cassell & Co.)

THIS volume is equal in merit to its predecessors. The illustrations are as good and the letterpress as full of information as before. For admirers of Mr. Gladstone the fifth volume has special attractions, as it contains illustrations and an account of Hawarden Castle.

WE understand that another shilling magazine, with the style and title of *Merry England*, will make its first appearance on the 19th (Primrose Day). It will be illustrated by etching, and will deal largely with questions of sociology. The names of Cardinal Manning, Mr. R. D. Blackmore, Col. Butler, Mr. Saintsbury, and Mr. Kegan Paul are among those of the contributors to the earlier numbers.

MESSES. MACMILLAN & BOWES, Cambridge, announce as preparing for publication *Cathedral Cities: Ely and Norwich*, drawn and etched by Robert Farren, with an introduction by Edward A. Freeman, D.C.L.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

C. E. R. ("Shakespeare and Bacon").—See "N. & Q." 5th S. ii. 161, 246, 350; iii. 28, 32, 193, 453; iv. 55; vii. 55, 234; 6th S. vi. 277, 340, 416, 492.

D. G. C. E.—You had better send us a letter to forward.

GEORGE BLACK ("Clare Market").—See "N. & Q." 1st S. i. 196.

M. L. B. should consult our General Indexes.

S. D. S.—See *ante*, p. 245.

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LONDON, SATURDAY, APRIL 21, 1883.

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## NOTES.

## THE CELTIC SUBSTRATUM OF ENGLAND.

II. ING=YNTE=INCH, ETC.

That obdurate historical nodule, the incontestable continuity of Glastonbury from Celtic into West Saxon times, has more lately invited another nibble. One of our most distinguished and brilliant historians (Mr. E. A. Freeman, in *Macmillan's Magazine*, October, 1880, p. 467) has started a fresh objection. He says: "There is something very odd in an English gentile name suddenly displacing the British name; there is something suspicious in the evident attempts to make the English and British names translate one another, in the transparent striving to see an element of *glass* in both. *Glastingsaburh*, it must be borne in mind, is as distinctly an English gentile name as any in the whole range of English nomenclature." The fallacy here set forth, being of very much wider bearing than its immediate application, demands our more particular attention, more especially as a rectification of it will furnish an important contribution to our own general argument. This learned writer says that it is "suspicious" towards the pre-Saxon monastic existence of Glastonbury that the name "Glastingsaburh," being "an English gentile name," and so indicating a secular condition, immediately

succeeded at a monastery to its British name of "Ynysvitrin." This phrase "gentile name" is one of the badges of allegiance, now almost universal among even the most accepted writers on English history or ethnology or topography, to the sovereignty of a canon of the most profound English Teutonist the late Mr. Kemble, that the presence of *-ing* in the name of a place is an almost infallible token that the place is of Anglo-Saxon origin; that it indicates it to have been the seat of the settlement of one of the first families or clans or *gentes* of the Anglo-Saxon intruders, who had expelled or extirpated the earlier Celtic possessors of the place, and completed their usurpation by giving their own "patronymic"—the name of their own patriarch, with this added sign of filiation, almost parallel to *-ile* in Israelite or Jebusite. Mr. Kemble had, of course, observed the many cases in the *Chronicles* and the other authentic Anglo-Saxon records, and in wider spread materials of etymological induction, wherein the *-ing* actually does signify the race or progeny of the person to whose name it is annexed; but when he extended that observation to all the names of English places of which that syllable is a constituent—when he used it geographically—it is believed that he became the parent of an enormous crop of errors in nearly all his very distinguished followers. He carried out his view by collecting a valuable catalogue (*Saxons in England*, vol. i. p. 449, &c.) of more than thirteen hundred such names of places, of which he attributes the origin to this sort of settlement of the invaders, and for whose allotment or territory he has adopted the designation of "The Mark." He acknowledges that the number in his list may be liable to a small discount for corruptions of other forms into *-ing*, as we have already seen to be the case of "Abingdon," but, as Mr. Freeman justly guards it, Glastonbury could not so escape, because its earliest post-British appearance is as "Glastingsaburh"—a "gentile" or lay proprietary name for a monastery. Mr. Freeman's error lies in having too hastily joined the great majority who have submitted to Mr. Kemble's canon, and have accepted his list of "The Marks," wherein "Glestingas, Somerset," twice appears. A second comparative glance at the two names, the British "Ynysvitrin" and the West Saxon "Glastingsaburh," will be enough to satisfy most readers that the *-ing* is no more than an actual and bodily succession, from the British to the English, by mere transcription, into the orthography of the newer people, of the "ynys"—an island or peninsula, of the older; while it is very well known, even to us who are not Welsh scholars, that *glass* is a translation of "vitrin." The process of translation also extends to the necessary transposing of the adjective and substantive. We can scarcely doubt that the same has happened to

a great number, perhaps the greatest number, of Mr. Kemble's thirteen hundred. Indeed, if we trace the rivers on a full-named map from their mouths, we shall readily find many of the names thus formed that have peninsular sites.

But the best maps (until A.D. 1900) are not likely to show this local feature in most cases, and the question could only be exhausted by an intimate acquaintance with the place of each of the thirteen hundred names. A comparison of the first twelve names in Mr. Kemble's list with the charters referred to shows that the number might have been greatly extended by many *-ing* names which he has omitted, and the four of them of which the sites could be realized prove to be natural *ings* by rivers. After all, what need is there of this? *Ing* as an unattached word, descriptive of such sites, has still probably a thousand independent lives all over Anglo-Saxonized Britain. Why should it be claimed for a totally different meaning whenever it has happened that the pressure and friction of usage and time have "agglutinated" and consolidated the descriptive phrase in which it occurs into a permanent proper name? Under the variation *-inch* the Celtic word *gnys* or *ennis* is notoriously abundant throughout Anglian Scotland and English Ireland; and the almost total absence of this form of it, *inch*, from place-names throughout English Britain can be best accounted for by its having been absorbed among the very numerous examples of *-ing*.

Among other contemporary books, in an important and interesting one, deservedly much read, Prof. J. R. Green's *Making of England*, Mr. Kemble's proposal of the presence of *-ing*, as a general proof of derivation of a place-name from a patronymic, is resorted to throughout the chain of what may be called ethnical topography which forms so prominent a part of that book, and is constantly referred to as if it was an ultimate and proved first principle. The name of the importer of liberty and energy and law, who on that spot elbowed out the "poor Welshman," as Dr. Guest called him, with his imputed canoe-shaped skull, who ought never to have been there, is over and over again inferred solely from this ingredient of the name of the place.

It is but fair also to warn the reader that the present writer is a child who has himself been sinned by this canon of Mr. Kemble's. Some years ago (1875), after having shown good reason for the greater antiquity of Bristol than had been assigned to it by an influential historian, I sought to cap my other arguments by following the crowd of notables who had accepted the canon as if proved. A village suburban to Bristol has the name of "Bristolington." Probably not remembering its contiguity to Bristol, Mr. Kemble has included this place in his list of "marks" as having been colonized by a clan of "Bristolings."

I was tempted to think, as I still do, that the name really stood for "Bristolington," and unfortunately went on to claim for Bristol a sufficient antiquity to have had such an offshoot at that early date when these "gentile names" are alleged to have been distributed. This was an overproof, falling beyond the saddle. The real state of the case is that immediately above Bristol a reach of the river Avon bends round a piece of alluvial land such as we often still find called "The Ing." It never could have equalled either in size or in the surpassing beauty of its surroundings "The Ings" on the Tay, as viewed from the bridge at Perth, but it is similar in the principle of its natural formation. It is now crossed by two railways, and oppressed and blighted by the exhalations of neighbouring chemical factories, but within living memory it was beautiful, and one of his letters shows that the early memory of it continued to delight the later years of Southey. The village of Bristolington—Bristol-ing-ton—has risen where the firmer land rises from this bit of alluvial pasture.

What Mr. Freeman, in the passage above extracted, calls "the whole range of English nomenclature" must be limited to this contribution to it by Mr. Kemble, and the adoption of it by his too confiding followers. Another distinguished Teutonist, the late Mr. B. Thorpe, since Mr. Kemble, has, however, reverted to a physical geographical cause of such names (*Diplom. Angl.*, 1865, p. 658). Perhaps the continued dominance of Mr. Kemble's tribal or racial theory in current books and occasional literature may be accounted for by its startling ingenuity, and the great convenience of his valuable list of these place-names, and of accepting so much labour already performed as if already proved. Mr. Thorpe, however, as he often does, derives the English *-ings* from Frisic, Old Norse, and Danish. It would have been a magnificent haul for Prof. Worsaae in his Royal Commission after Danish vestiges in England; but neither he nor his old forerunner Pontoppidan seems to have claimed this teaming seine. The Rev. Isaac Taylor appears to accept the "patronymic" meaning, and gives a long list of references to foreign authors for assumed foreign analogues (*Words and Phrases*, 1864, p. 132), but it is hoped that the home growth above indicated will render nearly all importations unnecessary and improbable. We have an indigenous stalk which produces the perfect fruit without grafting.

Besides this prolific misconception of the *-ings*, it is believed that others are current with almost as plentiful a progeny of errors, but, not being those in which admistrations of a Celtic substratum have been discerned, they do not now concern us. Such is the almost universal explanation of *-ham* as equal to *-home*, and often supported by citation of H.G. Heim. In most cases this is really,

like -ing, a river peninsula, though sometimes more elevated and bluff. It is often a reduction of -holm=homme=-ham. Very perfect typical examples of natural holms are at Malmesbury, before mentioned; Durham=Dunelmum=Dunholm; and Evesham, formerly simply the *Homme* (see *Codex Dipl.*, passim). The legend of the swineherd "Eofe" is ancient, but the name seems more that of the boar than his keeper. This is another case of a foundation accounted for by a miraculous dream, and after all Evesham may be Avons-holm=houme. *Homme* is the form of *holm* most common on the rivers in the Wiccan district of England.

THOMAS KERSLAKE.

Bristol.

#### THE OLD WORCESTER PORCELAIN WORKS.

The partnership deed of the original Worcester Porcelain Company has lately been published in a small pamphlet by Mr. Binns. These articles of partnership are of so much interest, and throw so much light upon what has hitherto been obscure, that a few remarks about them may not be thought out of place in "N. & Q." In the first place, the deed is dated June 4, 1751, and endorsed, "Articles for Carrying on the Worcester Tonquin Manufacture." This endorsement is worth noticing, as it shows the intention of the original promoters of the company to imitate Oriental porcelain as closely as they could. We know how well they succeeded both in paste and colour. The deed contains only one recital, but that is an important one, and sets at rest any doubt as to the persons who were inventors of the process. It is as follows: "Whereas a new Manufacture of Earthenware has been Invented by John Wall of the City of Worcester, Doctor of Physic, and William Davis of the same, Apothecary, under the denomination of Worcester Porcelain." Further on in the deed we find that the business of the company was to be carried on with a capital of 4,600*l.*, which was to be contributed in shares of different proportions by the following persons: Dr. William Baylies, of Evesham; Edward Cave, of St. John's Gate, London, printer; Richard Holdship, of Worcester, glover; Richard Brodribb, of Beverley, Esq., Messrs. John Brodribb and John Berwick, of Worcester, woollen drapers, Josiah Holdship, of the same place, maltster; John Thorneloe of the same place, gentleman; Dr. John Wall; William Davis; Edward Jackson, of Worcester, merchant; Samuel Bradley, of the same place, goldsmith; John Doharty, of the same place, gentleman; Samuel Pritchett, of Knightwick, clerk, and William Oliver, of Worcester, gentleman.

We thus know for the first time the names of all the original founders of these works. Cave's name, so far as I am aware, has never been mentioned in connexion with the company before; but now the mystery is out we can all quite under-

stand the reason why a woodcut of the "Porcelain Manufactory at Worcester" appeared in the *Gentleman's Magazine* for August, 1752. We can also now more fully appreciate the charming simplicity of the announcement made in a note appended to the engraving: "N.B.—A sale of this manufacture will begin at the Worcester Music Meeting, on September 20, with great variety of ware, and *t's said* at a moderate price!"

G. F. R. B.

"FORTH BRINGING" AND "BRINGING HOME" SYNONYMOUS WITH BURIAL.—In a few of the old Lancashire and Cheshire wills which I have had occasion to examine from time to time, I have met with two expressions which have often struck me as singular. As I have no recollection of seeing them noticed before, they may be worthy of a corner in "N. & Q." They are "forth-bringing" and "bringing home," used instead of burial. The following examples will best explain their use, commencing with the earliest instance I am familiar with:—

1523. Will of Isabel Chetham, of Manchester: "The residue of all my goods not beqwethed, after my *forth bryngyng* made," &c.

1543. Will of Hugh Habergam, of Bradlegh in Hapton, co. Lanc., husbandman: "To be bestowed on a drynkyng at my *forth bryngyng*, a noble," &c.

1556. Will of John Davenport, of Henbury, co. Chester, Esq.: "Also I will that Kateryn my wife shall have, after my *forth bryngyng*, my funeral expensys discharged, the rest and residue of all my hole goodes," &c.

1571. Will of John Booth, of Barton-upon-Irwell, co. Lanc., Esq.: "Shall after my death bestowe upon my funeralles and *bringyng furthe*," &c.

1584. Will of Richard Hall, Fellow of the College of Manchester: "And after my *forth bringyng*, the rest of my goodes to be divided," &c.

1597. Will of Alice Garsyde, of Oldham: "The charge of my *forth bringyng* being taken out of the whole of my goodes," &c.

1630. Will of Andrew Gartaide, of Denshaw, in the parish of Saddleworth: "I will that my *forthbringyng*, funeral expensys," &c., be paid.

1633. Will of Richard Buckley, of Grottonhead, in the parish of Saddleworth: "My will is that my *forth bringyng*, funeral expensys be discharged," &c.

The above extracts show the use of this expression for over one hundred years, and that it was employed by persons of various ranks and of both sexes.

Of the other expression, "bringing home," I can only supply two examples:—

"1572. Will of Philip Mainwaring, of Poover, co. Chester, Esq.: "I will that my debts, funeralles, and *bringyng home* shall be discharged," &c.

1615. Will of Thomas Leadbeater, of Crnagne, co. Chester: "My desire is.....that my children shall *bring me home* with bread and cheese and drinke."

I shall be glad if any other similar illustrations can be supplied of the use of these two quaint expressions.

J. P. KARWAKER.



THE GREAT STORM NEAR NOTTINGHAM IN 1558.—An account of this storm has been given by Stow, as well as by the local historians, but I am not aware of any writer having noticed that a contemporary account of it is to be found in a letter of Gilbert Cousin (*Cognatus*) written from Padua the same year, which forms part of the narrative of his Italian journey published under the title of *Topographia Italicarum aliquot civitatum*. It is included in the very scarce *Gilberti Cognati Nozerani Opera* (Basilee, 1562), 3 vols. folio (vol. i. pp. 380–393). Gilbert Cousin was a Canon of Nozeray, in Burgundy, and is best known to us as the secretary of Erasmus. He accompanied Claude de la Baume, the young Archbishop of Besançon, to Padua in 1558, and spent some time there, whilst the archbishop, who, though he had occupied the see of Besançon for nearly fourteen years, was then only twenty-eight years of age, was engaged in studying philosophy and law. The *Topographia* is in the form of letters addressed to Guillaume de Poupet, a kinsman of the archbishop, and then a Canon of Besançon. The passage relating to the storm near Nottingham may probably be of interest to Nottinghamshire antiquaries. It is from an undated letter, but written in August or September, 1558 (p. 388):—

“Primo die Julii incidit tempestas maxima in Anglia prope Nottinghamiam quum rusticus quidam quatuor habens equos, cum puero suo intentus esset campis suis arandis, ventorum rabie, et grandinis magnitudine, ille cum tribus equis extinctus est, puero cum quarto equo intacto manente. Alius dum currum suum in agris feno oncrasset, tantum videns imminere procellam, paululum scessit, et statim currus feno onustus vi venti subitus evanuit. Pagus quidam nomine Suwentum ferè totus destructus est, plurimæ disjectis ædificiis, templum totum corruit, sacro fonte intacto manente, et summa chori parte. Multas arbores radicitus evulsit, et multas in partes abrupit. Horreum frumenti plenum incendit fulmen. Grandinis magnitudine perire oves, anseres, gallinæ, et aviculæ infinitæ. Harum omnium rerum oculatus est testis Duceſſa Northumbriæ. Cives quoque Nottinghamiæ, a Joanne Beron equite aurato, et nonnullis aliis nobilibus examinati, hujus rei plenam fidem fecerunt.”

*Suwentum* is clearly Smeinton, where the church was blown down. *Joannes Beron* is Sir John Byron, who is mentioned (I think by Stow, but I have not his *Annals* at hand) in connexion with the storm.

RICHARD C. CHRISTIE.

Darley House, Matlock.

THE DEATH OF SOCRATES.—Prof. Jowett, in his introduction to the *Phædo*, remarks:—

“One request he utters in the very act of death, which has been a puzzle to after ages. With a sort of irony he remembers that a trifling religious duty is still unfulfilled, just as above he desires before he departs to compose a few verses in order to satisfy a scruple about a dream—unless, indeed, we suppose him to mean, that he was now restored to health, and made the customary offering to *Asclepius* in token of his recovery.”

That that was just what Socrates did mean was

the opinion of Erasmus, as the following passage will show:—

“When the vnder officer of the prison had vncovered hym, and laied hym naked, because he was now alreddie cold at the hart. And should therevpon die immediatlie: Criso (quoth Socrates) we bee now ended to the God Asclepius of a cocke, whiche dulle to paine in no wise bee ye negligent. Euen as though he had vpon the taking of a medicinable drinke, perfectly recovered againe all his health. For Criso had afore dooen, all that euer he might possible doe, that Socrates should make meanes to saue his life. And in Socrates there was so roted a certain vein of honest merines, euen naturally geuen him in his cradle, that he could ieste & speake merilie, euen at the houre of death, for these are reported to haue been the last wordes that euer he spake.”—N. Udall's trans. *Apoph. Erasmus*, 1542, reprint, p. 33.

R. R.

Boston, Lincolnshire.

REV. JOHN HEY.—The “J. Hey” whose letter appears, *ante*, p. 266, under the heading, “Expenses at Cambridge in 1771,” was the Rev. John Hey, Fellow and Tutor of Sidney Sussex College, and first Norrisian Professor of Divinity. He was brother of William Hey, of Leeds, whose *Life*, by my great-uncle, John Pearson, F.R.S., is still of more than local interest, and he was great-uncle of another connexion of mine, William Hey, late Archdeacon of Cleveland, in honour of whom a memorial sum of considerable amount has just been raised in his own neighbourhood. John Hey was an intimate friend and correspondent of the Rev. Thomas Twining, translator of Aristotle's *Poetics*, as may be seen in a book that has been deservedly welcomed by “N. & Q.,” *A Country Clergyman of the Eighteenth Century*.

A. J. M.

BURNS AND VIOLIN MUSIC.—The late Peter M'Nab, a violinist well known in his day in various districts of Scotland, used to tell of an interesting meeting with Burns at Mauchline. M'Nab was then first violin (or perhaps sole violin) in Cooke's travelling circus; and one night, after the performance was over, he spent some time in social converse with Burns and one or two friends. The poet asked him to play two tunes, the *Braes of Invermay* and *Roslin Castle*, and listened throughout with that inspired rapture which invariably seemed to possess him when he gave ear to strains of national music.

THOMAS BAYNE.

Helensburgh, N.B.

REV. ADAM CLARKE'S BOOK-PLATE.—I obtained this interesting plate in a volume of the Greek Septuagint of 1725, which contains some remarks written by its former owner, who marked his title to the book in neat handwriting, “Adami Clerici, 1786,” on the title-page. It measures 65 mm. by 60 mm., and is printed in a dull brownish-red ink. I suppose it should be described as floriated Chip-

pendale, containing in an oval centre "A.C." made up of leaves, flowers, and fanciful curved lines, and covered with wreaths; below is the motto Ο ΘΕΟΣ ΑΓΑΠΗ ΕΣΤΙΝ, and at top a neatly drawn hand writing with a pen. In small letters to the right of the lower margin is seen the engraver's name, "J. S. Wills sculp."

It is possible that as the book-plate is marked only by the initials A. C. its value as an interesting record of ownership might be overlooked, and finding the volume in my possession, well authenticated in its history, I think it may be worth recording.

W. FRAZER, M.R.I.A.

DAVID STRANGHAN [†STRAGHAN], PRINTER.

—In a volume of tracts formerly in the library of George Chalmers I came upon the following:—

"Message | Sent from the | King of Scots, | And the | Duke of York's | Court in Flanders; | To the Lord Douglas, and Collonel | Brown; | To be communicated to the rest of the Nobility | and Gentry in the Scottish Nation. | With | Proposals and Overtures, for the | composing of all Differences, the submitting to Counsel, and | the preventing of a Universal Desolation. | Printed at Aberdeen, by David Stranghan; | And Translated out of the Original, for general satisfaction." N.d. 4to, pp. 8. Signed "C. Culpepper," and dated from "Brussels, Novemb. 6, 1659."

The imprint is quite new to me, and I am inclined to think it a false one, both place and name. James Brown, who printed in Aberdeen from 1649 to 1662, never spelt the name of the town in this way, and I cannot find any trace of a second printer at that date. John Forbes, jun., adopted the modern spelling about 1680; previous to that date local printers used Aberdeen for the most part.

J. P. EDMOND.

61, Bon Accord Street, Aberdeen.

KHAKI.—As it is possible that this word may come into general use in England, the following cutting from the *Daily News* of March 15 may be worthy of insertion:—

"With reference to the article about the army estimates in to-day's *Daily News*, it may be interesting to some of your readers to know that *khaki*, the name of one of the colours proposed for the new service uniforms, is a Hindustani word, signifying 'dusty' or 'earthen,' but now used to describe the peculiar tint of brown in which many regiments of the Bengal army are dressed. The *khaki* colour was, I believe, first used in the uniform of the celebrated 'Guide Corps,' for the purpose of rendering the men of that corps less conspicuous targets for their adversaries in the mountain warfare in which they are so frequently engaged; and if it had been adopted for the uniform of our troops in the late Transvaal war, our country would now be the richer by some hundreds of valuable lives.—A. E., Westminster, March 13."

F. C. BIRKBECK TERRY.

SIR SIMONDS D'EWES.—As the entry of the burial of this old Dorsetshire worthy has been preserved in "N. & Q." (3rd S. ix. 294, 400; x. 33), the following extract from the Chardstock

register for the year 1602 may not be without interest to some of your readers: "Symondes Dewes the sonne of Paul Dewes esquier was baptized Decem: xxix." In reference to the monument which was erected to Sir Simonds's grandparents, Mr. Worth, in his excellent *Tourist's Guide to Dorsetshire* (1882), falls into a curious error. Speaking of the church at Chardstock, he says (p. 26), "The most interesting monument is that to Richard and Joanna Symonds, grandparents to Sir Symonds d'Ewes, who was born here at the family seat of Craxden." I have no doubt that it was the most interesting monument in the church, but it would puzzle Mr. Worth to find it now. Since the rebuilding of the church in 1863 all traces of it have disappeared, with the exception of the tablet on which the inscription was written. These restorers and rebuilders of our old parish churches have much, indeed, to answer for.

G. F. R. B.

METEMPSYCHOSIS IN ENGLAND.—The following curious bit of folk-lore appears in the *Daily News* of March 8, to which it was communicated by the Rev. J. Hoskyns Abrahall, Combe Vicarage, near Woodstock:—

"A friend of mine who is vicar of St. Cleer (a parish in the east of Cornwall) has told me that at least one housemaid of his—I think his servants in general—very anxiously avoided killing a spider, because Parson Jupp, my friend's predecessor (whom he succeeded in 1844), was, it was believed, somewhere in the vicarage in some spider—no one knew in which of the vicarage spiders. What a future is, it seems, possibly reserved for Christian ministers! To kill flies, like Domitian!"

It would be interesting to know if this extraordinary superstition is current in other parts of England.

WILLIAM E. A. AXON.

AMERIGO VESPUCCI.—The following sad extract from the *Queen, or Lady's Newspaper*, of March 24, if correct, is worthy of record in "N. & Q.":—

"Two old maids in Rome, the last descendants of Amerigo Vespucci, who gave his name to America, are now begging that the pension of ten crowns a month assigned to their family by the Republic of Florence in 1690 should be restored to them. The last male member of the family named Amerigo died seven years ago."

It is to be hoped, if the pension is restored, that it may be calculated at the present value of ten crowns of 1690.

EDMUND WATERTON.

SURREY FOLK-LORE.—The following proverb I heard the other day for the first time. In allusion to the backwardness of the present season a labourer said that it was likely to be a fruitful one, and added, "There is a saying:—

'When the cuckoo comes to a bare thorn  
'Tis like to be a good year for corn.'"

There is a general preference in these parts for a backward over a forward spring as indicating a good harvest. I lately heard this expression at a

meeting of waywardens, "It won't do to do much to the road, with the cuckoo coming along soon," meaning that it was too late in the year. It struck me as a pretty expression for the near approach of spring. April 14 is considered the earliest day that the cuckoo can be heard.

G. LEVESON GOWER.

Titsey Place.

FOLK-LORE: FIRST BUTTERFLY.—Making a call lately, I remembered that I had seen a butterfly; a lady present asked me if I had crushed it with my foot; for if I had I should have crushed all my enemies for the year. This is quite new to me.

E. LEATON BLENKINSOPP.

Springthorpe, Linc.

SIGNS OF A DRY SUMMER.—Pointing out to my gardener the shortness of the cowslip and violet stalks this spring (so short that one can hardly gather them for a posy), he told me that he had heard an old man say that if the cowslip stalks were short, a dry summer would follow. This idea may not be peculiar to East Anglia.

C. PICKERING CLARKE.

Thornham, Eye.

WARTER FAMILY.—The following epitaphs were copied by me in the churchyard of West Tarring a few days ago. "M.S." is, of course, an abbreviation for *Memoria Sacrum*, but the meaning of the four letters ("U.S.L.M.") on the inscription for Mrs. Warter I do not venture even to guess at. Warter was the author of several antiquarian works; his wife was a daughter of Southey:—

"M.S. Edith May Warter, born May 1, 1804, died July 25, 1871. U.S.L.M. Jesus wept. Rejoice evermore."

"M.S. John Wood Warter, born January 21, 1806, died February 21, 1878. 44 Years Vicar of this parish. God be merciful to me a Sinner."

P. W. TREFOLPEN.

A DUTCH CLOCKMAKER.—On pulling to pieces bracketed Dutch clock this name was found roughly engraved on the brass of an interior upright. The pillars were twisted brass:—

UDDO  
CLAES  
SEES  
No. 22  
SCHKE  
N DA  
1715.

H. A. W.

EDWARD, ARCHBISHOP OF CANTERBURY.—It is worthy of remark that the present archbishop is the first who has borne the common English name of Edward. There have been ten Johns, nine Williams, and eight Thomases.

E. LEATON BLENKINSOPP.

CURIOUS MALE CHRISTIAN NAMES.—In looking through the names of the officers of Colonial

Auxiliary Forces printed in the *Army List* I noted the following as unusual or curious: Adjutor, Alva, Alvous, Adelad, Eber, Hernias, Herménégilde, Horatia, Issa, Ludger, Noadiah, Orange, Ovide, Philias, Sifrois, Tecumseh, Versey, Zeno, Zotique, and the diminutive Johnny. All are Canadian.

J. WOODWARD.

DR. STEPHEN HALE.—A friend tells me that Dr. Stephen Hale, who (*ante*, p. 55) is mentioned by F. G. as "the minister of the parish" of Teddington in Peg Woffington's time, himself built the "quaint little tower" of red brick under which he lies buried in the parish church. Dr. Hale, my friend adds, was fond of analyzing the air of various places with which he had to do; and it is said that he found more "healthy particles" in the air of Teddington than in any other which he tested.

A. J. M.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PERIODICAL PUBLICATIONS.—I have recently acquired a work which bears all the appearance of having been a periodical publication. Its title is as follows:—

"The Visions of Sir Heister Ryley: with other Entertainments. Consisting of Two Hundred Discourses and Letters representing, by way of Image and Description, the Characters of Virtue, Beauty, Affectation, Love and Passion; the agreeableness of Wit, Truth, and Honour, made conspicuous by Morals. As also Scenes of the Birth of Nature, the sudden Turns of Fortune, the Madness of Domestic Contests, the Humours of the Town, and the False Arts of Life, both of Human and Irrational Beings, trac'd thro' all their Intricate Mazes."

This, I ought to say, is the full title as set out on the title-page of vol. i. The first number is dated Monday, Aug. 21, 1710, and consists of four pages, small quarto, the title consisting of the first nine words of the above, displayed. The last issue in vol. i. is No. 80, dated Wednesday, Feb. 21, 1710 (1711, N.S.). The days of publication were Mondays, Wednesdays, and Fridays. The price is nowhere stated, but it was sold.

I do not think there can be much doubt that the author of this quaint publication was the renowned Charles Povey, the originator of the "Traders' Exchange," and of the fire office now known as the Sun, which he founded to help forward his fire annihilator, and in connexion with which was published the now much valued *Historical Register*. May not this present publication have been issued in connexion with one of his many projects?

One of the most curious features of the work is the following, from which we learn something

about booksellers, or those who sold books, early in the last century:—

"London: Printed for the Author, and Sold by Mrs. Symson at the Antelope in King Street, Westminster, Mercer; Mr. Seddon, at the Spring Clock, Pall-Mall, near St. James's Palace; Mr. Robinson, a Toy-Shop, at the Golden Periwig, Charing-Cross; Mrs. Cary, at the Lamb, Russell St., Covent-Garden; Hosier; Mr. Heaton, a Slop-Shop, next Door to the Crown in White-Lion-St., near the Seven Dials; Mr. Carter, a Cabinet-Maker, at the Corner of New Turn-Style, Holbourn; Mr. Hasefort, the Corner of Foster-Lane, Cheap-side, Mercer; Mr. Cole, Hosier, at the Black Lion, over against the Royal Exchange, Cornhill; Mr. Smith, Milliner, right against St. Botolph's Church, Bishopsgate; Mr. Walpole, at the Unicorn in the Minorities, near Aldgate, Stationer; Mr. Walker, Stationer, near the May-Pole, East Smithfield; Mr. Lacy, at the Golden Lion, in the Borough of Southwark, Stationer; and Mr. Bowden, a Toy-Shop, the first House in Chancery-Lane, next Fleet Street."

Can and will any of your readers tell me more about the history of this publication?

CORNELIUS WALFORD.

Beleize Park Gardens.

THE BIRTHPLACE OF THE WIFE OF SIR CHRISTOPHER WRAY.—Her name was Anne, daughter of Nicholas Girlington, said by Mr. Dalton, in his *History of the Wreys of Glentworth*, to be of Normanhby, in the county of York. The following notes, taken from the registers of Burton Stather, of which place Normanhby, in Lincolnshire, is a hamlet, seem to show that Mr. Dalton may be mistaken:—

- 1569. George Salmon and Gyllian Girlington married.
- 1574. Thomas Garnton and Anne Girlington married.
- 1575. Thomas Girlington buried.
- 1580. Nicholas, son of Nicholas Girlington, baptized.
- 1581. Anne, daughter of Nicholas Girlington, baptized.
- 1583. Jane, daughter of Nicholas Girlington, baptized.
- 1586. John, son of Nicholas Girlington, baptized.
- 1587. Thomas, son of Nicholas Girlington, baptized.

In the Alkboro' registers is a notice of Alexander, son of Nicholas Girlington, jun., who was born May 4, 1543, and buried July 30 of the same year. Alkboro' parish adjoins that of Burton Stather. I am not going at all to suggest that the "Anne" who was christened in 1581 was afterwards the wife of the Lord Chief Justice; indeed, if Mr. Dalton is right in saying that she was a grandmother in 1595, it seems impossible that it should be so.

Mr. Peacock, in a foot-note to p. 132 of his book called *Church Furniture*, states that William Girlington, who married Isabell, daughter of Sir William Ascough, was son of Sir Robert Girlington, of Normanhby, near Brigg—the Normanhby, in fact, in Lincolnshire. Of course there may have been Girlingtons of Normanhby in both counties, but as I take a great interest in Frances, daughter of Sir Christopher Wray, I should much like the proof (if there be any) that her mother was born in Yorkshire.

J. GOULTON CONSTABLE.

Walcot, Brigg.

THE REV. MARMADUKE DALLAS.—In a pamphlet containing twenty-three pages, entitled *The R—d. Mr. M—ke D—s Case*, by "Philocalos," Dublin, 8vo., 1749–50, Brit. Mus., 41655, the following passage occurs:—

"And Mr. D—s, having luckily married into one of the tip-top Families of the Country (a circumstance now sufficiently trumpeted all the Kingdom over,) must (on his Wife's Account as well as from a Regard paid to his own personal Worth by the Unprejudiced part of the Clergy and others) have had many Friends of Character and Consideration, and Credit too with his L—p, who, by their favourable Representations from Time to Time to his L—p, would not have failed to improve to the Utmost Advantage every thing praise-worthy in Mr. D—s's Conduct."

The "R—d. Mr. M—ke D—s" was Marmaduke Dallas, a Scotchman of tolerable birth, as we learn from the above quoted and other pamphlets, and a clergyman in the diocese of the Bishop of Cork, by whom he appears to have been rather arbitrarily degraded. Is anything known of this Marmaduke, his ancestors, and his descendants? Being a gentleman of good birth, he could have belonged to but one of two families—Cantray and St. Martin's. From Burke's *Landed Gentry* it is seen that he did not belong to the latter, and he must therefore have been a cadet of Dallas of Cantray. In the *Genealogist* (1879, vol. iii. p. 406) he is said to have been a son of John Dallas of Little Cantray, of the Cantray branch of the family. Who was this John Dallas? Who was the lady of a "tip-top" family to whom Marmaduke was married; and what became of the children, who, according to our pamphlet, were born to them? And did Marmaduke and his descendants remain in Ireland; and are any of them still existing? Any information on this subject will be most welcome.

A. CALDER.

2, The Polygon, Clifton, Bristol.

[*Cf. Genealogist*, vol. iv. pp. 121–3, for Dallas of Budzet.]

FAMILY OF LE COMTE.—There was a family of this name living in Jamaica, 1670–1705, but I am unable to trace their previous history, and shall be glad if any one can assist me. The name is spelt differently in nearly every case, one deed, where the name is mentioned five times, having it spelt differently in each case, but the most frequent is "Le Comte," or "Count." Gideon le Comte, of the parish of S. Jago de la Vega, is mentioned, 1670. He left two daughters and coheirs, one, Judith, married William Scarlett, of the parish of St. Andrew, Esq., 1705; another, Elizabeth, married Francis Morgan. It has been supposed to have been a French family, who may have suppressed their name on reaching Jamaica, having left their own country for religious or political reasons. The Hon. Sir John Jennings, Kat., Rear-Admiral of Great Britain (died 1743), leaves legacies to his nieces, Hester and Ruth Le Count, then living in Philadelphia, and to two others,

Anne and Elizabeth Le Count, living in Wales. Can these have any connexion with the Jamaica family?  
STRAIX.

HERALDRY.—A book now before me, a copy of Mich. Menotti *Sermones Quadragesimales*, printed at Paris in 1525, is stamped on the sides with the royal arms of England as they were in Tudor times, encircled with the Garter and "Honi soit," &c. On the left hand are a rose and fleur-de-lys, on the right a castle and pomegranate. The whole is surrounded by an oblong border, with the words, "Deus det nobis suam pacem et post mortem vitam eternam." Am I right in thinking that the conditions are satisfied by Mary I. of England only; or is any one else admissible?  
R. S.

[Bostell mentions that Catherine of Aragon bore the pomegranate, the rose, and a sheaf of arrows, and Mary the pomegranate and rose.]

INVERSION OF REGIMENTAL PRECEDENCE.—In the second edition of the *Historical Record of the King's (Liverpool) Regiment*—late 8th "King's"—recently published by Messrs. Harrison & Sons, I find it stated that in some early lists of the army, of dates anterior to the official publication of the *Army List*, but in which regiments are entered according to their supposed seniority, the regiment afterwards known as the 9th Foot, now the Norfolk Regiment, is given precedence over the regiment afterwards known as the 8th King's. It is true that at the period in question regiments were usually distinguished by their colonels' names. Nevertheless, this inversion of their order of seniority in the only lists of the army of that period extant seems to me calculated to lead to mistakes and confusion in genealogical and other researches if not more generally known. I was not cognizant of the fact myself before I read it in the work mentioned. Are any similar cases of inversion of regimental precedence known to any of your readers?  
GENEALOGIST.

A MS. OF TASSO.—In June, 1870, the late William Lilly, bookseller, of New Street, Covent Garden, possessed and showed to me (I quote from a note made at the time) "a folio volume, full of MS. poems of Tasso's, many of them in Torquato's own clear hand." Does any one know where this volume is now?  
A. J. M.

ROWLANDSON.—I have a small coloured drawing by Rowlandson, size  $5\frac{1}{2}$  in. by  $3\frac{1}{2}$  in., from the collection of the late Lord Farnham. The subject is a convivial assembly of servants, footmen, maids, cook, &c. (there are fourteen figures in all), who are dismayed at the unexpected appearance of what looks like the young mistress. The latter has in her left hand a foil or a horsewhip, and with a fiddle in her right hand she is about to strike a wooden-legged fiddler, who in retreating

has upset the table and is treading upon the dog. I am told that the picture is an illustration to some book and has been engraved. Can any of your readers oblige me with the name of the book?  
G. J. W.

H. NOCK, GUNMAKER, LONDON.—I have a handsome pair of large flint pistols, No. 277, made by "Henry Nock, Gun Maker to the King, Ludgate Street, London." Can any connoisseur of firearms inform me when the pistols were made? The paper label on the lid of the oak box which contains the pistols has engravings of a patent breech with description, and the arms of George II.  
J. P. R.

AN AMERICAN DECORATION.—Some years ago I bought in Dublin a decoration, and I should be glad to know its history and meaning. It consists of a Maltese cross enamelled white with blue edges. Between each of the rays of the cross are three golden rays. On the centre of the cross is a circle of red enamel, inscribed on the obverse in gold + M.O. LOYAL LEGION. U.S + MDCCLXV around a bundle of fasces ensigned with a cap of liberty in front of two swords placed saltierwise, and in base two sprigs of laurel (!). On the reverse, on a similar circle of red enamel in gold, is the legend + LEX REGIT. ARMA TUENTUR, around an eagle displayed, grasping in the dexter claw an olive (!) branch, and in the sinister a thunderbolt. The decoration is numbered 229 on the loop from which it hangs.  
TEMPLAR.

B. COLE, ARTIST.—An artist named B. Cole was the engraver of the earliest known published sketch of Shakespeare's birthplace in 1769. Any particulars respecting him would be gratefully received.  
J. O. H.-P.

THE NAMES OF MANORS.—In the Enclosure Act of 1774 for the parish of Polton, co. Bedford, I find four manors mentioned, namely, Polton Regis, Polton Much Manured, Polton Rectoria, and Polton Burdetts. I also find in some of the earlier Patent Rolls there was a manor called Mynch Maured, evidently that now styled Much Manured. Can any one throw light upon the meaning of the original name?  
J. G. RAYNES.

EASTER MONDAY: "LIFTING."—The following cutting from a local paper is curious. When I lived in Lancashire, thirty years ago, the custom was observed. Does it obtain anywhere else than in these two counties?—

"A curious survival of an old Cheshire custom has been investigated by the magistrates sitting at Neston. It would appear that on Easter Monday a man named Thomas Lawton, accompanied by two other persons, presented themselves at the house of William Pullen, at Leshall, and told him that he had come to 'lift' his wife. The prosecutor told Lawton to go away or he would kick him out. He would not allow any one to

take such liberties. The defendant informed the Bench that he was only endeavouring to carry out an old Cheshire custom. The men 'lifted' the women on Easter Monday, and the women the men on Easter Tuesday. The magistrates replied that he had acted most improperly. The complainant would have been quite justified in taking the law into his own hands if the attempt had been persisted in. He must apologize and pay costs."

E. LEATON BLENKINSOPP.

**HEDGEHOGS SUCKING COWS.**—I was surprised to find this venerable superstition alluded to by a clergyman at a vestry meeting the other day. One of the churchwardens having remarked that, from old entries in the churchwardens' account books, which had been in use since 1828, he noticed that there seemed to have been a good deal of money spent for "sparrows and hedgehogs," a gentleman present at the meeting inquired why money had been given for hedgehogs. Whereupon the vicar remarked that in olden (sic) times they were supposed to do a good deal of injury by sucking cows. Now, as these entries are subsequent to 1828, the superstition has evidently retained a good deal of vitality in this part of the country. How did it originate? Hedgehogs, we know, are in modern times employed to destroy black-beetles, but what authority is there for crediting them with the more mischievous propensity?

C.

**BLACK MARIA.**—This is a popular name in London for a police van. I have often heard it of late, but never saw it in print until last week, when I came across it in an account of the removal of certain persons in custody from one part of London to another. I should be glad to know what is the origin of the term.

ANON.

**MS. PEDIGREE OF KER, KERR, KARR, OR CARR,** with coats of arms, reaching down to A.D. 1700 or thereabouts.—A document of this kind relating to a Scotch family of the name was lost in England between London and South Wales about the year 1800. One who would be much interested in consulting it for antiquarian purposes would be obliged if any person who thinks it has been seen in a private collection or otherwise would give the information through "N. & Q." to E. D. C.

**REV. JOHN STRYFE.**—He was born in London on Nov. 12, 1643. Where? C. A. WARD. Mayfair.

**MRS. SMITH, HENLEY HALL, STAFFORDSHIRE, 17501.**—Who was she, what was her maiden name, and where was this residence situated? Is the house still in existence? J. H. BULLOCK.

**HEADCORN: MORTLAKE.**—What is the origin of the place-names (1) Headcorn, in Kent, and (2) Mortlake, in Surrey?

A. SMYTHIE PALMER.

**SIR JOHN BREWER DAVIS, KNT.**—Any information as to the ancestry of the above, a captain in the West Kent Militia, would greatly oblige. He was knighted on Sept. 28, 1778. When did he die?

E. H. W. DUNKIN.

Kenwyn, Kidbrooke Park, Blackheath.

# Replies.

## THE DENE HOLES IN ESSEX.

(6th S. vi. 247, 414, 436.)

The origin of these curious pits is a subject worthy of a careful and thorough inquiry, and it is somewhat surprising that no systematic investigation has yet been accorded to them. The labour of private individuals within the last few years has brought to light some facts pointing to their great antiquity, and it may be fairly accepted that, to whatever use they may have been put within historic times, or whatever modification they may have undergone within the "iron age," the date of their original construction must be referred to the *prehistoric* times of primitive man. At the same time, until a sufficient examination of the contents of the workings has been made upon which to base a good "working hypothesis," it is not safe to form too definite a conclusion respecting them. It is, therefore, cause for congratulation that a scientific exploration is about to be carried out by the Essex Field Club; and it is to be hoped that their success in dealing with the colony of Dene holes at Grays Thurrock will be as complete as their recent investigation of Ambresbury Camp, as recorded at the last meeting of the British Association. In the meanwhile, it is not safe to place implicit reliance upon the various accounts and conjectures that have been made respecting them, especially in the case of those who have never visited the spot and descended the shafts. In "N. & Q." 6th S. vi. 414, LYSART remarks that "numerous relics of human occupation have been recovered from them, such as pottery, red or Samian ware, glass vessels, &c." If this statement is a perfectly trustworthy record of facts, it is to be regretted that details of the exact position in the humus in which the "finds" were buried are not given, as it is not unlikely that the hole has been demoralized as a deposit for less ancient "crockery" than Samian ware. At all events, the occurrence would point to a comparatively recent occupation, and is extraneous to the theory that they were formed in palaeolithic times for stores or dwelling-places, as the most probable explanation of their origin.

The suggestion brought forward by MR. WADINGTON (*loc. cit.*), that they were quarries for chalk, is met by the difficulty that the chalk stratum is upon the surface less than a mile down the hill in which the pits are sunk, and which is merely due

to the capping of Thanet sand. It is highly improbable that either British Gauls or the early Paleolithic would work some seventy borings, each sixty to eighty feet deep, to reach the chalk, when they must certainly have known of its close proximity on the surface.

MR. E. WALFORD (p. 414) is obviously in error in adducing the *Georgics* of Virgil as evidence. In the first place, Virgil is not speaking, at the point cited, of the Britons at all, but of Scythian shepherds, Thracians, &c., and, indeed, names them but once in the book quoted, and then only casually. Neither can it be supposed that the lines describe the Dene holes in Essex—if description it can be called—since no details whatever are given by Virgil, not even the shape.

Accounts of some visits paid by the Essex Field Club, preliminary to their exploration, may be found in the *Standard* for September 11, and also in an article by one of the party (Mr. Henry Walker, F.G.S.), in the November number of the *Leisure Hour*, both of which contain some interesting details of their shape and situation.

CANDIDUS.

Mr. Spurrell has written fully and ably on Dene holes in the *Archæological Journal*, Nos. 152, 153. Their chief use and object was, he thinks, to serve as granaries and places of refuge. This theory might, I think, be accepted but for the fact that, so far as has been hitherto ascertained, these holes are almost, or quite, unknown in any part of England except Kent and Essex, and in these counties are always found to be sunk into beds of chalk. It must surely be conceded that if the inhabitants of Britain were in the habit of excavating them for such purposes, we should probably find them in other strata, many of which would serve equally well. Another difficulty is that they occur in most instances in large groups, a great many very close together, instead of being scattered in small groups over a large district.

Mr. Spurrell is rather disposed to pooh-pooh the well-known passage in Pliny's *Natural History*, in which he describes the holes with considerable accuracy, and says that the chalk was used for manure, and that its effect lasted for eighty years. This statement seems very inconsistent with Mr. Spurrell's notion that the practice had been "recently introduced from France not long prior to the arrival of the Romans." An old edition of Pliny which I possess, that of Orleans of 1606, gives us another reading for "argenteria," which is that generally adopted as the adjective descriptive of the kind of chalk which was used for manure—"argillaria," which would mean the lower or grey chalk, which contains a good deal of clay. If this be the true reading, we have, I think, an answer to the question which has been often put, viz., why, if the chalk were

required for manure, was it not dug from hillsides, where it is on the surface? Now the grey chalk very rarely appears on the surface; where it would have been done so, as along the line of the North Downs in Kent and Surrey, it is probably hidden by a talus of fragments of the upper or white chalk which have fallen from the hill above. To get at it, it would, therefore, be necessary to sink shafts.

Not long ago a landowner in one of the parishes in Kent which lie below the North Downs wrote a letter to the *Times* stating that many Dene holes existed in his parish. It would be interesting to know whether these holes reach the grey chalk. Unfortunately, I did not "make a note" of his address, and can only hope that he may see this communication and give some further particulars about the Dene holes in his parish.

ALEX. NESBITT.

Oldlands, Uckfield.

The Dene holes of Hangman's Wood, Grays, which have lately been the scene of the excursions of the Essex Field Club, were certainly not constructed for the purpose of procuring either chalk or flint. Both at Hangman's Wood and at Bexley, south of the Thames, there are what may be termed "pit-villages," in which scores of Dene holes are concentrated in a space of three or four acres. But in each case this concentration of Dene holes occurs where the chalk is covered by a thickness of from forty to sixty feet of Thanet sand and old river gravel, though in every instance the caverns at the bottom of the shafts are in chalk, and there is a broad spread of bare chalk at the surface within the distance of one mile. For information on the subject of Dene holes, I would refer your correspondent to a paper by Mr. F. C. J. Spurrell, read in April, 1871, before the Royal Archæological Institute, and since published.

T. V. HOLMES.

An exhaustive account of the Dene holes of Kent and Essex, by Mr. F. C. J. Spurrell, will be found in the *Archæological Journal*, vol. xxxviii. p. 391, and vol. xxxix. p. 1.

ALBERT HARTSHORNE.

[See also *ante*, p. 145.]

DEVONSHIRE DIALECT (6th S. vii. 27, 272).—*Stene* is not a provincial word, but appears to have been in general use. Here are a few early examples:—

"For he hadde dyuerse maner addres and serpe'tes closed in ertthen *stenes*; and trewe them in too the shypees of theyr enemyes."—*Polyconicon*, 1527, f. 130 verso, col. 1.

"On a time when he was in a Ship, sailing towards the citee of Corinthus, and a tempest beyng sodainly arisen, made them euery minute of an bowe, to looke when the Ship should synke and be drouned, Aristippus waxed wanne of colour, and pale as ashes for feare. One of the passingers, a grosse carle, and soldiarike felow, and one that loued no Philosophers, espying and

marking the same, as soon as the tempeste was laid again, begun proudly to cocke and crowe, saying: Why do ye Philosophers, which are euer preaching & teaching that death is not to be feared, yet neuertheless loke with pale faces, by reason of fear in tyme of perill and leoperdie, and we beyng men vnlearned, are in no feare at all? Aristippus answered: Mary because thou & I doe carke & feare, for a soule or life of vnguall valour."

"We feare not the harme takyng of thynges of verie small valour, whereof cometh the Latin Prouerbe, *Hydria in Foribus*. A stene or a canne in the doore. For this respect Aristippus found a mery tole, that the other feloe changed not colour: not for that he was of a better stomacke and courage or of more hardnesse in tyme of perill, but because forasmoeche as he was a feloe of no price, but a villaine and a rascall, and had a minde or soule, clere void of all vertue, it should haue been a small losse or none at all, if he had turnyng vp his heeles and perished. A man of profounde learning, and highly endued with sapience, periaheth not, but to the sore losse and damage of the common weale."—N. Udall's transl. *Apoph. Erasmus*, 1542, reprint, p. 54.

"Diogenes had desired of Plato a little courtesie of wine, and oftentimes to haue also a few figges. Plato sent hym a whole stene or pitcher full. To whom the Cynike rendred thanks in this manner: When it is demanded of thee, how many is twoo and twoo, thou answerest, twentie; so neither doest thou giue thynges, according to a bodies askyng, ne makest a directe answer to soche questions, as are demanded of thee."

"¶ He noted Plato, as a man out of measure talkatif, which self same thing did Aristoteles also note in his wrytynges."—*Id.*, p. 83.

In some parts of this county a stone is pronounced stonn.

R. R.

Boston, Lincolnshire.

*Stain* is a well-known word in Devon, and means a jar in which butter is potted. H. T. E.

"THE SOULE'S ERRAND" (6<sup>th</sup> S. vi. 468; vii. 169).—As some considerations appear to be unknown to or unnoticed by the writers at the above references it may not be amiss to add a few words. In two of the various contemporary MSS. containing this poem it is attributed to Sir W. Raleigh "the night before he was beheaded." In 1604 it was first printed at the end of *Diaphantus* by An[thony] Scoloker, as though it were by Scoloker, and entitled "The Passionate [i. e. the lamenting] Mans Pilgrimage, supposed to be written by one at the point of death" [these words in italics].

"\* *Hydria in foribus*, A stene or a can in the doore, is a prouerbe, by which Aristoteles and other aunciente writers, vsed to signifie a thyng so vile and of so small valour that no manne would attempt to purloine or steale, or if any did, there wer no greate losse in it, forasmoeche as an other of like sort, might be euery where gotten for an half penie or lesse monie. And because it was a thing of so small price, if an yeahten pot stode in a bodies doore, no thefe or false knaue, would stoop to take it vp, nor set his minde to conueigh it awale. But ouches and pearles with other like thynges dooen soche feloes studie how to come by. As for a pitchere euery bodie maie without any feare of stealing, sette (if him please) in the open strete."

Now what says the poem as to the kind of death:—

"Blood must be my bodies balmer,"

and

"Seeing my flesh must die so soon  
And want a head to dine next noon."

He was, therefore, a state prisoner under sentence of death by beheading. Dr. Grosart suggests also, in his reprint of *Diaphantus*, &c., that the "gown of glory" was suggested by the gown worn by state prisoners; this does not seem unlikely, though, as the imagery is wholly referable to the equipment of a palmer, it cannot be accepted as certain. Then he goes on:—

"From thence to heauens Bribeles hall  
Where no corrupted voices braill  
No Conscience molten into gold  
Nor for'd accusers bought and sold.

For there Christ is the King's Attorney."

And again:—

"Be thou [Christ] my speaker taintles pleader  
Vnblotted Lawyer, true proceeder  
Thou mouest aluacion euen for almes,  
Not with a bribed Lawyers palmes."

These lines show that the writer was angry with his prosecutors, called the witnesses against him "bribed and corrupted," and the "king's attorney" "bribed" and the opposite of the "pleader Christ." These things at once recall Raleigh's defence and Coke's insults. True Raleigh was not executed till 1618, but, as justly noticed by Dr. Hannah, he was sentenced to death in 1603 and executed it. Lastly, not only do these circumstances but, *meo iudicio*, the style prove the poem to be Raleigh's. Why Scoloker published it as his it is now impossible to say. Perhaps he was a friend of Raleigh; possibly, though one does not like to think so without other evidence, he appropriated it. But the circumstances so evidently personal to the writer, its style so different from, and its poetry and rhythm so superior to, *Diaphantus*, forbid our entertaining the idea, even for an instant, that it was Scoloker's.

Sonthey, from difference of style and holding the writer a Roman Catholic, conjectured that it was by Southwell. With all deference to so excellent a poet and critic, I confess my inability to accept these views. Sonthey did not know more than the half of Raleigh's now known poems, and had read various as his which are not his. I see the absence of all Roman Catholicism, particularly of Southwell's, in all but the simile to the palmer, which certainly could have been made by a Protestant courtier of those times. Nor are the very strong feelings evinced in strong words against his prosecutors in accord with Southwell's character, though fully agreeing with Raleigh's.

BR. NICHOLSON.

P.S.—The two concluding lines, wanting, says Dr. Hannah, in the best copies [and in Scoloker's].



read to me like an additional but separate thought by Raleigh or by some other, and appended to some of the copies of the poem.

**HOLE FAMILY** (6th S. vi. 208; vii. 111).—It is well this family has been queried about, if only for the identification of one of Thomas Bewick's most talented pupils, but whose very promising artistic career was suddenly cut short (circa 1815) through his inheritance, upon the decease of an uncle, of the Ebberly Hall estate. My MS. list of the Bewickian school and its works furnishes the subjoined summary; but it must not be taken as exhaustive, and additions will be welcome.

Henry F. P. W. Hole, born in Lancashire and son of a captain of Lancashire militia, was apprenticed to Tho. Bewick, circa 1804, and upon expiry of his term removed to Liverpool, where his skill was highly esteemed and warmly patronized by Wm. Roscoe, Dr. Shepherd, McCreery the printer, and Mr. Capel Lofft. Upon the death of an uncle, a few years after, he succeeded to a large estate at Ebberly Hall, Devonshire (Chatto). In 1812 he read an essay, *The Origin and Progress of Engraving*, at a meeting of the Literary and Philosophical Society of Liverpool. His own works are not numerous, but they display great effect, freedom, and knowledge of foliage. Among them we may name the whole of the illustrations to McCreery's poem *The Press*, the best of those in Gregson's *Fragments for a History of Lancashire*, and all those in Mrs. Hemans's earliest poems (4to. 1804), six subjects of Bewick's celebrated series of *British Birds*, one of the large cuts in *Religious Emblems*, and another in the set of *Scripture Illustrated*.

H. ECROYD SMITH.

"LEADING" TREES (6th S. vii. 47).—MR. LOVEDAY may be interested in learning that the use of *lead* for carry in the Midland Counties is far more modern than 1810; in the neighbourhood of Sheffield the word is very commonly used at the present day, especially in reference to the carting of coal.

WILFRED HARGRAVE.

In the dialect of North Lincolnshire *lead* means to carry anything by cart or wagon. A boy told me not long ago that his father was "leading bricks for the squire." I instructed my farm bailiff within the last few days to "lead some larch trees from the Snake plantation to the Bottesford Seeds close." In a document relating to Winterton, Lincolnshire, dated 1456, this passage occurs, "And to leade the meadow awaye there growing" (*Archæologia*, xl. 238). EDWARD PEACOCK.

Bottesford Manor, Brigg.

In Yorkshire I have heard men talk about *leading* hay, peats, coals, slates, &c. This use of the word prevails also in Cheshire. The *Promptorium Parvulorum* has, "*Lede wythe a carte, supra in cartyn*." Caxton says, in the *Boke for*

*Travellers*, "Richer the carter shall *lede* dyng on my land, whan it shal be ered, and on my herber, whan it shal be doluen" (quoted at p. 63 of *Pr. Par.*) F. C. BIRKBECK TERRY.

It may interest MR. LOVEDAY to know that farmers in Lincolnshire, about both Market Rasen and Gainsborough, constantly speak of *leading* crops home. J. R. THORNE.

In Nottinghamshire one always hears of the *leading* of the hay, and of its being *led*, never, I think, of *carrying* it, or of its being *carried*. *Leading* is the expression in general use amongst all classes. E. R.

The expression is common enough in Shropshire, on the Welsh border; it is used where the Americans would say *stanning*, e.g., leading coals, or turf, or hay. BOILEAU.

In Holderness they always speak of *leading* corn, trees, coal, and everything else. "Have you started to *lead* yet?" is a question one hears continually asked at harvest time.

EUGENE TEESDALE.

Withernsea, near Hull.

**THE WIFE OF JUDGE LYTTELTON** (6th S. vii. 47).—In the notes to Erdeswick's *Survey of Staffordshire* (Harwood's ed., 1844, pp. 54 and 182) the wife of Sir Thomas Littleton, the judge, is stated to have been Joan, the relict of Sir Philip Chetwynd, of Ingestrie, and daughter of William Burley, of Bromscroft, by Ellen, daughter of John Grendon. As this statement is made upon the authority of evidences belonging to the Talbots, who succeeded to the Chetwynds' inheritance, it is likely to be correct. F. H.

**ST. LAUD** (6th S. vii. 49).—From the *Calendar of Roman Catholic Saints* it appears that St. Laud was Bishop of Coutances, and his festival held Sept. 21.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

Possibly the local saint in the following notice at Jan. 14:—

"In the Isle of Enlly (Bardsey) the commemoration of Laudatus (Lowdhad), first abbat of a holy congregation established in that island, and nearly allied both to S. Beuno and to S. Kentigern."—*A Memorial of Ancient British Piety*, p. 18, Lon. 1761.

"In the Isle of Bardsey, the memory of S. Laudat, or Lowdhad, first abbot of the monastery there. He was nearly allied to S. Kentigern and S. Beuno, and his abbey subsisted under a peculiar rule till the change of religion (Mr. Vaughan's MSS.)."—*Ibid.*, Suppl., p. 4.

ED. MARSHALL.

"De S. Laudo vel Lautone, Episcopo Constantiensis in Normannia inferiori Commentarius Historicus. Sancti nominis variatio, memoria in Martyrologiis ad varios dies et cultus; Vita non probata, gesta aliqua et tempus sedis."—*Vid.* A.A.SS. 22<sup>o</sup> Septembris, vol. xlv. p. 433, et seqq.

R. C.

SIR JOHN BROWNE (6th S. vii. 28).—There is a will in the Somerset House Calendars of Sir John Browne, of East Kirkeby, 1639. He seems to have died in 1639; the will I allude to is under 1653. The following extract may interest your correspondent:—

"Sir John Browne, of East Kirkeby, co. Lincoln, wife Francis, eldest son Valentine, daughters Magdalen (Escourt, see *Le Neve's Knights*, p. 129), and Lucy (Oulton), Francis, Cecily, and Mary; sons Edward, John, William, and Thomas; trustees Sir John Monson, father-in-law to Sir John Danvers; brothers William and John."

JAMES ROBERTS BROWN.

A QUAIN INSCRIPTION (6th S. vii. 47).—This inscription is found also on a fine stone pulpit in the nave of Wells Cathedral. Query, if it is on the tomb of John Grenway. DR. HARDMAN gives the date 1517, whereas John Grenway (or Grenwaye) did not die till 1559 (see *Dunsford's Hist. of Tiverton*, p. 337, where this inscription is said to be in the interior of the Grenwaye chapel). This John Grenwaye was an opulent burgher and merchant of Tiverton, and the founder of a chapel or aisle and a fine porch, both attached to the south side of St. Peter's Church, Tiverton, and both richly adorned externally with sculptured initials of the founder and symbols of his trade. In this chapel is also another "quaint inscription" as follows:—

"God spede our waye  
Pray for the soul of John Grenwaye  
O that the Lord may  
Grant unto John Grenwaye  
Good fortune and grace  
And in hevyn a place."

This worthy man was also the founder of Grenwaye's almshouses, and his chapel appears to have been intended, at least in part, for occupation by the same people. Under it is a vault, in which Mr. Grenwaye and his wife were buried in 1559.

P.

NURAGHES (6th S. vii. 247).—La Marmora, in his *Itinéraire de l'île de Sardaigne*, Turin, 1860, vol. i. p. 369, admits as "probable" the etymology which derives the name of the Nuraghes, Nuraghes, or Norachi from the word *nur*, fire. And similarly he allows it for the following place-names in the island, viz. Nurri, Nureci, Nurallas, Nuraminis, Nurachi, La Nurra, and the town of Nora. Elsewhere in the course of his work the distinguished author refers to the frequent proximity of the Nuraghes to volcanic mountains, a fact which DR. CHARNOCK has probably himself noted in the course of his own Sardinian travels.

To prevent any misunderstanding of La Marmora's views, I should add that the connexion with fire which he is willing to admit, in the name of the Nuraghes as in the above place-names, arises from his belief that the cultus of fire in all probability prevailed in Sardinia, and that the

terrace-roofs of the Nuraghes served the purposes of that worship.

C. H. E. CARMICHAEL.

Royal Society of Literature.

"RESURRECTION OF A HOLY FAMILY" (6th S. vii. 269).—I possess a copy of this engraving—it is called "of a Pious Family"—painted by Rev. William Peters, LL.B., of Exeter College. The tombstone is represented as broken, and the only words on it are the following:—

+ I. H. S. +  
SACRED  
..... THE MEMORY  
..... EST .....  
..... OF FATHERS  
..... &  
..... MOTHERS

According to the *Oxford Graduates*, W. Peters, of Exeter College, took B.C.L. degree Oct. 10, 1788.

H. T. ELLACOMBE.

Clyst St. George.

YAPPED (6th S. vii. 50).—Yapp, as applied to binding, is the name of the binder who originally employed the style now so known.

CHAS. WELSH.

THE HAIGS OF BEMERSYDE (6th S. vii. 102, 152, 194, 231, 275, 297).—INQUIRER says (*ante*, p. 103) that in Obadiah Haig's family history "it is stated that Robert and several of his younger brothers after their mother's second marriage went to the Bohemian wars in 1630, and there supposed to be lost." Now, what Obadiah Haig's MS. really says is: "Andrew the eldest son discontentedly left Bemersyde with six of his brothers about the year 1630, on his mother marrying again (after his father's death) contrary to their liking, and travelled to the Bohemian wars, where *we suppose him lost*"; and after each of the other brothers (David alone excepted) are the words "went to the Bohemian wars and there *supposed lost*." Observe the word "suppose." Now in this way only did Anthony pretend to account for his father David (who was the seventh son) becoming the laird, *although he knew well how the estate had come to him*. But why did INQUIRER omit what Obadiah said about "Andrew the eldest son," and only refer to "Robert and his younger brothers"? I have already shown (*ante*, p. 276) that Anthony had a distinct personal interest in misleading Obadiah (he had a bad title to the estate), and I hope that INQUIRER, who, I have no doubt, only seeks to elicit the truth, will answer my question. When he does I will show him how and why Col. Arthur Haig was selected as the representative of the family to carry on the succession at Bemersyde, just as David Haig (who was not the heir at law) was selected in 1636 to do the same thing.

H. P. R.

"ARTHUR, KING OF ENGLAND" (6th S. vi. 369, 415, 476).—I find embodied at p. 255 of my *Valleys*

of *Tirol, their Traditions and Customs*, a note supplied to me by a Tirolean friend, which had escaped my memory at the time I addressed you before on the Maximilian cenotaph. It affords a reason for the presence of Arthur of the Round Table:—

"In this cenotaph, which earned Ferdinand the title of 'the Lorenzo de' Medici of Tirol,' we have not only the earthly family of the House of Hapsburg immortalized in its noblest representatives, but we have also shown forth his solidarity with the great family of chivalry in the following characters:—1. Arthur, King of England, representative of the mythology of the Round Table. 2. Roland,\* representative of the myth of the twelve Peers of France. 3. Theodobert, immortalized in the Western. 4. Theodorik, celebrated in the Eastern, Niebelungen myth. 5. Godfrey de Bouillon, representative of the legendary glory of the Crusades. All honour is due to Gregor Löffler, S. and M. Godt, and Hans Leidenstreich for the production of some of the most remarkable works of their age; but it was some unknown mind, probably some humble nameless Franciscan, to whom is due the conception and arrangement of the whole piece of symbolism."

Among the twenty-three statues mentioned in the above note to the name of Roland, the seventh represents another English worthy, who, if not more legendary, is less known than King Arthur. He is called "St. Jodok, son of a king of Great Britain." Butler, however, cites several interesting biographies of him. R. H. BUSK.

FOLK-LORE OF EGGS (6th S. iv.<sup>3</sup>, 307, 478; v. 76; vi. 117, 278, 477).—The belief that cocks lay an egg from which a serpent is hatched also obtains in Spain, with further modifications. I translate the following from a foot-note in Fernan Caballero's novel, *La Gaviota*:—

"It is a common superstition amongst the people that old cocks lay an egg from which issues, after seven years, a basilisk; and it, they further believe, kills with its look the first person it sees, but is killed itself if the person happens to see it first."

J. W. CROMBIE.

Balgownie, Aberdeen.

EXAMPLES OF ANCIENT CHURCH PLATE (6th S. vii. 85, 132, 216, 237).—If J. C. J. has not sought the paten and chalice in question at Welnetnam Parva, Suffolk, I would suggest his doing so. The late Rev. Henry John Hasted, who died Rector of Sproughton, Suffolk, about two years ago, was formerly Rector of Welnetnam; he was a great admirer of the antique, and was about the last man to be likely to have permitted old church plate to be melted down for transformation into modern patterns. JOHN H. JOSSELYN.  
Ipswich.

\* Roland is No. 13 in the series of the twenty-three saints who were intended to have surrounded the monument at a higher level; the plan was never completed, and they are now in "the Silver Chapel," where they are too frequently overlooked; but it is necessary to take them into account in criticizing the design of the whole.

"CHRIST WHOSE GLORY FILLS THE SKIES" (6th S. vii. 268, 297).—Allow me to say regarding this hymn that in the new edition of Wesley's *Hymns* with new supplement it is restored to its original form (hymn 963), while the edition of 1780, which was reprinted down to 1875, had a composite hymn (hymn 150). The new edition (1875) has restored the two hymns of which it was composed to nearly, but not quite, their original forms. It may be noted that Charles Wesley wrote another hymn beginning with the same line (ed. 1875, hymn 531), viz:—

"Christ! whose glory fills the skies,  
That famous plant thou art," &c.

It is founded upon Ezek. xxxiv. 29, 30, and appeared first in Wesley's *Scripture Hymns*, 1762, vol. ii. p. 48.

FRANCIS M. JACKSON.

Bowdon.

Any one who will take the trouble to refer to both books will find that hymn 531 in the Wesleyan collection and hymn 7 in *Hymns Ancient and Modern* have nothing in common except the first line. The editors of the latter work have no doubt been led astray by this, and have attributed to Charles Wesley a hymn which probably, after all, was written by Toplady.

CLK.

EASTER DAY ON MARCH 25 (6th S. vii. 200, 206, 209, 252, 273).—In explanation of the statement which I made in reference to the dates for Easter given by Gassendi, will you allow me to mention that he, in the fifth volume of his collected works, has written an elaborate essay on the two calendars, and has given, together with a variety of tables for calculating the movable feasts, the dates for Easter, according both to the Julian and Gregorian calendars, from 1650 to 1750.

C. L. PRINCE.

ARMS OF PATE OF SYSONBY (6th S. v. 409; vi. 38, 231, 295, 355, 434; vii. 279).—Sir George Booth, Bart. (sixth), who married in 1784, for his second wife, Lætitia, daughter and coheir of John Pate Rose, of Cotterstock Hall, Northamptonshire, was the great-great-grandson of Sir George Booth, Bart., of Dunham Massey, co. Chester, who died in 1652, aged eighty-six, and was buried at Bowden, co. Chester. Lætitia, Lady Booth, was married in 1784 and died Sept. 10, 1823, aged seventy-three. W. E. B.

KENNELM HENRY DIGBY (6th S. i. 292; vi. 375; vii. 256).—W. M. M. may be glad to know that *Comptium* is in seven volumes, not in five only. The first was published by C. Dolman in 1848, not 1851, and the seventh in 1854.

EDMUND RANDOLPH.

Ryde.

"THE BUTTERFLY'S BALL," &c. (6th S. vii. 90, 118, 136, 158, 178, 236, 258).—The MS. of *The*

*Butterfly's Ball*, mentioned at the last reference, is undoubtedly in the handwriting of the composer Sir H. R. Bishop. WILLIAM H. CUMMINGS.  
Blackley Villa, Thurlow Park Road, Dulwich, S.E.

MIDDLE NAMES (6th S. vii. 49, 193).—Middle names were rarely used in the sixteenth century, but the following instances show that they were sometimes adopted. Henry Algernon Percy succeeded to the earldom of Northumberland in 1527. His father, who came to the title in 1489, is a still earlier instance. C. T. PARKER.  
Woodhouse Eaves.

I have examined many parish registers, and have rarely found instances of double Christian names before the eighteenth century. Many years ago I copied out the noticeable entries in the registers of All Hallows', Barking, and my extracts enjoyed the revision and correction of the late Col. Chester. The earliest instance of a middle name in those registers bears the date of 1696—in the register of baptisms, Anna Maria Winder; there are only two other instances between that date and 1711, viz., George Bradford Carey in 1704, and William Henry Hasler in 1711. Even down to the end of the last century double Christian names are quite rare.

J. MASKELL.

#### Emmanuel Hospital.

If by middle names is meant any number of Christian names exceeding one, it was very unusual even at the beginning of the seventeenth century for English folk to be encumbered by them. This is shown by Camden's well-known remark (*Remains*, "Christian Names"): "Two Christian names are rare in England, and I only remember now his Majesty, who was named Charles James, as was the prince his son Henry Frederic, and among private men Thomas Maria Wingfield and Sir Thomas Posthumus Hobby." Camden notes likewise that of late years surnames had been given for Christian names "among us, and nowhere else in Christendome."

ST. SWITHIN.

LATIN PRONUNCIATION (6th S. vi. 346, 544).—The new (or, more properly speaking, old) pronunciation of Latin was introduced into Charterhouse School about 1865, but, I believe, was discontinued after a brief trial. The experiment did not answer. E. WALFORD, M.A.  
Hampstead, N.W.

SOMMELIER (6th S. vi. 362, 522).—I may not have travelled so much as ENORACUM, but at the same time I imagine that the *sommelier's* hair would stand on end if he were asked to clean your boots or bring up your hot water. Whatever the Swiss or German use of the word may be, *sommelier*, I believe, means head waiter or butler. I have an idea that in a French restaurant, if you

want to call the head waiter, you should always call out *sommelier* and not *garçon*. "Boots" would be *brousseur* or *valet de chambre*.

K. H. B.

A modern fifty-centimes dictionary (*Dictionnaire de la Langue Française Usuelle*, Paris, 1879) has, "*Sommelier*, qui a soin du vin." "*Sommellerie*, charge de *sommelier*." E. H. M.  
Hastings.

KISSING A BRIDE (6th S. vi. 347, 544).—This appears to have been a custom of the last century, from the allusion to it by William Whitehead, the Poet Laureate:—

"Come, you can tell." "I can't, indeed,  
For they were kissing when I came."  
"Kiss, did they kiss?" "Most surely, sir,  
A bride, and he a bachelor."

● The Dog: a Tale.

And Miss Lucy Aikin writes to Mr. Taylor, in 1806: "And the bride looks so blooming and pretty, it would do you good to take a salute of her. Suppose you come to town on purpose!" (*Memoirs*, &c., p. 136.)

EDWARD H. MARSHALL, M.A.

FAMILIES OF NICHOL AND ROUSE (6th S. vii. 89, 174).—PHI's query contains several misprints in names, and it is not easy to reconcile its statements with any known accounts of the Cornish families of Nichol and Rouse. Will PHI be good enough to supply a verbatim copy of the mural tablet in Kilmeadon Church, and to give some further particulars about Henry Nichol's son?

GEO. C. BOASE.

For "Nicoll of Penrose," and "Rous of Halton," see Lieut.-Col. J. L. Vivian's *Visitations of the County of Cornwall* (privately printed, 1890-1892). For "Rous of Halton," see also Burke's *Hist. of the Commoners*, vol. i. 1837, pp. 118-20, s.v. "Rous of Courtyrals." HIRONDELLE.

FOLK-LORE OF THE HAWTHORN (6th S. vi. 309, 494).—I have heard in Jersey that it was considered unlucky to bring "the may" within doors, but I cannot say if this superstition has been imported from England or not. Amongst the residents of Gibraltar it is considered an omen that death will occur in a house within a twelvemonth if any flowers of the asphodel (*Asphodelus fistulosus*) have been allowed within its doors.

R. STEWART PATTERSON.

#### Gibraltar.

Surely it is the blackthorn or sloe, *Prunus spinosa*, and not the hawthorn, *Moripilus oxyantha* (Sowerby), which is said to bring death into the house. I never met with any fear about the hawthorn, either red or white. P. P.

BISHOPS HANGED (6th S. vi. 328, 495).—No list of Bishops of Carlisle gives the name of Thomas

Coppock, nor does the index of names in *Le Neve's Fests* contain such a name as that of a bishop of any see whatever, or, indeed, contain it at all. Who, then, was Thomas Coppock?

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

WENDISH AND MANX (6th S. vi. 208, 435).—Although a reply on the subject of Manx has already been given, a few further particulars will not, perhaps, be unacceptable to some of the readers of "N. & Q." I fear it is too true that the language is dying out. Two years ago I paid a visit to the Isle of Man. I looked in vain for any Manx publications in the shop windows, or for any sort of notice or inscription in that language. Not once did I hear it spoken, even in the rural districts, except a few words now and then at my special request. In answer to my questions people usually stated that they knew nothing of Manx, adding sometimes, however, that their parents spoke it; others advanced in years said they had completely forgotten it; scarcely any one would admit that he knew more than a few words. There can be no doubt that the Manx people are thoroughly ashamed of their language. They say, and, of course, with truth, that it is of no use to them, either for advancement in life or for the acquisition of the most ordinary information. Then, again, they have constantly heard it ridiculed by their English visitors. These latter, for the most part excursionists—holiday folk of the lower classes from the great manufacturing towns—are the very people to make game of any speech that they may find strange or unintelligible. Consequently the Manx, who nearly all speak English fluently, speak nothing but English when there is any chance of strangers overhearing them, though in certain rural districts they still use their own language amongst themselves. I remarked, however, that those who thus, it was said, habitually used Manx were spoken of with contempt by the other Manx people of their own class who used English only. I heard of but one person who could speak nothing but Manx, and that was an aged woman of the name of Kagan, or Cagan (I spell the name phonetically), who resided at the picturesque little village of Cregneish, near Port Erin. Her ignorance of English was considered so remarkable that she was quite an object of interest in the neighbourhood, and strangers who visited that part of the island usually made a point of seeing her. I was informed that Manx, though no longer used in any of the churches, was still to be heard in some few Dissenting chapels that are situated in certain out-of-the-way places, such, for instance, as Cregneish. In these Manx sermons are occasionally delivered; hymns are sung, too, in the same language; but the prayers are always said in English. This is all that is now left of the public use

of Manx. The only Manx books in circulation among the general public are, I believe, Bibles and hymn-books, and the former, which are all old, are usually much worn and mutilated, and are also getting scarce. The extinction of the language seems to be imminent. Can nothing be done to save it? I believe I am correct in stating that the works brought out by the Manx Society are always published in English. These are for circulation among subscribers only. Thirty volumes have been issued since 1858, in which year the Society was established. The last of these was published in 1890. The thirty-first, now nearly ready, will be the *Journals of the House of Keys*, edited by Mr. Richard Sherwood, advocate.

I have no personal knowledge as to the present use of Wendish. The language, however, seems to be flourishing. The *Standard* of Dec. 27 last states, in its letter from Berlin, that among the newspapers for which the authorities of the Imperial Post Office receive subscriptions, and which they supply to the public in Germany, are six that are published in Wendish. C. W. S.

THE LITANY (6th S. vii. 50).—The words "From plague, pestilence, and famine..... Good Lord, deliver us," according to Blunt, are not in the Sarum, York, or Hereford Litanies, but in the Roman, or Litany of St. Mark's Day, which traces itself to St. Gregory the Great. The Litany in the *Goodly Primer* of 1535, nine years before the first form of our present Litany appeared, had "from all pestilence." A Tours Litany had "to remove pestilence and mortality from among us," and the Fleury Litany, "from all want and famine."

F. ST. J. THACKERAY.

Eton.

The following is from the Prayer Book printed in 1594, in my possession: "From lightning and tempest, from plague, pestilence, and famine, from battell and murder, and from sudden death." This Prayer Book was "imprinted at London by the Deputies of Christopher Barker, printers to the Queene's most excellent Majestie, 1594, cum gratia et privilegio Regie Majestatis." W. PAYNE.

THE NAIL OF THE LITTLE FINGER LEFT TO GROW (6th S. vii. 50).—If K. H. B. consults Messrs. Hachette's edition of *Molière* ("Collection des Grands Écrivains"), vol. v. p. 473, note 2, he will find some details on the custom alluded to in *Le Misanthrope*.

G. MASSON.

Harrow.

According to the writer of an article on "Extraordinary Finger Nails" in *The World of Wonders*, it is the custom of the Chinese, Siamese, and Annamese to allow the nails on all their fingers, except the fore-finger, to grow to a great length; and among the former they sometimes

attain the incredible length of from sixteen to eighteen inches. Among the Siamese, so distinctive a mark of nobility are long nails esteemed, that the belles and beaux wear silver cases, either to protect their nails or else to make people believe they are there, whereas in reality they are not. As regards the little finger, the writer tells us that "ambassadors and visitors of distinction from Asiatic states to Europe are often observed to permit the excessive growth of the nail of the little finger, and this is also a common occurrence with many of the people of India and other parts of Asia." ALPHA.

"THE WHALEBONE" (6th S. vii. 50).—If a man in this neighbourhood were known to have made his escape to "The Whalebone," we should have no difficulty in finding him; for it is the sign of a public-house in the hamlet of Netherton, near Frodsham, and about a quarter of a mile from where I write. The sign itself is the scapula of a whale, which is nailed up over the door. It appears to be very old, and has a round hole through it, as if it had been pierced by a small cannon-ball. Probably "the whalebone" mentioned in the *Annual Register* of 1790 was the name of a public-house. ROBERT HOLLAND.  
Frodsham, Cheshire.

AMERICAN FOLK-LORE (6th S. vi. 266, 414, 476).—The legends of the wood of the Cross are so numerous that they form a literature too vast to quote. Amédée de Ponthieu has a different tradition to account for the shaking of the poplar:

"Quand Jésus rendit le dernier soupir la nature entière prit part à la douleur universelle, &c..... Les arbres murmuraient entre eux.....

"Le saule de Babylone..... Mes branches désormais s'inclineront vers les eaux.

"La vigne de Sorrente..... Mes grappes seront noires, et le vin qui en sortira se nommera Lacryma Christi.

"Le cyprès du Carmel..... Je serai l'hôte des tombeaux et le témoin de toutes les douleurs.

"L'if..... Je serai le gardien des cimetières; aucune abeille sous peine de mort ne butinera mes fleurs, aucun oiseau ne reposera sur mes branches.

"Les chênes laisseront tomber leurs glands, les arbres fruitiers leurs fruits, le platane se dépouillera de son écorce.

"Le peuplier seul restait impassible et froid. Que m'importe, disait-il, cette douleur!

"Un ange, qui passait au-dessus de sa tête altière, portant au ciel un calice plein de sang divin recueilli au pied de la croix, entendit l'égoïste. Il pencha légèrement le vase et laissa tomber sur ses racines quelques gouttes de ce sang précieux en disant: 'Toi qui n'as rien senti au milieu de la douleur universelle, à partir de ce jour mémorable, quand la brise laisse toutes les plantes immobiles, toi, de la racine à ton faite, tu trembleras éternellement et t'appelleras désormais le tremble.'"

In Tirol they have again a different mode from the above to account for the "weeping" of the willow. They say that withies cut from it were used for the scourging, therefore it weeps evermore. R. H. BUSK.

I plead guilty to the writing of the appended sonnet some two or three years ago. It appeared in a Philadelphia paper called the *American*:—

*The Willow: an Eastern Legend.*

[Of the legends which cluster around the Crucifixion, perhaps the most familiar is the tale of the Weeping Jew; but there are many others. The tradition which suggested the following sonnet is akin to the one which derives the red breast of the robin from a drop of blood falling on it, when the bird sought to withdraw one of the crown of thorns; and it is not unlike the other legend that the aspen had never shivered until its wood was taken to make the cross.]

Lofty and tall, unbending and upright,  
Beside a spring there stood a willow tree,  
Its young leaves rippling like the verdant sea  
Before the breeze and in the morning light.

The rabble ran towards Golgotha's height,  
And walking in the midst of them were three;  
And two were thieves, and one was He  
Who was to die for men in all men's sight.

A soldier broke a willow branch to urge  
Them on, and smote Him with a willow thong,  
As up the hill the slow procession crept.

Then,—when it saw its branches used to scourge  
The Man who bore His cross amid the throng,—  
The guilty willow bowed its head and wept.

J. BRANDER MATTHEWS.

"THE TOWN AND COUNTY OF" (6th S. vi. 83, 253, 437).—It has been asked what towns are also counties. Blackstone observes, in reference to these:—

"There are also counties *corporate*: which are certain cities and towns, some with more, some with less, territory annexed to them; to which, out of special grace and favour, the kings of England have granted the privilege to be counties of themselves, and not to be comprised in any other county; but to be governed by their own sheriffs and other magistrates, so that no officers of the county at large have any power to intermeddle therein" (Introduction, fin., vol. i. p. 119, Lond., 1783).

In a note there is this enumeration of the above counties:—

"3 Geo. I. c. 5, for the regulation of the office of sheriffs, enumerates twelve cities and five towns which are counties of themselves, and which consequently have their own sheriffs. The cities are London, Chester, Bristol, Coventry, Canterbury, Exeter, Gloucester, Lichfield, Lincoln, Norwich, Worcester, York. The towns are Kingston-upon-Hull, Nottingham, Newcastle-upon-Tyne, Pool, Southampton."

Hexham, in Northumberland, was also esteemed a separate county. It is stated:—

"Hexham..... had a monastery once with liberties so large that procured it the name of a shire: and by Act of Parliament in the reign of Henry VIII. it was of itself made a County Palatine."—*England's Gazetteer*, Lond., 1751.

The privilege was abolished by 14 Eliz., c. 13; but in 1842 Bishop Maltby printed a "charge to the clergy of Hexhamshire." "Banburyshire" is also a term in common use in the vicinity of Banbury, Oxon, but I cannot find any pretence

for it. There is no mention of Banbury in the character of a county in the charters from Queen Mary and later sovereigns.

I have also seen a more recent enumeration in Schedule G of the Reform Act, 2 Will. IV. c. 45, where thirteen cities and towns which are counties in themselves are, for the purposes of representation, included in the adjoining counties.

ED. MARSHALL.

To complete the list of the cities and towns enjoying these rights I would add Carrick-Fergus, Cork, Dublin, and Limerick. This makes a total of twenty-eight such places, i. e., nineteen in England and Wales, and nine in Ireland.

G. FISHER.

**FLOGGING AT THE CART'S TAIL** (6th S. vi. 67, 157, 291, 338, 477).—It was common in Skipton sixty years ago, and even later, for men convicted of such offences as sheep stealing (very common then) to be flogged at the Cross and at the cart tail. It was customary for the unfortunate one to be dragged the whole length of the main street and back. A nonagenarian told me once that he remembered a man being flogged in this way at Skipton until he bled "like a stuck sheep." The whipping of vagrants was a very common punishment here. About 280 years ago, I learn from transcripts of the West Riding Sessions Rolls, the magistrates assembled in Quarter Sessions ordered that "a Bedle shalbe by the constable of Skipton appointed for the whipping and punishing of such rogues and vagabonds as shall come into that p'ishe," and that his remuneration should be 1l. 6s. 8d. yearly. The infliction of this punishment for another offence is thus recorded in the account-book of one of the stewards of Skipton Castle:—

"1699, Feb. 8. — Charge in having sev'all hedge breakers before Mr. Ferrand att Kighley, some of wch were flynd'd and oth's whip'd ... 00. 06. 00"

Whipping was common also in the neighbouring parish of Kildwick during the seventeenth century, and in the parish register occur entries such as the following:—

"The xxxth of January 1600 [1601 N.S.] John Lawson wth Mary Lawson and Alice his daughter were retaken vagrant, punished, and sent to Malton."

W. H. DAWSON.

Skipton.

I have a very vivid recollection of seeing a public whipping in Stirling on Friday (market day), July 2, 1830. The day was memorable in the annals of the royal burgh, as in the morning the provost and magistrates were occupied in proclaiming his gracious Majesty King William IV. as the king of these realms, and their next duty was to see the sentence of the law carried out against two notable offenders, who had been convicted before the Sheriff Depute of Stirlingshire for an

atrocious assault on Nov. 28, 1829. The prisoners were to receive thirty-six lashes each, tied to the tail of the cart; the first twelve were inflicted in front of the court-house in Broad Street. The procession then moved through a great crowd of people to the middle of Baker Street, where the second twelve were duly administered; thence to the head of King Street, which completed the closing scene. Such an exhibition had not taken place in Stirling for many years preceding, and no such punishment has since disgraced the local history. J. G.

One of the most recent instances of a person being flogged at the cart's tail is reported with full details by Mr. Chesterton, in his *Revelations of Prison Life* (second ed., p. 135). The author was at the time the Governor of Coldbath Fields prison, and had to superintend the arrangements for the punishment being properly inflicted. This took place in the year 1830 or 1831. The law for whipping women was repealed in 1820 (1 Geo. IV. cap. 57). A late example of a female being so punished is related in "N. & Q.," 2nd S. iv. 97. Your correspondent would find many instances recorded in the *London Chronicle* of the last century, and in the pages of the *Annual Register* and *Gentleman's Magazine*. In the latter for August, 1816 (p. 175), is mentioned a singular instance of a person being committed to the House of Correction by the Lord Mayor "for having left his employment in consequence of a dispute respecting wages," but

"not having during his confinement received any personal correction, conformably to the statute,.....he actually brought an action against the Lord Mayor in the Court of Common Pleas, for non-conformity to the law, as he had received no whipping during his confinement. The jury were obliged to give a farthing damages, but the point of law was reserved."

T. N. BRUSHFIELD, M.D.

Budleigh-Salterton, Devon.

**REFERENCES WANTED** (6th S. vii. 267, 297).—

4. I cannot give your correspondent D. C. L. the name of the author, but the expression is familiar to me as occurring in a hymn, which I quote from memory:—

"Good when He gives, supremely good  
No less when He denies;  
Afflictions from his sovereign hand  
Are blessings in disguise."

The hymn may be found, I believe, in some of the older collections.

EDWARD H. MARSHALL, M.A.

Hastings.

**FRICATION** (6th S. vii. 50).—Johnson gives *frication*, with quotations from Sir T. Browne and Bacon. Barclay, Worcester, and Wright also give *frication* as synonymous with friction. Ogilvie, in the *Imperial Dictionary*, as well as *frication*

has also *fricative* and *fricatrice*, the last quoted from B. Jonson. S. H.

32, Ainger Road, N.W.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Raphael: his Life and Works*. With Particular Reference to Recently Discovered Records. By J. A. Crowe and G. B. Cavalcaselle. Vol. I. (Murray.)

This volume is the first instalment of what promises to be the most comprehensive life of Raphael ever undertaken. It far exceeds in beauty of printing and paper all preceding contributions by the same authors to the history of Italian painting; but, unlike any other of Mr. Murray's numerous publications on art subjects, the volume is not graced by a single pictorial illustration. This is the more remarkable as every page severely taxes the reader's memory by some appeal to the minute detail of an original sketch or first thought expressed in a few lines, preserved in the galleries of Venice, Vienna, Lille, Frankfurt, Florence, the Louvre, Oxford, or in private hands. It is not given to every one to have seen many of these intricate and perplexing pen and pencil drawings, and even those who happen to be acquainted with them not unnaturally experience difficulty in bringing them to mind when suddenly called upon to do so. In this respect the very interesting life of Raphael by Eugène Müntz, published recently in Paris, with copious illustrations, possesses a decided advantage over the English biography. Messrs. Crowe and Cavalcaselle's book read by the light of the French illustrations would form an excellent combination; and those who desire still further completeness might add also Woodburn's facsimiles of the Lawrence collection of Raphael drawings and Mr. Joseph Fisher's *Seventy Facsimiles of Original Studies at Oxford*; to say nothing of the clever wood engravings in Dr. Springer's recently published work on Raphael and Michael Angelo.

It is singular that until the present time no independent life of Raphael by an English author has appeared. The volumes by Richard Dupper are only flimsy compilations. But it is still more remarkable that the admirable life written in German by J. D. Passavant has never appeared in an English dress. It did, however, lend to the production of an excellent literary and biographical essay upon Raphael and his works in the form of an article on the German life printed in the *Quarterly Review*. It was written in 1840 by Sir Charles Eastlake, and may fairly be said to comprise in a succinct and agreeable form all that was at that time known of the great painter. This essay supplies additional information and the correction of inadvertences into which Passavant seems to have fallen. These two writers and Mr. James Dennistoun, in his learned memoirs of the Dukes of Urbino, have fairly anticipated all the personal facts relating to Raphael and the times he lived in, more especially with regard to the Palace of Urbino and the petty feuds and squabbles of Italian chieftains, which have been narrated by Müntz and the authors now under consideration.

Messrs. Crowe and Cavalcaselle unnecessarily prolong their personal account of the great painter by the introduction of conjectural matter, which is always stated, with much *maîtrise*, in the form of "he may" or "he might" have done so, with an occasional "perhaps." But this mode of conveying suggestions, although plausible, is not a form that carries conviction with it. We find also, to take one instance, a conjecture readily converted into a fact. Thus, at p. 80 it is stated that the Duke and Duchess of Urbino would "probably" grant the young Raphael

access to the rooms of the palace to copy the portraits of the doctors and philosophers, whilst at p. 91 we find the following: "We have not forgotten how Raphael had been allowed to copy the sages in the ducal palace." Each Holy Family by Raphael has now become popularly known by a fixed name, derived either from some incident in the picture or from the name of the possessor. On these points our authors do not adopt a uniformity of system. "La Belle Jardiniera" of the Louvre they choose to spell in the Italian fashion, "Bella Giardiniera," which at the heading of the page is not so easy to recognize. Some are in English, as "Madonna of the Palm" and "the Bridgewater Madonna" (pp. 287 and 345), whilst the Florentine picture is styled "del Cardellino." The lovely Madonna in the gallery at Vienna, generally known as the "Virgin in the Meadow," and in German as "im Grünen," they designate, although her dress is red and her mantle blue, "Madonna in green." That which we ordinarily term an Adoration of the Kings or the Magi is persistently termed "an Epiphany." An oversight in the description of the picture of the equestrian St. George, p. 206, deserves observation for future correction, wherein the female taking flight is described as "the Queen" instead of the Princess Cleodolinda, according to the well-known legend.

The frequently referred to leaves of a sketch-book preserved in the Academy of Venice are unhesitatingly accepted by Messrs. Crowe and Cavalcaselle as the work of Raphael's own hand, barring a few pages, "where he allowed a friend to trespass," which is regarded as "but one more proof of his amiable disposition" (pp. 51-2). That these drawings or studies in the Venetian sketch-book are by a highly gifted artist of the end of the fifteenth century there can be no doubt; but it is far from conclusive that they are actually by Raphael. Many highly experienced judges have assigned them to Pinturicchio and to Timoteo Viti. The latter, indeed, fourteen years older than Raphael, had been a pupil of Francia at Bologna, and having attained considerable facility returned to his native city, Urbino, in 1495, when Raphael was twelve years old. He is considered, next to his father, Giovanni Santi, to have exercised the earliest influence on the artistic studies of the youthful Raphael, being at that time more than double his age. One of the most interesting portions of this new life of Raphael is the account of the progress of the famous Borghese "Entombment," begun by desire of Atalanta Bazzioni in commemoration of a severe family affliction. It was completed in 1507. The numerous original drawings, when placed in due relation to each other, reveal that the first thought took the form of a "Pieta," namely, the dead body of our Lord mourned by the Maries and disciples, and that it gradually merged into an "Entombment," wherein the body of Christ is being carried to the sepulchre, with the Virgin falling back in a swoon into the arms of her attendants. All the various drawings, cited in rapid succession as they bear upon the subject, produce, in default of pictorial reproduction, a painful feeling of entanglement; but to those who chance to possess the means of making good the deficiencies, the result is highly instructive. Messrs. Crowe and Cavalcaselle have a special faculty in pointing out parallels in the attitude or motives of figures and in drawing analogies. It is to be hoped that a special atlas or collection of facsimiles, as adopted in the original life of Raphael by Passavant, may be forthcoming. Almost every original drawing has been reproduced by the art of photography; but they are widely disseminated, and could only be brought together with much trouble and expense. A combination of this kind classified by a master mind would indeed be a great boon to the art-loving public.



*The New Testament Scriptures: their Claims, History, and Authority.* Being the Croall Lectures for 1882. By A. H. Charteris, D.D. (Nisbet & Co.)

WE had occasion to notice, some time ago, the previous work on *Canonically* by Prof. Charteris, and the excellent arrangement of the authorities which were adduced; we have now not only an able summary of the results which were then attained, but a further consideration of the principles of the formation of the canon, and the claims of the sacred books from their contents, with a view to a more popular treatment of the subject. While the demands of Holy Scripture, depending upon its truth, unity, and authority, are insisted upon, there is a careful avoidance of advancing any theory of inspiration; nor is there any attempt to define the limits of the divine and human elements which coexist, and which are rightly deemed inseparable. The marvellous, the providential preservation of the several writings in the canon, without any promise of such security from loss, is pointed out; and the plan of the present work admitting of such investigation, it is shown that the religious progress, which is traceable in their lengthened series, is attributable to divine revelation, and not to human development. The early formation of the canon of Scripture, with its evidence, is then discussed and the notice carried on into later times. In following the course of this inquiry it will be seen that full consideration is given to the investigations of others upon the same subject; and that this admits of a discussion of the Tübingen theory originated by Baur, of the statement of Prof. Max Müller as to the claim to a revelation and authority advanced by the founders of other religions than the Christian, which is disavowed, of the present state of the "Gnostic Romance" in the *Clementines*, the newly completed text of the *Epistle* of Clement of Rome, the *Commentary* on Tatian of Ephrem Syrus, the "silence of Eusebius" as discussed by Bishop Lightfoot, and other subjects of interest. But we miss a notice of the *Epistle to Diognetus*. In reviewing the theories respecting the canon Prof. Charteris does scant justice to the "Anglican Articles" when he says that the conclusion in them "rests upon no principle, and is merely an acceptance of recent and limited tradition"; while the Articles themselves refer to the Church as "the witness and keeper of Holy Writ," and make the test of the canon to be in its contents being such, respecting which there "has never been any doubt in the Church." Nor do we think his own theory of combined objective and subjective reasons for accepting the canon sufficient, however confirmatory it may be to those who have received it; but we have not space to discuss it. Our antiquarian readers will be interested in the notice of the state of population and literature under the Empire (p. 55); of the origin of the term "fetichism," and of the names "Australia" and "Polynesia," at pp. 58-9; and in the comparison of "Missa" with the Hebrew "Haphtaroth," at p. 72. The reference (p. 75) to 1 Macc. iv. 46, in illustration of the remark of the woman of Samaria in St. John iv. 25, is neat and good.

To archaeologists and antiquaries generally, as well as to the members of the Royal Archaeological Institute more especially, the death of Lord Talbot de Malahide will come home with an almost personal sense of loss. At the Carlisle meeting of the Institute last year, with his friends all around him, the distinguished President, who had guided so many of their meetings, intimated his desire to withdraw from the post which he had filled for nearly thirty years. And although he yielded to the strongly expressed entreaties of Mr. Freeman, the Bishop of Carlisle, and other leading members, the foreshadow-

ing, almost foreboding, contained in the words in which he took back his resignation, has been sadly verified; for the time has come, and that before "the same time next year," when Lord Talbot de Malahide may no longer be seen among us. He said, and said truly, at that same Carlisle meeting, that "he had no objection to die in harness." The papers from his pen which are contained in the latest issues of the *Archæological Journal* and the *Journal of the Anthropological Institute* attest the fact that, practically, he has died in harness as an antiquary. Lord Talbot de Malahide will be sincerely regretted by a large circle of friends, and by all who esteemed the combination of high qualities, the personal devotion to work, and the courtesy to his fellow-workers, which made him so admirable a President.

THE Hibbert Lectures for 1883 opened on Wednesday, the 18th inst., with a singularly lucid and interesting lecture, in which the Rev. Charles Beard laid before his numerous and evidently appreciative hearers the general outline of the aspect under which he proposed to consider the Reformation. Viewing it as in the main an intellectual movement, Mr. Beard seems likely to be able to steer clear of the *odium theologicum*, the principal rock ahead in such a subject as that which he has been selected to treat. In the brief space of a strictly limited hour Mr. Beard carried his audience over a wide field of history. Pope and Emperor, the "sun and moon" of the mediæval firmament, council and heretic, Huss and Wycliffe, the Franciscans and the Everlasting Gospel, the Waldenses and the *Nolla Leyceon*, Thomas à Kempis and the *Imitation of Christ*, Johann Tauler and the *Theologia Germanica*, such were some of the many interesting topics passed in a necessarily rapid review, yet always with a clearness and incisiveness which did fair to rank Mr. Beard's course among the most generally attractive of the valuable series of Hibbert Lectures.

By the great fire in Paternoster Square, Messrs. Kegan Paul, Trench & Co. have lost the whole of their bound stock, a few MSS., some valuable sketches, and various wood-blocks. Happily, it will be possible very soon to supply copies of a large portion of the books published by the firm, who have already moved into temporary premises in White Hart Street, Paternoster Square.

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E. H. MARSHALL.—  
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Longfellow's *The Ladder of St. Augustine*.

W. E. H. ("The Butterfly's Ball," &c.).—Your MS. has been returned. See "N. & Q." for this week.

H. A. C. (*ante*, p. 236).—We have a letter for you.

R. II. B.—At the earliest opportunity.

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NOTES ON BOOKS:—Nicholls and Taylor's "Bristol: Past and Present"—Armfield's "The Three Witnesses"—Kuro-pakkin's "Kashgaria"—Smith's "British Mezzotint Portraits," &c.

Notices to Correspondents.

## Notes.

## "POOR ROBIN."

Engaged upon the congenial task of garnering materials for an exhaustive history of Saffron Walden, one of the earliest settlements, as well as one of the earliest market towns, of Essex, the writer could not fail to be both amused and astonished at the continued ignorance of the literary world as to the identity of the celebrated "Poor Robin" of the last two centuries with Robert Winstanly of Walden. He was born in this town in 1646, being next younger brother to another celebrity, Henry Winstanly (I write the name in the original form, the *e* being a modern interpolation), the projector and clever founder of the Eddystone Lighthouse, who unfortunately perished in his second construction of it. The statement of this identity is clearly given by Lord Braybrooke in his *History of Audley End and Saffron Walden*; still the fact remains all but unknown. Even in the official mind of the library authorities at the British Museum it has remained unrecognized, as is evident by its new MS. catalogue, where all the works known (there) to be the production of "Poor Robin" are fathered upon "the barber-poet, William Winstanly," partly, we are given to understand, from a fancied resemblance in style, partly through the existence of a

certain portrait of the latter, which, mistakenly, has been inscribed by the publisher "Poor Robin." The London booksellers, a shrewd and keenly interested class, being "all at sea" in the matter, were content to follow suit with the Museum authorities. It would be hard to say how many literary men during the past century have vainly conjectured who Poor Robin was. Abortive inquiries at intervals were made of "Sylvanus Urban, Gent.," but this oracle remained mute, and at least one appeal in the earliest volume of "N. & Q." remained unanswered. And yet, strange to say, there was not the slightest reason for any mystery to arise on the subject. Although one or more instances occurred of Robert Winstanly's withdrawing his popular pseudonym from a serial, probably for politic purposes, he generally printed it on his title-pages, whether of serials or single works. How his *nom de plume* came to supplant his own name so completely as appears must remain, I fear, matter of conjecture. Certainly he has not, until very recent times, had any credit given for his numerous and varied compositions. But it is not to the Lord Braybrooke I have mentioned, but to a native of the parish of Walden, that we owe this tardy recognition of a writer whose original and very humorous works were for a lengthened period the amusement and delight of thousands, especially of those in the lower walks of life, for whom, indeed, not only his various almanacs but many of his single works were especially written.

To a worthy Fellow of the Society of Antiquaries, Mr. Joseph Clarke, of the Roos, Saffron Walden, all credit appertains for identifying Robert Winstanly and Poor Robin as representing one and the same individual, a discovery which became confirmed upon examination of every work of our author which Mr. Clarke could lay hands upon; for although upon publication large issues were sold both in London and in the country—more especially of the almanacs—all are rare, and the almanacs themselves very seldom occur, save as items of the set yearly selected by different compilers and handsomely bound for sale to the upper classes by the Company of Stationers. Since the attention of the writer has been directed to this subject, a naturally growing keenness and interest in its ramifications have been crowned with remarkable and unexpected success in the discovery, in various ways, of nearly twenty remarkable productions, most of which are certainly the work of Winstanly, the few others bearing such internal evidence of similar inception that the writer has no hesitation in the attribution, and serenely accepts the responsibility. As other readers of "N. & Q." may possibly be able to add to it, the list is subjoined, giving the main portion of the titles so far as known, and condensed description where I am able. Many are

undated, and can only be ranged approximately. In his fifteenth year Poor Robin was issuing his—

1. Endymion; or, the Man in the Moon, his Northern Weather Glass, 1661-2.—An almanack apparently abandoned for

2. Poor Robin: an Almanack, 1663; forward.—It was commenced by several hands, probably including Poor Robin, in the previous year; but henceforward compiled by him alone till death, after which it was continued by others until 1776. Several imitations were attempted later.

3. Poor Robin's Pathway to Knowledge, 1663.—One copy known; not in B.M. Reprinted under the title "Poor Robin's Book of Knowledge," 8vo., 1688. "Experienced by the twenty-one years' study of Poor Robin," &c.

4. The Protestant Almanack, &c., Calculated for the Meridian of Babylon, where the Pope is elevated ninety degrees above all Reason, Right, and Religion; above Kings, Canons, Conscience, and every Thing that is called God, &c. Cambridge, 1669.—Is the earliest copy I have heard of, but it must have commenced several years earlier. Continued for many years; see No. 23. One copy known.

5. Poor Robin's Character of France; or, France painted to the Life, in a brief Dialogue of the Description of that Nation, &c., also an Exact Character of the City of Paris, &c. 4to. Lond. (?) 1666.—One copy in B.M. 6. Speculum Papismi; or, a Looking-Glass for Papists, c. 1669.

7. Poor Robin's Observations upon Whitsun Holidays, concerning the fair and foul weather happening thereon, &c.—In verse, s. sh., fol. Lond. 1670 (?).

8. Poor Robin's Creed, with his Observations on the Trinity.—N.d., not in B.M. Reprinted in "The Cottage Library of Christian Knowledge," vol. i., 1806 (?), 8vo.; in B.M.

9. Poor Robin's Character of a Dutchman, as also his Predictions on the Affairs of the United Provinces of Holland, &c. 4to. Lond., 1672.

10. Poor Robin's Jests; or, the Compleat Jester; being a Collection not hereto for published, now newly composed and written. Lond., P. Kirkman and R. Head, small 8vo., n.d., with a portrait of Winstanly.—One copy known; not in B.M.

11. Poor Robin's Weekly Intelligence.—Mentioned in No. 16.

12. Poor Robin's Collection of Ancient Prophecies. 4to. Lond., 1672.—One copy in B.M.

13. Poor Robin's Parley with Dr. Wilde; or, Reflections on the Humble Thanks for his Majesty's Declaration for Liberty of Conscience.—In verse, s. sh., fol. Lond., 1672; two copies in B.M.

14. Poor Robin's Dream; commonly called Poor Charity. B.L. Printed by J. Lock for J. Clark at the Harp and Bible in West Smithfield. Lond., 1674.—Seems to have been reprinted, s. sh., fol. Lond., 1681. A Broadside Ballad, fol., subject the Popish Plot. Two copies in B.M. Reprinted at Worcester (1820?). One copy in B.M.

15. Poor Robin, 1677; or, a Yea and Nay Almanack for the People exiled Quakers, &c., Calculated for the Meridian of the Bull and Mouth, within Aldersgate, &c. Given forth by Poor Robin, a Friend to the Light. From Westminster. By Authority, from the King's most Excellent Majesty, 1677, small 8vo.—A burlesque on the Society of Friends, which was continued annually for some years, but only the first issue bore Poor Robin's name. Copies are very rare, and we have knowledge of one each of the four years 1677-80, the first of which is in the library of Devonshire House (Friends' meeting-

house), Bishopsgate, London, and the other three in the Bodleian Library, Oxford.

16. Poor Robin's Answer to Mr. Thomas Danson, Author of the late Friendly Debate between Satan and Sherlocke; as also, of another pamphlet, &c., pretended to be a defence of that debate against Poor Robin and others; by the author of Poor Robin's Weekly Intelligence. 4to. Lond., 1677.—Two copies in B.M.

17. Poor Robin's Visions, &c., Discovered in a Dream. 12mo. pp. 133, Lond., 1677.—One copy in B.M.; another formerly in Thos. Jolley's library, but now in the writer's possession.

18. Four for a Penny; or, Poor Robin's Character of an unconscionable Pawnbroker, and Ear-mark of an oppressive Tallyman; with a friendly description of a Bum-Bailey and his Setting-Cur or Follower. 4to. Lond., 1683.—Two copies in B.M., one being in Harl. Misc., in which it was reprinted, vol. iv.

19. Poor Robin's Perambulation from the Town of Saffron Walden to London, performed this Month of July, 1678. 4to. pp. 22, 1678.—Of this curious topographical brochure only a single copy has been heard of in recent times, and its present owner is unknown, as it is not in B.M.

20. Poor Robin's Intelligence Reviv'd; or, a Narrative of the late dreadful Battels between the potent Prince D'Oor, and the Grand Duke of Penuria, alias Ragland, together with the Articles of Peace, at last concluded between them. 4to. Lond., 1678.—One copy in B.M.

21. Poor Robin's True Character of a Schold; or, the Shrew's Looking Glass. Dedicated to all Domineering Dames, Wives Ramant; Cuckolds Conehant, and Henpeck Sneaks; in City or Country. 4to. pp. 4. Printed for L. C. Lond., 1678.—One copy in B.M. Reprinted by Mr. Charles Clark at his private press, Great Totham Essex, 1848.—A copy in B.M.

22. Poor Robin's Prophecy, being a true Astronomical Prediction of the beginning, continuation, and catastrophe of the year 1679, &c. 4to. Lond., 1679.—One copy in B.M.

23. The Last Protestant Almanack, 1680 (really one of the series No. 4, but containing a long address to the Reader, explaining, among other things, that it was merely the last which the author had written ?).

24. Poor Robin's Dream; or, the Visions of Hell; with a Dialogue between the two Ghosts of Dr. T(onge) and Capt. B(edloe). In verse, fol. Lond., 1681.—Two copies in B.M., but with different titles.

25. The Female Ramblers; or, a Fairing for Cuckolds, &c. 12mo. 1683.

26. The Merrie Exploits of Poor Robin, the Merrie Saddler of Walden, &c. 8m. 4to. n.d.—No copy in B.M.; one in Pepysian Library, Magdalen Coll., Cambridge. Reprinted at Edinburgh, cir. 1820, and at Falkirk, 1822; but copies of both are very rare.

27. Curious Enquiries; Six Discourses [on very diverse subjects]. 4to. Lond., 1683.—One copy in possession of the writer.

28. Hieroglyphica Sacra Oxoniensia [a burlesque explanation of the symbolical covers of the late University Almanack]. 1702.—One copy in B.M.

29. New High Church turned Old Presbyterian. Utrum Horum, Neve a Barrel, the better Herring. 8vo. Lond., 1709.—One copy in possession of the writer.

I shall gratefully welcome any genuine additions to this unique catalogue. H. ECROYD SMITH.  
Saffron Walden.

#### VISITS OF THE DEAD TO THE LIVING.

I described, ante, p. 161, some visits of the living to the dead. I should be glad if space

could be given to me to relate a visit of the dead to the living. In 1871 I was at Naples, when an Italian corvette, the *Amirale Caracciolo*, was launched at Castellamare. The vessel was christened by the Countess Teresa Caracciolo, the daughter of the chief of the elder branch of the Caraccioli. I was staying at Naples as the guest of the young lady's father, and I heard from him a very remarkable story connected with the death of the unfortunate officer in honour of whose memory the vessel was named. The circumstances which led to the execution of Prince Francesco Caracciolo in 1799 are well known. I shall merely state, therefore, that he was condemned by a court-martial composed of Sicilian officers to be hanged at the yard-arm of the flag-ship for bearing arms against his lawful sovereign. When the official communication of the finding and sentence of the court was brought to the prince, he was explaining the names and uses of the various parts of the rigging to some young Neapolitan noblemen who happened to be on board the ship. A glance at the letter was sufficient to show him its contents. He showed no sign of emotion, but requested the officer who brought the despatch to wait for a few minutes while he finished his explanations. This being done, he retired to his cabin; and after a vain attempt to get the sentence changed to a more honourable manner of death, he resigned himself to his fate, which he met with great fortitude.

Some days after the event the king, who had been for an afternoon's cruise on a Sicilian ship of war outside the bay, was returning to Naples in the evening. It was a moonlight night, and the sea was perfectly calm. There was, indeed, so little wind that it was difficult to steer the vessel. The king was sitting in the balcony of the stern cabin, watching the sea, when suddenly he became aware that something was following the ship. As the object came nearer, it was easy to distinguish that it was the body of a man in an upright attitude, as if treading water; and very soon the king was able to recognize the features of Admiral Caracciolo. His eyes were open and seemed to be fixed on the king, and, except for its ghastly pallor, the face was unchanged. The explanation was simple. After being submerged for some days the body had become so buoyant that the weights attached to the feet were not sufficiently heavy to keep it under water; but they retained it in an upright position, and it was drawn along by the current created by the movement of the ship. It is easy to imagine the horror of Ferdinand at what he believed to be an apparition from another world. When at length it was explained to him what had happened, he gave orders that a boat should be lowered and that the corpse should be brought on board and taken to Naples for Christian burial. But the superstitious Sicilians dared not obey the royal command, and the ship, drawing in its wake

the upright body of the admiral, sailed slowly into the Bay of Naples. Here a boat's crew was obtained from an English man-of-war, who took the admiral's body ashore, where it was deposited in his own palace, and at length received the last rites of the Church.

A different version of the story is given in Southey's *Life of Nelson*. I have here related the traditional account preserved in the family of the admiral exactly as it was told me by its chief. I may mention that, a few days ago, in discussing the affair with an Italian gentleman holding an official position in London, he assured me that he had always heard the legend told as I have given it to "N. & Q."

F. G.

[See "N. & Q.," 5th S. vii 507; viii, 74, 132, 412; ix. 33.]

#### THE LONGSTONE: A CORNISH LEGEND.

In the parish of St. Mabyn, in East Cornwall, and on the high road from Bodmin to Camelford, is a group of houses (one of them yet a smith's shop) known by the name of Longstone. The curious traveller passing by inquires the *raison d'être* of such a name, for there is no tall monolith, such as are not uncommon in Cornwall, to be seen near it. Let the reason be here fixed on the pages of "N. & Q."

In lack of records, I may say "in the days of King Arthur there lived in Cornwall" a smith. This smith was a keen fellow, who made and mended the ploughs and harrows, shod the horses of his neighbours, and was generally servicable. He had also great skill in farriery and in the general management and cure of sick cattle. He could also extract the stubbornest tooth, even if the jaw resisted and some gyrations around the anvil were required.

There seems ever to have been ill blood between devil and smith, *teste* Dunstan and others, and so it was between the fiend and the smith-farrier-dentist of St. Mabyn. At night there were many and fierce disputes between them in the smithy. The smith, as the rustics tell, always got the advantage of his adversary, and gave him better than he brought. This success, however, only fretted old Nick and spurred him on to further encounter. What the exact matter of controversy on this particular occasion was is not remembered, but it was agreed to settle it by some wager, some trial of strength and skill. A two-acre field was near, and the smith challenged the devil to the reaping of each his acre in the shortest time. The match came off, and the devil was beaten; for the smith had beforehand stealthily stuck here and there over his opponent's acre some harrow tines or teeth.

The two started well, but soon the strong swing of the fiend's scythe was being brought up frequently by some obstruction, and as frequently



requi.ed the whetstone. The dexterous and agile smith went on smoothly with his acre, and was soon unmistakably gaining. The devil, enraged at his certain discomfiture, hurled his whetstone at his rival, and flew off. The whetstone, thrown with great violence, after sundry whirls in the air, fell upright into the soil to a great depth, and there remained a witness against the evil one for ages. The devil avoided the neighbourhood while it stood. In an evil hour the farmer at Treblethick near set his heel upon the Longstone, for there were gate-posts and door-posts to be had out of it, and he threw it down. That night the enemy returned, and has haunted the neighbourhood ever since.

The destroyer of this fine monolith is a near neighbour of mine, who, showing no compunction, tells me that its overthrow was about thirty years ago. It was of granite, and consequently brought hither from a distance, for the local stone is a friable slate. It yielded four large gate-posts, gave spans to a small bridge, and left much granite remaining. Pillars such as this, sometimes, perhaps, memorials of great events, at other times tombstones of chiefs or important personages, are common on the unreclaimed moors of Cornwall, as in other Celtic countries. Mr. Borlase, M.P., F.S.A., in his *Nenia Cornubie*, has recorded the results of his exploration of the soil round several of the Cornish menhirs, and found traces of pottery, charred wood, and burnt human bones. Near to the Tresvenneck pillar was found a very large and perfect sepulchral urn. Unfortunately no intelligent observer was near to witness the act of vandalism, so that there is no record of what was under or on this longstone. There are Romano-British inscriptions on many in the neighbourhood.

I fancy I can see in this country story, through all its modern incrustations, some traces of an ancient mythology. Though St. Mabyn is generally a gentle undulatory country, with woods, and arable and pastoral hills and valleys, near the Longstone flows the Camel river, and on the opposite bank is the parish of St. Breward, with its wild unhedged moorland, its bosses of plutonic rock, ridged at top with masses of denuded blocks, piled at times as if by Titanic hands, or scattered in the most frantic confusion. Here are fissures and caves such as the Teutonic hill-men delighted to haunt. Can the smith have been originally a spirit of the Duerzger type, and the devil one of the Nikkar genus? T. Q. COUCH.  
Bodmin.

POSTERITY OF CHARLEMAGNE.—In "N. & Q.," 3rd S. v. 270, 365, there is some discussion under this head as to what was the fate of the two sons (Louis and Charles) of Charles, Duke of Lorraine, by his second wife. This Louis having been confounded by several genealogists with Lewis Bar-

batus, the Landgrave of Thuringia, who died in 1055, I will give the opinions of a few authorities upon the subject to show that they are wrong.

In the *Basitikon opus Genealogicum Catholicum* of Elias Reusnerus, printed at Frankfurt in 1592, it is said of Charles, Duke of Lorraine, "Liberi ejus ex Agnete Comite Treacrum, Ludovicus et Carolus, cum parentibus Aurelia mortui." De Mézeray, *Histoire de France*, says, "La seconde femme de Charles fut Agnes, de laquelle il eut deux fils, Louis et Charles, qui naquirent pendant la prison de leur père, et moururent sans lignée." The brothers of Sainte-Marthe, in their *Histoire Généalogique de la Maison de France*, printed at Paris in 1647, appear to have been about the first who started the error. They say the eldest, "Louis de Lorraine I. du nom Comte de Turinge continua la lignée masculine de cette maison, qui établit sa demeure en Allemagne." Moreri, *Dictionnaire Historique*, gives, "Charles et Louis de Lorraine, morts jeunes." The third edition of Père Anselme's *Histoire Généalogique et Chronologique de la Maison Royale de France* says:—

"Louis et Charles de Lorraine moururent jeunes selon la plus vraisemblable opinion, mais pourtant après l'an 1069, suivant une charte de l'Abbaye d'Uzerche en Limousin, dont la date est 'Anno 1069 regnante Roberto et Ludovico et Karlono.' Quelques généalogistes ont écrit que Louis fut premier Landgrave de Turinge, et que de lui descendent les Landgraves de Turinge et de Hesse, qui ont duré jusqu'en 1247, sans jamais se plaindre ni se dire princes du sang royal de France."

Anderson, *Royal Genealogies*, mentions Lewis as a son of Charles and Agnes, calls him Landgrave of Thuringia, and makes him founder of the line, but does not mention Charles. He says the Emperor Conrad the Salic created this Lewis (who was called Barbatus) in 1039 Landgrave of Thuringia, in which dignity he was succeeded by his male descendants. Betham agrees with Anderson. Hübnér, in his *Genealogische Tabellen*, which, Carlyle says, is a book of rare excellence of its kind, also makes Ludovicus Barbatus, the first Landgrave of Thuringia, to be the son of Charles, Duke of Lorraine. He makes no mention of the other son, Charles.

This descent of Lewis Barbatus from Charles, Duke of Lorraine, is, however, entirely knocked on the head in *L'Art de Vérifier les Dates*. In vol. xiv. of that work, p. 78, it is said:—

"Ces deux enfants, Louis et Charles, après la mort de leur père furent recueillis par Guillaume III., Comte de Poitiers, qui prit soin de leur éducation, et les fit reconnaître pour rois de France dans les parties de l'Aquitaine qui dépendaient de lui. Mais on ignore, ou du moins on ne sait point avec assurance, ce qu'ils devinrent depuis cette époque."

And again, in vol. xv. p. 486 of the same work it is said:—

"Sous le règne de Conrad II. vint s'établir en Thuringe, vers l'an 1025, Louis dit le Barbu, que plusieurs donnent pour l'un de ces deux fils que Charles de France, oncle

du roi Louis V., eut dans sa prison d'Orléans. Mais il est maintenant démontré, dans une dissertation du savant Crollius, lue en 1781 à l'Académie de Mannheim, qu'il était né de Conrad, frère d'Herman II., Duc de Suabe."

This dissertation of Crollius is in the sixth volume of *Acta Academia Electoralis Theodoro-Palatina*. It there appears that "Ludovicus Barbatus, sator gentis Landgraviorum Thuringie," and also his brother Hugo, were sons of Conrad, the brother of Herman II., who was Duke of Alsace and Suabia. Giselle, the daughter of Herman II., married the Emperor Conrad the Salic. This shows the relationship between Conrad the Salic and Lewis Barbatus, and accounts for the emperor creating him Landgrave of Thuringia.

I think I have now proved the real origin and descent of Lewis Barbatus, the first Landgrave of Thuringia. On a future occasion I will deal with his brother Charles or Hugh.

A. MILL.

16, Calthorpe Street, W.C.

[Bouillet, *Atlas Univ. d'Hist. et Géog.*, 1865, mentions the marriage of Charles of Lorraine with Agnes of Vermandois and Troyes, but assigns to it no issue. Agnes died 992.]

EXTINCT PEERAGES [1838-1882] (6th S. vii. 203, 214, 285).—I note in the last instalment of this useful list the following questionable points:—

1. Audley (England).—Should not the last holder be reckoned the twenty-first lord?

2. Netterville (Ireland).—Is the extinction of this viscounty certain?

3. Duffus (Scotland).—What grounds are there for asserting this barony to have been held by the Hempriggs line from 1827 to 1874, or, if rightly so held, to have become extinct in the latter year? This line would appear to have petitioned for the dignity, but not to have pushed its claim.

J. H. ROUND.

G. F. R. B. has omitted one name from his list which should be added—that of Lord Metcalfe, raised to the peerage in 1844, and who died in 1846, better known as Sir Charles Theophilus Metcalfe, successively Resident at Hyderabad, Resident at Delhi, Member of the Supreme Council, Governor of Agra, Governor-General of India, Captain-General and Governor of Jamaica, and Governor-General of Canada.

1846, c. Metcalfe, B., 1844, U.K. Sir Charles Theophilus Metcalfe, third baronet and first baron.—The epitaph on Lord Metcalfe's monument in the little parish church of Winkfield, near his paternal estate of Fern Hill, in Berkshire, written by one of the best writers of our age, one who served with him in India, and who knew him well.—Lord Macaulay—may be deemed worthy of a place in "N. & Q."—

"Near this stone is laid | Charles Theophilus, first and last Lord Metcalfe, | a statesman tried in many high posts and difficult conjunctures, | and found equal

to all. | The three greatest dependencies of the British Crown | were successively entrusted to his care. | In India his fortitude, his wisdom, his probity, and his moderation | are held in honourable remembrance | by men of many races, languages, and religions.

"In Jamaica, still convulsed by a social revolution, | he calmed the evil passions | which long suffering had engendered in one class, | and long domination in another.

"In Canada, not yet recovered from the calamities of civil war, | he reconciled contending factions | to each other and to the mother country. | Public esteem was the just reward of his public virtue, | but those only who enjoyed the privilege of his friendship | could appreciate the whole worth of his gentle and noble nature.

"Costly monuments in Asiatic and American cities | attest the gratitude of nations which he ruled; | this Tablet records the sorrow and the pride | with which his memory is cherished by private affection.

"He was born the 30th day of January, 1785. | He died the 5th day of September, 1846."

May I ask G. F. R. B. to name his authority for stating that the barony of Cranstoun is dormant? I find from the notice of the Cranstoun barony in Douglas's *Peerage* (i. 370) that the succession is limited to *heirs male*. Douglas's statement is as follows:—"Creation. Lord Cranstoun by patent, dated 17th Nov. 1609, to the first lord. Suisque hereditibus masculis cognomen et arma de Cranstoun gerentibus." If this be correct it would appear that the barony is extinct, since no claimant bearing the name and arms of Cranstoun has come forward since the death of the last lord, Charles Frederick, eleventh baron, in 1869.

JOHN HENRY METCALFE.

Leyburn, Wensleydale, Yorkshire.

In December, 1837, Solway, B. (1833, U.K.), became extinct on the death of Charles, fifth Duke of Queensberry. The following additions should also be made:—To the list for 1842: Wellesley, M. (1799, I.), and Wellesley, B. (1797, G.B.), as both these titles became extinct on the death of Richard Wellesley, first Marquis Wellesley. To the list for 1849: Furnival, B. (1832, U.K.), which became extinct on the death of Richard Talbot, second Baron Talbot de Malahide. To the list for 1858: Clifford, B. (1628, E.), which fell into abeyance on the death of William, sixth Duke of Devonshire.

G. F. R. B.

PARALLEL PASSAGES.—The famous line in Tennyson's *Locksley Hall*,

"Better fifty years of Europe than a cycle of Cathay," was anticipated in sentiment, though not in the form of expression, by J. G. Lockhart, in the article on Greek tragedy contributed by him to the first number of *Blackwood's Magazine*:—

"The duration of freedom and the glory of Greece were short; but let it be remembered that national glory was the offspring of national independence, and that they perished together. The lovers of mankind lament, and the abettors of despotism may rejoice, that their existence was of so short a date; but a few

short years are worth myriads of ages of monkish slumber, and one such victory as Salamis or Bannockburn is of more value than the innumerable triumphs of the vulgar herd of conquerors."

The words in italics are a counterpart of the thought which is expressed in the poem, and if ever read by the Laureate may have unconsciously germinated in the more antithetical form in which they reappear in his poem. W. E. BUCKLEY.

#### A PROCLAMATION BY MONTROSE.—

"God Save The King. A Declaration of the Right Honourable James Marques of Montrose his Excellency. It were more (I am confident) then superfluous to express from what invincible necessitie his Sacred Majestie, after all essays, hath been at last constrained to set his service a foot here in this Kingdom: Our Reason, His Majesties severall Proclamations, and our own Conscience may convince; Nay, the miraculous dealings of Almighty God, sufficientlie confirm vnto vs: Always, such have been the obstinacie of some, and Ignorance of others, in their own pernicious and blind Resolutions, as they would rather hazard to plead guiltie of that Sinne, which can not be pardoned. For to forgo their horrid or superstitious Courses, still strying the more to cover their own wickedness or absurditie, to tax his Sacred Majestie, and brand his service with all the desperate Calumnies, (which I abhorre to remember) that Hell or Malice could fashion: Wherefore, To justifie the Dutie and Conscience of his Majesties service, and satisfie all his faithfull and Loyall-hearted Subjects; I, in his Majesties Name and Authoritie, solemnly declare, That the Ground and Intention of his Majesties service here in this Kingdom (according to our own Solemn and Nationall Oath and Covenant) only is, for the Defence and Maintenance of the True Protestant Religion, his Majesties just and Sacred Authoritie, the fundamentall Lawes and Priviledges of Parliaments, the Peace and Freedom of the Opprest and Thrall'd Subject; And that in thus far, and no more doeth his Majestie requyre the service and assistance of his Faithfull and Loving-hearted Subjects; Not wishing them longer to continue their obedience, then he persisteth to maintain & adhere to those ends: And the further yet to remove all possibilitie of scruple, lest (whylst from so much Dutie and Conscience, I am protesting for the Justice and integritie of his Majesties service) I my self should be vnjustly mistaken (as, no doubt, I have hitherto been, and still am) I do agayne most solemnly declare; That know I not perfectly his Majesties intentions to bee such and so Reall, as is already expressed, I should never at all have embarked my self in this service; Nay, did I but see the least appearance of his Majesties change from those Resolutions, or any of them, should I ever longer continue my faithfull endeavours in it; Which I am confident will prove sufficient against all Unjust and Prejudiciall Malice, & able to satisfie all true Christians, and Loyall-hearted Subjects, & Country-men, who desyre to serve their God, Honour their Prince, and enjoy their own Happie Peace and Quyet.

"MONTROSE."

The proclamation of which the above is a copy is undated. Can any student of Scotch history inform me where Montrose was when this was issued, and the precise date? J. P. EDMOND.

64, Bonaccord Street, Aberdeen.

EXPENSES AT OXFORD IN 1618.—Here is a gentleman-commoner's bill at Oxford in 1618. I

transcribe from a copy in the handwriting of the Rev. Mr. Poynter, Chaplain of Merton College in 1728, afterwards Rector of Alkerton, in this county:

#### A Gentleman-Commoners Bill of Expenses (in y<sup>r</sup> year 1618) in y<sup>r</sup> University.

	For one Quarter	£. s. d.
Fast night Suppers ... ..	...	0 3 6
Battles ... ..	...	3 19 3
Servitor ... ..	...	0 6 6
Laundress ... ..	...	0 1 6
Tutor ... ..	...	1 0 0
Pair of Shoes ... ..	...	0 2 4
Gaudies ... ..	...	0 2 6
Candles ... ..	...	0 0 4
Washing his Chamber ... ..	...	0 0 6
Chamber-Rent ... ..	...	0 5 0
Pair of Gloves ... ..	...	0 1 0
Pair of Stockings ... ..	...	0 2 7
Firing all Winter ... ..	...	0 4 6
Horsehire for 3 days ... ..	...	0 4 0
Mending stockings ... ..	...	0 0 8

6 14 2

JOHN E. T. LOVEDAY.

THE PARLIAMENTARY OATH IN 1659.—I have not seen the following curious parallel anywhere alluded to as an instance that "history repeats itself." Ludlow here describes his troubles over the oath in Richard Cromwell's Parliament:—

"Those that governed at Whitehall had ordered an Oath to be administered to all such as should be admitted to sit in the House, whereby the Members were to oblige themselves not to mention anything against the Protector. This Oath I was unwilling to take, and.....tho' I had heard divers arguments for taking the Oath, yet my doubts not being fully satisfied by them, I had hitherto abstained.....I went in, and the House being at prayers, I stood amongst the rest of the Members till they were ended, and then went up to the Speaker's Chamber, where, and in the gallery, I sat with as much privacy as I could.....Within a day or two a Member informed me of an Intention in some to complain to the House against me for sitting amongst them without the qualification of the Oath. To which I answered that it was no more than I expected. And accordingly one of the Members.....the same day pressed to be heard concerning a matter which he said concerned the very being of the House; having been informed that there sat a Person amongst them who had not taken the Oath.....He therefore moved the House to enquire into it.....This motion was opposed by some, who alledged that it was of far less importance than many other things that were before them. But Mr. John Trevor, a leading man of the Court Party, seconded the former motion, though with much civility and respect, urging that he could not but think it very reasonable and of consequence.....So the debate was entered upon, and divers gave their Opinions that the Oath should be peremptorily required. But Mr. Weaver and some others opposed them, alledging that for the most part, Oaths proved only snares to honest Men, it being generally observed that those who were least conscientious in keeping an Oath were the most forward to take it.....This Debate, continuing for two or three hours, was at length interrupted by the discovery of a person sitting in the House, who had not been elected to do so.....By this means the Assembly was diverted from resolving to impose the Oath; and tho' they were much inclined to get rid of my Company,.....they were discouraged from resuming that Debate for

the future, tho' they did sometimes mention it by way of Reflection when I moved anything displeasing to them."

J. H. ROUND.

Brighton.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**VACHELL FAMILY.**—I shall be much obliged if any of your readers can give me some information upon the following point. I am just completing, from the year 1309, a pedigree of the Vachell family. Lysons, in his *Magna Britannia*, p. 180, speaks of the family thus: "The Vachells, the most ancient family in Berkshire"; and again, at p. 340: "The Vachells of Coley, near Reading, are an ancient family who resided at Reading as far back as 1309. John Vachell was one of the Knights of the Shire in 1324. His grandson settled at Coley, and the estate continued in the family until the death of Tanfield Vachell, one of the representatives in Parliament of the borough, in 1705." In another part of the same book is an account of how "King Charles marched with his army from Newbury, and stayed at Coley, the seat of the Vachells."

Ashmole's *Berkshire*, Coates's *Reading*, Lipscombe's *Buckinghamshire*, Cole's manuscripts, and other genealogical works containing information respecting the family, show that it was one of the leading families of Berkshire from the end of the thirteenth to the commencement of the eighteenth century, most of the Vachells of that period being buried in the Vachell aisle of St. Mary's Church, Reading, but that "about the year 1725 the Vachells left Berkshire altogether," the Coley property being first heavily encumbered by the then owner, and finally disentailed and sold.

To complete the pedigree, I wish to discover the parentage of a William Vachell who died at Bath on Nov. 26, 1789. I have strong grounds for believing that this William Vachell (whose death is referred to in the *Gentleman's Magazine*, and who is there described as "Pumper of the City of Bath") was a nephew of Tanfield Vachell, M.P. for Reading and High Sheriff of Berks, who died in 1705. Warner, in his *History of Bath*, says that the "Pumper" held his appointment under the corporation; that the office was usually given to some professional inhabitant of the city in reduced circumstances; that the appointment entitled the holder to occupy the Pump Rooms for three years, on payment of an annual rent of eight hundred guineas; and that the Pumper was generally enabled to lay by enough during this time for his future support. William Vachell died at Bath in 1789, and was buried there at

St. Michael's Church. His eldest son was a man of letters, and was one of those who, at a dinner given by Sir Joshua Reynolds to the friends of Goldsmith, signed with Edmund Burke, Sheridan, Gibbon, and others the well-known literary curiosity, the round robin addressed to Dr. Johnson, asking that the epitaph for Goldsmith's monument in Westminster Abbey should be written in English, and not in Latin. If from any of the readers of "N. & Q." I can obtain the information I require, I shall be greatly obliged.

IVOR VACHELL.

Hôtel Garibondy, near Cannes.

**DOMESDAY BOOK.**—Will any reader oblige me with information on the following points?—

1. What trees are mentioned specially in Domesday Book? Murray's *Handbook* states that an oak is noticed in Domesday Book as standing at Berkeley.

2. What parks are mentioned in Domesday Book? Knight's *Penny Cyclopædia* states that the Conqueror possessed 68 forests, 13 chaces, and 781 parks. I should be thankful to have a few of these specified as mentioned in Domesday Book.

3. What is the meaning of "Radchenistres hertes"? These two words occur together repeatedly.

R. GEE, D.D.

The Vicarage, Windsor.

**ENGLISH KINGS NAMED EDWARD.**—Why is it that we English have so far knocked under to the Norman as to ignore the series of our early kings, and reckon our great line of Edwards from 1272 instead of from 901? On this let me quote Mr. Freeman's very just observations from his paper on "The Place of Carlisle in English History," in the *Contemporary Review* for September, 1882, read at the annual meeting of the Archaeological Institute at Carlisle, August 1, 1882, at the opening of the Historical Section:—

"While Hull may boast herself as the creation of Edward I., the Carlisle that now is can claim no worthier founder than William the Red. I give the founder of Hull his conventional number under protest. Lawyers and courtiers have taught us to forget the worthies of our own stock; but the men of the great Edward's own day better knew his place in history; they courted him, by a truer and worthier reckoning, as Edward III., and Edward IV., fourth among the kings of the English, third among the emperors of Britain."

This misreckoning seems the more extraordinary as each of the early Edwards was distinguished by some special title—Edward the Elder, Edward the Martyr, and Edward the Confessor. I presume that Egbert is reckoned the first emperor, and Edward the Elder the second, "as the kings of Wales, those of Northumbria, the kings also of Scotland and Strathclyde, acknowledged King Edward as their father and lord, and concluded a firm alliance with him" (Lappenberg, *Anglo-Saxon Hist.*, ii. 97, from the *Saxon Chronicle*, A.D. 924).

The line of Edwards is really the longest in the annals of England.

W. E. BUCKLEY.

SIR JAMES REYNOLDS, OF CASTLE CAMPS.—Can you furnish me with any particulars of the above? His daughter Dorothy was married to Sir James Calthorp, of Ampton, Suffolk. Sir James Calthorp, who was knighted by Oliver Cromwell, was born in 1625, and buried at Ampton 1659. Was Sir James Reynolds any, and, if so, what, relation to Robert Reynolds, who purchased Elvetham from the Marquis of Hertford, and whose daughter and heiress, Priscilla Reynolds, was married to Reynolds Calthorpe?

WILLIAM GILL.

HERALDIC.—I wish to find the arms of Thomas Landshall, of Landshall, Sussex, whose daughter and coheir, Margaret, married John Waller, of Groombridge, who was father of Sir Richard Waller, the captor of the Duke of Orleans at Agincourt. Also, the arms of Sir John Mallory, Knt., of Welton and Wold, whose daughter and heir, Ellen, married Sir John Bernard, of Isleham, circa 1416. Also, the arms of Sir Richard Hankford, whose daughter and heir, Anne, married Thomas, seventh Earl of Ormond. STUXX.

[Burke, *Gen. Arm.*, 1878, s.v. "Mallory of Walton, co. Linc." gives Or. a lion rampant gu., collared arg., citing Vis. Notts., 1569.]

GENERAL ALEXANDER WALKER, Resident at Baroda, 1808; Governor of St. Helena, circa 1820.—Can any one tell me of a portrait of this distinguished officer, as I desire to have a copy of it made for a public institution in India?

R. H. K.

HOCKTIDE CUSTOMS AT HUNGERFORD.—There appeared in the *Daily Telegraph* of April 7 a paragraph to the following effect:—

"The quaint 'hocktide' customs which have prevailed at Hungerford, in Berkshire, since the days of John of Gaunt, Duke of Lancaster, to whom the town is indebted for many valuable privileges, have been observed in all their details during the present week, and last evening the high constable and the coroner entertained a large and influential company at a banquet at the Corn Exchange. The hocktide festivities close to-day (April 7)."

It would no doubt be interesting to know something about the "details" of the ancient and "quaint" customs referred to.

JOHN G. E. ASTLE.

[See "N. & Q.", 5th S. I. 339.]

PEMBROKE COLLEGE, CAMBRIDGE.—Can any of your readers aid me in getting a list of the works of Rice Adams, of this college (M.A. 1681), who is described in Allibone's *Dictionary* as a theological writer, 1708-36? Any of your correspondents will greatly oblige me by giving me notes of portraits of, or works by, the following

members of the college:—Samuel Addenbrooke (B.A. 1706), Moses Agar (B.A. 1739), William James Aislaby (B.A. 1789), Christopher Alderson (S.T.B. 1782), Justin Henry Alt (B.A. 1819), John Andrey (S.T.B. 1676), Peter Ashton (B.A. 1665), Barrington Blanford (B.A. 1711), James Gill (B.A. 1682), Thomas Kebble (B.A. 1678), Nathanael Mapletoft (B.A. 1747), Hender Mounsteven (B.A. 1752), Robert Trefuses (M.A. 1728), Randolph Wyard (B.A. 1704).

T. CANN HUGHES, B.A.

The Groves, Chester.

ENVELOPE SIGNATURES.—It is a practice now for the writer of a letter to place his name or initials at the left-hand corner of the envelope, below the address. I have heard that formerly this practice was restricted to members of the Privy Council. I should be glad to know if there is any etiquette in the matter, and, if so, what it is. Formerly Members of Parliament used to frank letters in this way, and the reason was obvious; but, now that franking has ceased the practice prevails pretty generally. At the Bar it is universal for Queen's Counsel to sign with their initials only; but in the practice I write of, sometimes the name is written and sometimes only the initials.

J. J. P.

Temple.

BARON TAYLOR.—I recently purchased an old oil painting, the subject being dead birds, which had recently been relined. A scrap of the old lining was attached, on which was "261 o.v.," and the following description was appended:—

"The above is a piece of the old lining, and the figures and letters are so much like those of Baron Taylor, that there can be little doubt that this is one of the pictures he purchased in Spain, but which were not exhibited at the Louvre, perhaps because there was no frame for it; for when I bought it it was in an old binding which had been screwed through, and apparently in the state in which it arrived in France. No. 261 in the Louvre Catalogue is a St. John by Tobar. The question is, What did Baron Taylor mean by 'o.v.'? as this is certainly an original picture, and the canvas earlier than Tobar's time."

Can any one say who Baron Taylor was, or Tobar, or throw any light on this somewhat unintelligible description?

W. MARSDEN.

THE BUTCHERS AND THE JEWS.—The butchers were forbidden in the reign of Henry III. to buy flesh from Jews and to sell the same to Christians (see 51 Hen. III., stat. 6). The prohibition is repeated in an undated ordinance given in Tomlins's *Statutes at Large*, vol. i. p. 219. What was the motive of this law?

WILLIAM E. A. AXON.

A NEW HISTORY OF KENT.—This was announced as in progress a few years ago from collections formed by Messrs. Larking and Streetfield.

What has become of these collections, and is there any prospect of the work being completed?

J. R. D.

[See "N. & Q." 5th S. iii. 447.]

GALSTON, AYRSHIRE.—Is there any published history of Galston other than those contained in Chalmers's *Caledonia* and Paterson's *History of Ayrshire*?

J. H.

JOHN BULLOCK, OF MAIDENHEAD.—Can any of your readers inform me of the family to which the above belonged? I find his name mentioned in the Red Calendar from 1760 to 1777 as a member of his Majesty's body guard.

J. H. B.

BLACK MONEY.—By the statute of York (9 Edw. III. stat. 2) it is ordered that all manner of black money (*noir monnoie*) lately current in the realm shall be excluded. What was this black money?

WILLIAM E. A. AXON.

SIMCOX FAMILY.—What proofs, if any, are there for the descent of the Simcoxes of Harborne, near Birmingham, from Thomas Simcox, of Butleigh, Somerset, who died 1619, or even for a relationship between them? My reason for asking is that the *Journal* of the excellent Society for Preserving the Memorials of the Dead (which is likely to be as permanently referred to as "N. & Q." itself) has embalm'd in its last two numbers letters from Mr. Howard Simcox (of the Harborne family) to the *Times*, &c. (1879), in which he speaks of "our old family monument, erected to my ancestor, Mr. Thomas Simcox, of Butleigh." As Mr. Simcox's zeal for his "ancestor's" monument is thus commemorated for the confusion of future genealogists, it is necessary to point out that when the Harborne family received a grant of arms in 1816 they were not assigned the Butleigh coat, and that the *Midland Antiquary* for September, 1882, contained a communication from the head of the house (who has in his "possession all the old deeds of the family"), in which we read "nor am I, nor is Mr. H. S., in a position to prove any relationship to him [Mr. Simcox, of Butleigh], or the Butleigh family generally." GENEALOGUS.

HORN FAIR, CHARLTON, KENT.—This fair was, I believe, originally held around the old church and afterwards removed to the "Old Fair-field." Can any reader of "N. & Q." tell me the year it was removed to the latter place, and when it was entirely abolished, as I find in Kelly's *Directory for Kent*, 1882, that "Horn-fair was abolished in 1768 (? 1868), but only finally suppressed in 1872."

J. R. D.

"CARLING" FOR CARLOVINGIAN.—I have lately met with the word *Carling* as the equivalent of Carlovigian. By whom was it introduced; and why? The natural adjectives of Carolus, Charles,

or Carl, would be Caroline, Carline, or Carlian, but surely not *Carling*. Carlovigian is such an old-established and recognized word that it seems a pity to discard it unless for something better. As Lord Melbourne was fond of saying, "Could not one try letting it alone?" JAYDE.

REV. — BARLOW.—I shall be glad of any information with respect to a clergyman of the name of Barlow who lived in the reign of James I., and whose five daughters married five bishops. Is he the same as Dr. William Barlow, Dean of Chester, to whom we are indebted for a copy of the conference held at Hampton Court Jan. 14, 1603?

FREDERICK MANT.

SHILLITOE OF PONTEFRAC AND BARNSELY.—Can any one supply me with any genealogical particulars respecting this family before 1740?

S. WADDINGTON.

47, Connaught Street, Hyde Park.

LAND-TAX RECORDS.—The Deputy-Keeper of the Public Records in his second *Report* (p. 24) says that the accounts of the receivers of the land tax "are in books from 1676 to 1831; they are not without utility, being occasionally consulted for the purpose of showing who were the parties in possession of property at given periods." This was in 1841. Can any of your readers say where these records, especially between 1676 and 1730, now are? Is there any truth in the report that they are missing?

E.

SMOCKHOLD.—A copyhold tenure exists in Berney (pron. Barney), Binham, and Shipdham manors, by which the wife has an equal share with her husband, and should he die intestate she has one-half of his estate. Does this tenure exist on any other estates, and what is the origin of it?

E. GUNTHORP.

Sheffield.

JNO. DELAFONS.—I have a thick volume entitled *Antidotes to French Principles* from 1792 to 1797, and bearing the name of Jno. Delafons. It consists of pamphlets, newspapers, broadsides, and manuscripts, together with some curious coloured plates, all relating to the above period. Who was Jno. Delafons, and has the volume any intrinsic value?

EDW. T. DUNN.

ANCONA.—The term "ancona," applied to those grouped altarpieces which are formed of pictures ranged side by side and in tiers, is in frequent use, but the derivation of the word seems to be obscure. I have consulted many dictionaries, encyclopædias, and books on art, but have failed to find the reason for the use of the word. It is applied to sculptured altarpieces as well as to pictures. The great Crivelli in the National Gallery is an example of a painted "ancona"; and there is in the South Kensington Museum an

example of a sculptured "ancons," viz, that from San Girolamo in Fiesole, by A. Ferrucci.

C. A. C.

#### AUTHORS OF QUOTATIONS WANTED.—

"Laughing to scorn, with lips divine, the falsehood of extremes," H. J.

"With pomp of waters unwithstood."

In Wordsworth's sonnet entitled *British Freedom* the above words occur as a quotation. JOHN STEELING.

"I am content to die, but, oh! not now." Miss A. A. Frocter? B. P. W. FRENCH.

#### Replied.

##### THE FESTIVAL OF THE POPE'S CHAIR.

(6th S. vii. 47, 72, 90, 110, 151, 210, 249.)

I am quite at a loss to know to what lines of my reply Mr. NESBITT refers when he charges me with introducing "personalities"; it is a fault of which I had thought myself as incapable as of his other charge of "inaccuracy," and as I am certain I am of that of "misquoting." If I have said anything which can be deemed a "personality," I readily apologize for it. The "misquoting" and the "inaccuracy" I can disprove in a few lines. 1. The line which Mr. NESBITT says I "misquoted from his *Memoir*" was not taken thence, but from his reply, and it will be found there word for word, *ante*, p. 110, ll. 6-3 from the bottom of col. 2. 2. The charge of inaccuracy seems to arise through Mr. NESBITT's wishing what he said against "a living tradition" to be limited to the (as he calls them) "attached pieces" of the chair. But it was impossible to understand it so; no one could think of a separate tradition for these, as they had never been considered separately. Besides, *ante*, p. 151, he does not so limit it. He there calls it "the living tradition of Messrs. Brownlow and Northcote," and that *their* tradition alluded to the whole can be seen in their appendix, p. 396. Further, the Roman archaeologists certainly do treat the chair and the pieces as one whole. Garrucci's words are, "Nulladimeno resta vero verissimo che con questa sedia di Carlo il Calvo assistono uniti gli avanzi della vera sedia gestatoria che tutta l'antichità senza interruzione alcuna ha riconosciuta e venerata per la Cattedra di S. Pietro." De Rossi also (quoted in Mr. NESBITT's monograph, p. 20, l. 11 from the bottom) speaks of "the interior parts of the chair adorned with ivory, and the exterior undecorated parts"; and Padre Franco (*Simon Pietro e Simon Mago*, note 54) says, "D'entrambi queste parti si forma un tutto, una cattedra sola." It is incomprehensible, therefore, that Mr. NESBITT can charge me with inaccuracy in saying that these archaeologists are of opinion that the remnants of the old chair had been incorporated or worked into the actual one. I may further remark here, in passing, that the

"suggestion" he claims credit for making (quoted by Mr. RANDOLPH, *ante*, p. 251), he only seems to make for the sake of registering the counter argument.

If any personality has been brought into the controversy, it is in his expression (*ante*, p. 250, l. 11 from the bottom of col. 2) "than those to whom the subject is new," this being obviously but a polished way of saying "than a woman, who can have no opinion on such a matter"; for it is impossible Mr. NESBITT should know whether the study of Byzantine art is "new" to me, and as a matter of fact, however imperfect, it is not much newer than a quarter of a century. But, of course, the professional is always intolerant of lay opinion; and yet the leisure with which the lay person can live among the productions of art so accessible in Southern Europe affords many advantages which are denied to the professional, whose acquaintance with the same is often based on a hurried\* holiday tour, undertaken with an overworked brain, perhaps even antecededly directed to follow up a theory preconceived from somebody else's writings.

The more any are conversant with an obscure subject, the less inclined they must be to be positive about it. Mr. MASKELL's candid remarks (*ante*, p. 152), and the changes I observed in some of the tickets on a recent visit (March 20) to South Kensington, are a proof of this; and I, of course, never pretended to dogmatize about the chair or its adornments. I have endeavoured that the observations the controversy has drawn from me should be as well supported as those of anybody else, and I only offer them for what they are worth to the consideration of others. Mr. NESBITT's theory may to some extent be right, but the facts certainly admit of the other being, at least, worthy of consideration. I cannot either see that a person's private religious opinions need have anything to do with such a discussion.

Now, to sum up: all I have suggested is that the tradition, living and written, the fact of the chair's present existence and of its sumptuous surroundings, as well as the abstract probabilities of the case,† tend to support a hypothesis that a chair used by the apostle Peter‡ was preserved

\* On reading this over I perceive there might be a case in which this might be reckoned a "personality"; I desire, therefore, to say it is simply a general remark, that has been forced upon me in the course of frequent residences in the South.

† Mr. NESBITT says it is futile to enter into the question of probabilities, but I think it will be allowed probability is a very important consideration in the case, because in the absence of any great improbability the fact of the chair's existence in such a site, without any record of its original construction, does make it "prove itself," like the well-known homely story of "the man in the stocks."

‡ With regard to the kinds of chairs that might have been in the house of Pudens, Mr. NESBITT has no doubt much greater facility for classical reference than I.

and used by his successors; and that (if not quite like the famous knife which at one time had a new handle, and at another a new blade) it had, by the wear and the vicissitudes of ages, to pass through considerable repairs and changes. It is probably not untouched, like its fellow in the Catacombs (*ante*, p. 204), but as well preserved as a wooden object could well be under all the circumstances. I have already pointed out that one bit of the main carving, at least, is nearly identical in design with a bit which the British Museum ascribes to a date that might make it contemporary with a chair possessed by Pudens; and some of the rest might be supposed to have been the restoration of a later age trying to come near the original, where that was worn out or destroyed.

This brings me to speak of the little effigy of which we have heard so much. P. Garrucci, in suggesting that it represents Charles the Bald, calls it his *discovery* ("la mia scoperta"), and is far from ascribing to it any similarity with Scardovelli's drawing. Mr. NESBITT, who has only seen the drawing, says he agrees with him; yet he cannot surely mean that he sees any resemblance between it and the portrait in the S. Paolo Bible! \* No one can examine the engraving and doubt that the draughtsman thought he was drawing an "Eternal Father" or "Salvator Mundi."† Any

one can see the frontispiece of the San Paolo Bible ("calqué sur l'original") in Séroux d'Agincourt's *Histoire de l'Art* at the British Museum, and it is as unlike Scardovelli's as any two kindly effigies could be. Another portrait of the same monarch, which can also be easily seen there, is in Comte Auguste Bastard's folio reproduction of "la Bible de Charlemagne" (so called) from the Bibl. Nat., Paris. This is in feature, &c., very like the other, but equally unlike Scardovelli's. I am not saying that Padre Garrucci may not have "discovered" an effigy resembling these, on the actual chair; I only say that no one who has only seen the engravings can decide whether he has guessed well or not.

Mr. NESBITT seems to rely for proof of Byzantine capacity for portrait painting at Charles the Bald's date on an instance to which he refers thus: "Of this the effigy of Basil the Macedonian engraved ..... in Labarte's *Hist. des Arts Industriels*, album, pl. lxxxv., in which there is obviously an attempt, probably not unsuccessful, at portraiture, is sufficient proof." A guess concerning one instance would seem to be no very sufficient proof of the capacity of an age; but unfortunately the Basil figured at the reference given is not Basil the Macedonian at all, but Basil II., who died nearly a century and a half later! Now, if he thought that from the character of Basil I. the portrait was "not unsuccessful" as representing him, it would almost follow that it would not be a proof of excellent portrait painting if intended for Basil II.\* It is a stiffly drawn figure with heavily outlined

A great deal about chairs of the Augustan age, however, is brought together in Gell and in Dyer, also in J. Mannhardt's *Handbuch Römischer Privatleben*, ed. 1876, i. 183, ii. 316; W. A. Becker, *Gallus*, Gell's ed., 1881, ii. 347, and *Charikles*, also Gell's edition, in Calvary's "Philosophische Bibliothek," 1878, iii. 82, which is not by any means fatal to the form of the Vatican chair. Becker particularly mentions chairs adorned with ivory. See also note † p. 332.

\* Scardovelli makes the right hand raised as if giving benediction (though the fingers are a little mutilated, the arm and part of the hand that remains have quite that attitude), and the left holding an orb. Now, Mr. NESBITT, apparently describing this at p. 8 of *Memoir* (but possibly inadvertently quoting Padre Garrucci's account of what he saw on the chair, and forgetting to refer to the engraving), says the right hand is holding a globe, and the left hand part of a sceptre. Perhaps it will be suggested that the engraver carelessly reversed the figure in reproducing, but, anyhow, he has given the raised arm the conventional pose for benediction, not that of holding a sceptre. The holding a sceptre, however, could not appear to constitute an analogy with the frontispiece, for D'Agincourt (ed. 1823, vol. iii. p. 47) expressly says, in opposition to Mabillon (*Iter. Ital.*, 70, 2), that the figure in the frontispiece does not hold a sceptre, and that Mabillon mistook the border of the dress for one. De Rossi says the orb is in the left hand.

† The main reason, apparently, why it should not be one of these (for if the sceptre and fingers are knocked away, so might the nimbus also be, nor are instances wanting of the Divine Persons without nimbus) is that it is beardless; but this alone would hardly be conclusive. I remember many years ago seeing it pointed out in Didron's *Histoire de l'Art*, that in the first nine centuries it might be reckoned almost the exception when our

Lord was not represented beardless, and that this was frequently the case even with effigies of God the Father. Grimm, *Die Sage vom Ursprung der Christusbilder*, mentions one of the eighth century in particular, figured in Comte Bastard's *Peintures et Ornaments des MSS.* In his *Études de Symbolique Chrétienne*, p. 135, is a woodcut from the Mismal of Worms of the tenth century, in which our Lord is figured very much as in Scardovelli's effigy, beardless and with the right hand raised to hold a long cross, with which He is transfiguring Death. In the *Bibl. de Arch. Crét.*, 1880, p. 83, it is mentioned that M. de Laurière produced at the society's meeting a fragment of a sarcophagus from Arles, on which was represented our Lord beardless and enthroned; and most people who know anything of Rome will remember the double instance on the sarcophagus of Junius Bassus.

\* His reference to a duplicate in D'Agincourt, pl. lxvii., is equally unfortunate, as this plate in the British Museum edition (1864) represents an entirely different subject; but as he forgets to specify the date of his edition I suppose he quotes from a different one. A similar omission possibly accounts for his reference to Gori's *Thea. Vet. Dip.* again not agreeing with the British Museum copy. The plate to which he intends to refer, however, is not unknown to me, but I cannot consider the group of the forty saints a specimen of splendid art. In fact, though the careful observer may discover some power of expressing pathos and devotion, the draperies hang so awkwardly round their loins that any one coming upon it for the first time would take it for a gathering of satyrs.



features and nothing remarkably characteristic about it.

But the main support of Mr. NESBITT's argument against the authenticity of the chair is his "endeavour to show that it is the throne of an emperor" (his words in Ap. iv.). He spends great part of seven folio pages on this endeavour, but all the time he is arguing against its having been constructed for an episcopal chair. Now, "this no one, so far as I know, has ever suggested."\* All that has been claimed for it is that it was a chair of a Roman house of the first century, or the remains of one repaired and reconstructed as time went by, in which case it is only probable that its form, if changed, should have tended rather to that of a throne than of a mere bishop's chair.† For

\* I do not see, therefore, why this argument need have been introduced, but as it has, I cannot forbear remarking that I do not think his distinction can be maintained, and his reason for it seems weaker than the distinction itself, for the ample form of the early vestments required at least as much space as a kingly robe. To select only a few instances of those that occur to me, and only such as are easily verifiable in the London museums, see (1) pl. lix. of D'Agincourt's work cited above; it reproduces a page of a MS. with the four Evangelists, each on a different shaped throne or chair, showing a very indeterminate use of each; (2) pl. lxiii. of the Vatican Virgil, ascribed in the text to the twelfth century, but corrected in British Museum copy to fifth; in one page this Virgil occupies a wide seat, just such as Mr. NESBITT describes as an imperial throne; (3) pl. lxxiv. gives a mitred saint on a "throne" without sides; (4) pl. viii. of Passeri's appendix to Gori's *Theat. Dip.*, ed. Flor., 1759, gives St. Lawrence seated on a "throne" without arms. It is clear, therefore, that thrones without sides were not considered to be confined to the use of emperors. On the other hand, there is one distinction which I am inclined to think is reserved for divine and imperial thrones, and this is when the seat is of concave outline, and still more when it ends with tall pillars supporting a baldachino. Such a concave seat may be seen on a South Kensington ivory (381, 71), and such another with a baldachino is notably occupied by Charles the Bald in the San Paolo Bible frontispiece. Now why, if the Vatican chair was made for that monarch, should it not have been made of this shape? At the same time, to show I have some of the candour for which Mr. NESBITT does not give me credit, I will call his attention to an example of which I may fairly retort that he is "evidently unaware" (*ante*, p. 250), and that is the splendid Book of Hours of Charles the Bald given by the Chapter of Metz to the Colbert Library in the Louvre; in this Charles happens to be represented on a square throne without baldachino, but then this was done at a time when he was only King of France and not Emperor; and further, the ivory plaques of the binding of the same volume are better examples of composition than any certainly contemporary work Mr. NESBITT has quoted, yet these are far from being of such merit that any one could mistake them for a production of the first century.

† In the beautiful collection of coloured plates by M. A. Racinet, entitled *Le Costume Historique: Types du Vêtement et de la Parure rapprochés de ceux de l'Habitation dans tous les Temps et tous les Pays*, will be found some of both chairs and crowns which should be studied in connexion with this controversy. His example of a marble curule chair found in the Forum and en-

graved by Piranesi is in general form the same as the Vatican chair, though grander and more ornamental; it has no sides. Fig. 14 of the same plate in that of which the above are 1, 2, and 3, is perfectly like it, but without any adornment. In the plate of crowns those he ascribes to Charles the Bald are, as he says, of Romano-Byzantine type, and, like those in the two Bibles named above, not the simple fleur-de-lys-e type of Scardovelli.

I have treated the subject thus far argumentatively. Now, as a question of history, I think it can be shown conclusively that this chair or throne could not possibly have been made for the coronation of Charles the Bald. According to Duchesne, Charles went to Rome with the greatest despatch directly he found he could be certain of the Pope's support in assuming the empire, only occupying himself with putting his kingdom in a state of defence against his rival during his absence. He reached Rome on December 18 and was crowned on Christmas Day. If Duchesne is correct (and the *Dict. Hist.* calls him "un des plus sçavans hommes que la France ait produits pour l'histoire surtout du Bas-Empire"), it is clear no such chair could have been made in the interval; much less was there time to send a portrait to Constantinople to be produced on it. If Charles had anything to do with it, it can only be supposed that he left orders (he quitted Rome again on January 5) for it to be made for the Pope; and this is not impossible, for he was under great obligations to him.

graved by Piranesi is in general form the same as the Vatican chair, though grander and more ornamental; it has no sides. Fig. 14 of the same plate in that of which the above are 1, 2, and 3, is perfectly like it, but without any adornment. In the plate of crowns those he ascribes to Charles the Bald are, as he says, of Romano-Byzantine type, and, like those in the two Bibles named above, not the simple fleur-de-lys-e type of Scardovelli.

\* See the terms in which Philippe de Vitry and others, cited by Comte A. Bastard in *Études de Symbolique Chrétienne*, speak of making mythological decoration subserve Christian work.

It is quite as likely, however, that if it was constructed in this age at all, it was by order of the Popes themselves, e.g., by St. Leo IV., who built the walls of the Leonine city, and on the occasion of blessing them is recorded to have presented various articles of church furniture to St. Peter's.

In either case it would be quite natural that what remnants there were of the old chair of Peter should be attached to the new one, to make of both, as P. Franco expresses it, "una cattedra sola." R. H. BUSK.

TROWBRIDGE (6th S. vii. 9).—Although Trowbridge is not mentioned in Domesday there is a place quoted with which I think it must be identified. I refer to *Straburg*, a place now unknown by name and difficult of identification with any other place. *Straburg*, Staverton (Staverton), and Trole (Trowle) were all held by Brithric, who inherited them from his father. Of these places the last two are well known, Staverton being a small village about two miles from Trowbridge, and Trowle is a hamlet close to the town. At the instigation of Matilda—who was said to have been a "woman scorned"—by Brithric in former years, when he visited Flanders—the estates of Brithric were forfeited and were conferred upon Humphrey de Bohune. Amongst these was the town of Trowbridge and the ploughlands of Staverton and Trole, the former comprising three and the latter one ploughland. It is probable that the town was known by both names, that of *Straburg* gradually giving way to the more favourite Trowbridge. Many ingenious guesses have been made as to the meaning of the latter place-name; but it seems to me that the simplest solution is the one most likely to be correct. At the present time we often call a street, road, or bridge by the name of the place it leads to; and why should this not have happened in the past? The bridge over the little Biss at Trowbridge, led almost directly from the foot of the castle hill to the hamlet of Trowle, and what more rational than that it should have been called Trole-bridge, and later Trowle-bridge, a name eventually identified with the town. Camden says the town was called Trutha-brig, or trusty-bridge, and Leland adopted the same idea and wrote Thorough or Through-bridge. Gough and the author of *Magna Britannia* wrote Trol-bridge, and Geoffrey of Monmouth Trowle-bridge. There is a local tradition that the name of the town was changed from a former designation to Trow-bridge (true-bridge) during the wars of the Empress Maud, in consequence of the bridge affording means of escape to the empress in the disguise of a milkmaid when closely pressed by Stephen. There is another Trowbridge near to Crediton, in Devon, which anciently was also called Thorough-bridge. S. H.

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Trowbridge is a place in reference to which it is requisite to obtain the name in its earliest ascertainable form, because of the guesses which have been hazarded respecting it. The notice in Cooke's *Topograph. Libr.*, p. 156, Lond., s.a., "Wilts," is:—"It was originally called Trolbridge, and a tithing or liberty in the parish, and a large common near it, have the name of 'Trowle.' Leland, however, calls it 'Thorough Bridge.'" Flavell Edmunds (*Traces of Hist. in Names of Places*, p. 299, Lond., 1872) has:—"Trowbridge E., anciently Trutha-burh, the faithful town. Ex. Trowbridge, Wilts." Camden mentions the last, and Gibson, in the insertion within brackets, examines the claims of the first and last (*Brit.*, "Wilts," vol. i. col. 110, Lond., 1772):—

"Upon a hill somewhat lower, on the same little river Were, stands Trubridge, in old time Truthabrig, that is, a strong or true bridge. But for what reason it had this name does not appear. [It is much more probable that the right name is Trolbridge, for besides the natural melting of *t* into *u*, there is a tithing in the liberty and parish called Trol, and a large common near it of the same name. Also in a manuscript history of Britain (which is a compendium of Geoffrey of Monmouth) the place is written Trolbridge; when it is said to have been built by Molmutius.]"

ED. MARSHALL.

In Leland's *Itinerary* the name is spelt Thorrowbridge, or Throughbridge, which doubtless is the meaning of the name. In Somerset, Wilts, and Dorsetshire alike, the *th* is in most words pronounced hard, like *d*,—thus three would be *dree*, through, *drew*—so Thorrowbridge would in local parlance be *Drew-* or *Drowbridge*, exactly as it is now pronounced by the poorer people in that locality. Leland is most valuable, as showing the extraordinary latitude in spelling proper names prevailing at the time he wrote. *Workshop* is spelt in nine or eleven different ways in one short account of that town. It is a great pity that no one has yet undertaken to make an index to the *Itinerary*, as at present it is impossible to find anything unless all the volumes are hunted through from beginning to end. Y. A. K.

VILLIERS OF BROOKSBY, BARONETS (4th S. xi. 155, 220, 284, 414, 508).—That Mary, Lady Villiers, second wife and relict of Sir George Villiers of Brookesby and Goadby, co. Leicester, Bart., was daughter of Thomas Golding, of Newhouse in Poslingford, co. Suffolk, Esq., by his wife Frances, daughter of Thomas Bedingfield, of Fleming's Hall, in Bedingfield, and of Darsham, co. Suffolk, seems almost certain, from the following considerations:—

1. Thos. Golding, sen., in his will (P.C.C. Brent, 383), dated Sept. 1, 1652, proved May 24, 1653, mentions, among others: "My dau. Frances Golding, my dau. Mary Golding, my son and heir Thos. Golding, my son-in-law Richard Everard,

my grandchildren Frances and Mary Everard, my brother-in-law Sir Thos. Beddingfield."

2. Thos. Golding (son and heir of the above) in his will (P.C.C. Degg, 6) dated Oct. 5, 1699, proved Jan. 19, 1702, mentions, among others: "My son and heir George Golding, my dau. Amy Golding, my dau. Frances Golding, my dau. Hannah Sherwood, my granddau. Sarah Sherwood, and my sister Plume." Two of the witnesses are Edm. Draper and Jos. Sherwood.

3. Dame Mary Villiers, in her will (P.C.C. Pett, 197), dated Oct. 4, and proved Dec. 1, 1699, mentions: "My brother Thomas Golding, my nieces Mary, Frances, and Amy Golding, my nephew George Golding, my sister Plume, my niece Hannah Sherwood, my nephew Jeffrey Maltward, and my niece his wife, my nephew John Smith, and my niece his wife, my nephew Joseph Sherwood, and Edmund Draper."

4. The marriages of Dorothy Golding to Richard Everard, Frances Golding to Robert Plume, Frances Everard to Jeffrey Maltward, and Mary Everard to Thomas Smith are corroborated by various parish registers and monumental inscriptions.

5. Mary, Lady Villiers, in her will bequeaths land in certain places to her nieces, while Thomas Golding, sen., bequeaths land in the same places to his daughter Mary.

These five considerations taken together are sufficient, I consider, to establish the identity of Mary, Lady Villiers, with Mary, daughter of Thos. Golding, sen.

R. J. W. DAVISON.

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SOUTHWARK FAIR (6th S. vii. 48).—Southwark Fair commenced probably 22 Edward IV., 1462, the City dignitaries opening it with much ceremony each year in September. Discontinued 1763, after many futile attempts "the High Constable with 100 petty constables went to Suffolk Place [Mint district], and pulled the booths down, so that Southwark Fair may now be considered as entirely abolished" (*Annual Register*, 1763). It was held on St. Margaret's Hill, i.e., the High Street from St. Margaret Church to St. George's Church, and in the byways, courts, and inns of the same. I have a collection of playbills and contemporary newspaper cuttings, illustrations, &c., on some seventy quarto pages; they were Fillinham's, with my additions. I am intending, if health holds, to use these and all I can get more for an extended account in a second volume of *Old Southwark*.

W. RENDLE.

In the Guildhall Library is a most interesting collection of scraps relating to London fairs; should this volume not contain what J. R. D. requires, he will readily obtain references to further sources of information from the very courteous attendants. See also Strutt's *Sports and Pastimes*, 1841 edit.,

p. 247; Brand's *Popular Antiquities*, 1849 edit., vol. ii. p. 467; Daniel's *Merris England*; Frost's *Old Showman and the Old London Fairs*; Rendle's *Old Southwark and its People*. The fair is also alluded to by Evelyn and Pepys, and reference to Hogarth's view of the fair must not be omitted.

GEORGE POTTER.

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This fair was established by the charter granted by King Edward IV. to the city of London on Nov. 9, 1462. It was appointed to be held on September 7, 8, and 9, and was attended by the usual Court of Piepowder for the hearing of pleas and the issue of process connected with matters arising in the fair. The site is indicated by the circumstance that when, in 1743, the fair was partially suppressed, and the stall-keepers in consequence discontinued their customary gratuity to the debtors in the Marshalsea, the latter threw over their prison walls a quantity of stones and rubbish, which lighted among the booths in the fair. On this occasion one life seems even to have been lost. Subsequently the site was removed to the Mint in Southwark, and the proceedings were finally suppressed in 1763. JULIAN SHARMAN.

"A CHRISTIAN LITURGY, OR FORM OF DIVINE WORSHIP," &c. (6th S. vii. 229).—In Halkett and Laing's *Dictionary*, vol. i. p. 380, the authorship of this book is ascribed to Overyal, and a reference given to Lowndes's *Brit. Lib.*, p. 418.

G. F. R. B.

WELSH FOLK-LORE: THE SIN-EATER (6th S. vii. 25).—I have just stumbled on the following passage in Leland's *Collectanea*, vol. i. p. lxxv (ed. 1774), *à propos* of this matter:—

"Within the memories of our fathers in Shropshire in those villages adjoining Wales, when a Person dyed, there was notice given to an old Siro (for so they call'd him) who presently repair'd to the place where the deceased lay and stood before the Door of the House, when some of the Family came out and furnished him with a Cricket on which he sat facing the Door. Then they gave him a Goat which he put in his Pocket, a Crust of Bread which he eat, and a full Bowle of Ale which he drank off at a draught. After this he got up from the Cricket and pronounced with a composed gesture, 'The ease and rest of the Soul departed, for which he would pawn his own Soul.' This I had from the ingenious John Aubrey, Esq.; who made a collection of curious Observations, which I have seen, and is now remaining in the Hands of Mr. Churchill the Bookseller."

I have since looked through Aubrey's *Miscellanies*, but find no mention of the subject. W. B. N.

REV. W. BENNET: REV. T. FLEMING (6th S. vii. 49).—I am rather inclined to believe that at the above reference the Rev. George (*sic*) Bennet may be meant, though not able to say for certain whether he was created an honorary D.D. of Harvard College, U.S.A., in 1802. He was born in 1750-1, was a distinguished Hebrew scholar,

and, though only ministering in a small Presbyterian congregation in Carlisle, won by the power of his writing many leading men as friends, as Milner, Dean of Carlisle, Archdeacons Paley and Nares, Bishops Porteus and Horsley. They were desirous that he should take Anglican orders, but he declined, and became ultimately minister of Strathmiglo parish in Fife, where he died, aged eighty-four, in 1835 (see *Drumlanrig and the Douglasses*, by Craufurd Tait Ramage, LL.D., pp. 231-2).

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JOHN KING, D.D., MASTER OF THE CHARTERHOUSE (6th S. vii. 55), matriculated at Christ Church, Oxford, July 4, 1678, as the son of Thomas King, gentleman, of Harwich, Essex.

L. L. H.

DUCKING A SCOLD (6th S. vii. 28).—Andrews, in his *Punishments of the Olden Time*, says, with regard to the ducking stool:—

"The latest recorded example of its use in England occurred in Leominster. In 1809 a woman, Jenny Pipes, alias Jane Corran, was paraded through the town on the ducking stool, and actually ducked in the water near Kenwater Bridge, by order of the magistrates. In 1817 a woman named Sarah Leeke was wheeled round the town in the chair, but not ducked, as the water was too low."

STRIX.

The following paragraph is taken from *The Book of Days*, vol. i. pp. 208, 209:—

"One of the last instances on record in which the ducking stool is mentioned as an instrument of justice is in the *London Evening Post* of April 27, 1745. 'Last week,' says the journal, 'a woman that keeps the Queen's Head alehouse at Kingston, in Surrey, was ordered by the court to be ducked for scolding, and was accordingly placed in the chair, and ducked in the river Thames, under Kingston Bridge, in the presence of 2,000 or 3,000 people.'"

G. FISHER.

THIEVES' VINEGAR (6th S. vii. 68).—

"The repate of this preparation as a prophylactic in contagious fevers is said to have arisen from the confession of four thieves, who, during the plague at Marseilles, plundered the dead bodies with perfect security, and, upon being arrested, stated, on condition of their lives being spared, that the use of aromatic vinegar had preserved them from the influence of contagion. It is on this account sometimes called, 'Le vinaigre des quatre voleurs.'"

"It was, however, long used before the plague of Marseilles, for it was the constant custom of Cardinal Wolsey to carry in his hand an orange deprived of its contents, and filled with a sponge which had been soaked in vinegar impregnated with various spices, in order to preserve himself from infection when passing through the crowds which his splendour or office attracted. The first plague raged in 1649, whereas Wolsey died in 1531."—Pereira's *Elements of Materia Medica*, third edit., vol. ii. p. 1997, 1849.

J. B.

Nearly seventy years ago I remember being taken into the court of the Old Bailey to hear

trials. Before the prisoners were brought in from Newgate a pailful of vinegar was introduced, and a hot iron plunged into it. A powerful aroma diffused itself over the court. I was told it was to prevent the infection of gaol fever.

J. CARRICK MOORE.

JOHN KENRICK, ESQ. (6th S. vii. 209).—I know the print of J. Kenrick (is it not Jarvis?) referred to very well, and my brother, Mr. Jarvis Kenrick, of 5, New Inn, Strand, W.C., his heir, would no doubt give you every information about him. I think the original picture is at Bletchingly, where the Kenricks still reside.

J. FRASER.

STREET ARABS (6th S. vii. 67).—I do not think this epithet was in use before 1849. The word *gamin* is employed in the course of an admirable pen-and-ink sketch, written by the late Sterling Coyne to accompany the picture of "The Potato Can," in *Gavarni in London* (London, Bogue, 1849, royal 8vo. pp. 103-4), edited by Albert Smith.

ALFRED WALLIS.

SKEG (6th S. vii. 68).—I cannot but think that there may be some connexion between *shag*, an English word, and *skeg*, the corresponding Scandinavian form. My *Dictionary*, s.v. *shag*, gives the various forms, and I find that the Danish *skæg* means not only "beard," but "barb upon a vegetable substance," also an "awn"; see Ferrall and Repp. Rietz says that the Swedish *skägg* is applied to a kind of grass, *Nardus stricta*, and to a kind of *Urtica*, no doubt from some idea of roughness. This being so, there is a probability that *skeg*, which is the nearest we can come to the Swed. *skägg*, had its name from some supposed roughness or shagginess. I may mention here a principle which I have nowhere seen laid down, though, as a rule of thumb, or first rough guide (to which there are not many exceptions), it is often valuable. It is, that English words beginning with *sh* are very likely to be of Anglo-Saxon origin, whilst those beginning with *sk* are almost invariably Scandinavian. Hence the difference between *shriek* and *skreek*, the latter of which has been modified into *screech*.

I offer the above guess about *skeg* merely for what it is worth. Experience teaches daily greater caution and timidity; and, after many years of learning, I am at last finding out how much I have to unlearn.

WALTER W. SKEAT.

*Skeg* is a Northamptonshire provincialism for the wild plum known as bullace. T. C. A.

TOMLINSON FAMILY (6th S. vii. 68).—Col. Tomlinson and Matthew are identical. G. W. T. will find a pedigree of these Tomlinsons in Dugdale's *Visitation of Yorkshire*. Matthew was the son of John Tomlinson, of York; he is buried in East Malling Church, Kent. The following inscription

concerning him and his wife is given by Thorpe in his *Registrum Roffense*, p. 792: "Matthew Thomlinson, Esq<sup>r</sup>., obit the 5th November, 1681, and Pembroke Thomlinson, the 10th of June, 1683." The wife Pembroke was a daughter of William Brooke, K.B., (attainted) Lord Cobham. Noble, in his *Lives of the Regicides*, has a short notice of Matthew, but he gives very little information concerning him. Jane, the sister of Matthew, married Sir Thomas Twysden, brother to Sir Roger (the diarist). In the *Diary of Sir Roger Twysden* (see vols. i., ii., iii., and *Archæologia Cantiana*), the author speaks of going to see Col. Tomlinson at his "brother Thomas's house in Barbican." I have many notes as to Tomlinson wills, &c., and, feeling a great interest in this family myself, should be glad to correspond with G. W. T. direct, as I fear to trespass further on your space.

JAMES ROBERTS BROWN.

P.S.—I am in want of information as to a marriage between a Hardres, of Kent, and Ann Tomlinson (about 1700)—the latter, I believe, a connexion of the above family.

PALEY FAMILY (6th S. vii. 69).—The Paleys seem to have resided in the neighbourhood of Settle from very early times, as, in addition to the Adam de Palei and Richardus de Paley mentioned in the charters of Giggleswick Church, we find that Adam de Paley and wife and Johannes de Paley and wife were householders in Giggleswick in 1379 (see the *West Riding Poll Tax for 1379*, published by the Yorkshire Archeological Association). Thomas Paley, of Giggleswick, and Adam Paley, of Stainforth, near Settle, were hewmen under Lord Clifford at the battle of Flodden, and Adam and Richard Paley, of Stainforth, carried bills in the same fight. T. B. Settle.

CHOLLER (6th S. vii. 85).—"Choller, questor." Far be it from me to throw the slightest doubt on this meaning of *choller*; but Mr. TANCOCK may be interested to know that it has a very different one also. In the seventeenth century records of the borough courts of Weymouth it is minted that a man was punished "in the choller." I take this to=stocks or pillory—most likely the latter, which is called also "collistrigium."

H. J. MOULE.

Weymouth.

BOOK-PLATES WITH GREEK MOTTOES (6th S. iv. 266, 414, 497; v. 296; vi. 136, 218, 398; vii. 295).—I can add two to the small list; both, curiously enough, taken from the New Testament. My father, the late rector of St. Sidwell's, Exeter, had for a book-plate the family crest, an eagle ermine, grasping a fleur-de-lis, and gazing at the sun. This was encircled by a "Garter"-like scroll and buckle, on which was engraved, instead of

the family motto, "Gaudet luce videri," the following, in Greek capitals: ΑΦΟΡΩΝΤΕΣ ΕΙΣ ΙΗΣΟΥΝ. The plate is a good specimen of Wyon's beautiful engraving. The second belongs to Mr. John Horsfall, of Hillary House, Leeds, and represents the text, also in Greek capitals, ΑΡΚΕΤΟΝ ΤΗ ΗΜΕΡΑΙ Η ΚΑΚΙΑ ΑΥΤΗΣ, engraved on a circular scroll, as far as I can remember, within which is a shield blazoned with the family arms. JOHN C. GALTON.

New University Club.

NEWBERRY, THE PUBLISHER (6th S. vii. 124, 232).—Your recent notes about the "Circle of the Sciences" have not included the following, of which a copy is in the Bodleian, and probably in other libraries: "The Royal Battledore; being the first introductory part of the 'Circle of the Sciences,' &c. Published by the King's authority. Lond., printed by Newbery & Carnan in St. Paul's Church-yard, and B. Collins, in Sarum. Price 2d." It consists of a single stiff sheet folded; one part much resembles the old horn-book, the other contains twenty-four pictures designed to teach the alphabet. At the upper and lower edges are the following lines:—

"He that ne'er learns his A B C,  
For ever will a Blockhead be.  
But he that learns these Letters fair,  
Shall have a Coach to take the Air."

The *Universal Battledore*, issued by J. Marshall & Co., 4, Aldermay Churchyard, Bow Lane, London, is very similar to the above. FAMA. Oxford.

MENSUFUL (6th S. vi. 288, 474, 496, 523).—An example of the use of this word occurs in *Recollections of my Own Life and Times*, by Thomas Jackson, Wesleyan minister, a native of Sancton in the East Riding of Yorkshire. His mother

"never encroached upon the sanctity of the Sabbath, and never failed, when that sacred day returned, to send forth her husband and children with their apparel clean and whole; neither coat, jacket, trousers, frock, pinafore, nor even a stocking presenting a rent. For the family thus to appear was regarded as *mensuful*: a term which denoted a combination of neatness and cleanliness. Fashion in the shape of our clothing was never aimed at, but to be *mensuful* was an object of constant solicitude; for a failure in this respect was felt to be a real dishonour."—P. 10.

ST. SWITHIN.

I am exceedingly sorry that I have occasioned PROF. SKEAT the trouble of having to reply to any words of mine with reference to himself. The truth is that, until I saw his remarks at the last reference, I had not noticed that he had annotated *A Bran New Wark*. The dialect in which the specimen is written being fairly well known to me, I had no need to have recourse to a glossary, &c.; and as *The Exmoor Scolding and Courtship* was in the same volume with foot-notes by Mr.

F. T. Elworthy, I (falsely) inferred that PROF. SKEAT would have annotated similarly had he wished to add notes. Are we not all more or less affected by "hurry and rush"? The professor's correction of note to l. 403 is printed not at p. 211, as stated, but at the bottom of p. 212.

F. C. BIRKBECK TERRY.

I think this word was in pretty general use in Scotland thirty years or so ago, more particularly, perhaps, in the West. During Burns's day it was common—at least one would suppose so, as he used the most homely phrases and words of his mother tongue. The generally understood meaning of *mense* was good manners, while *menseless*, which was also in use, implied ill bred, impudent. Burns, in the *Brigs of Ayr*, has the following lines:—

"Auld Vandal ye but show your little *mense*,  
Just much about it wi' your scanty sence."

Ogilvie, in his supplement to the *Imperial Dictionary*, gives *mensiv'* as Scotch, and meaning manly, noble, moderate, discreet, manly, modest. The glossary to Percy's *Reliques*, however, introduces this word *mense* in quite a different sense; thus it is said "mense the faught" means "measure the battle." In Ramsay's *Travels*, ed. 1730, *mense* is said to mean manners and decorate; and in his *Poems*, ed. 1761, the glossary gives the meaning of *mensivou* as mannerly.

ALFRED CHAR. JONAS.

Swansea.

"THE WHALEBONE" (6th S. vii. 50, 317).—I am much obliged to MR. HOLLAND for the explanation he suggests, but it does not seem to me satisfactory. In both the passages I quoted from the *Annual Register* the word "whalebone" is printed with a small *ic*. "The whalebone in the courtyard of St. James's Palace" could hardly have been a public-house.

JAYDEE.

CATS (6th S. vii. 86).—The "bit of folk-lore" mentioned by your correspondent seems to prevail also in Lancashire. Messrs. Harland and Wilkinson say, in their *Lancashire Folk-lore*, at pp. 147-8 (ed. 1882):—

"There is a very general belief in dreams among the people of Lancashire.....Dreaming of cats betokens treachery; but if you kill the cat you will have revenge."

F. C. BIRKBECK TERRY.

Cardiff.

THE BATTLE OF LEPANTO (6th S. vii. 86).—In Shute's translation of De Fougasse's *History of Venice*, London, fol., 1610, very full information as to the Turkish ships, losses, &c., is given.

RALPH N. JAMES.

Ashford, Kent.

"I. KELLY!" (6th S. vii. 87).—This cry or street call is well known to visitors to Douglas, but I think it would be more correctly spelt as

*Hi* (or *Hey*) Kelly. It is generally understood to be a humorous allusion to the large number of natives who bear the name of Kelly, and is mostly used by the lower order of summer visitors, or "trippers." These have so often heard the cry used in earnest by natives calling to members of the prolific clan, that in jest they have repeated it; much in the spirit of the American humorist who, stepping on board a steamer, raised his hat and called to those on shore, "Good-bye, colonel!"; the result being that some score of hats were raised in response, while a hearty "Good-bye, jedge," was returned. In Wales I have observed "trippers" amusing themselves by calling aloud in a crowded street, "Hullo, Mr. Jones!" their object being to arrest the attention of the probably numerous Mr. Joneses within earshot.

J. Y. W. MACALISTER.

JOHN LADEVEZE (6th S. vii. 87).—I would refer H. W. to the *Ulster Journal of Archaeology*, which contained articles written by Sir Erasmus Burroughs on the Huguenot families in Ireland; also to Agnew's *French Protestant Exiles*; and if he wrote to the minister of the French Church, Portarlington, the names might appear in the old registers there.

V. F.

CH. DE FONSECA AND J. M. (6th S. vii. 87).—Two works by Christoval de Fonseca are in the British Museum Catalogue. (1) *Sermon del Nacimiento de la Virgen Santissima*, 1617, 4to.; (2) *Primera Parte de la Vida de Christo*, Toledo, 1598, fol. Besides the *Devout Contemplations*, another work of Fonseca's has been translated, viz., "Οἶκον ἡνωτικόν, a Discourse of Holy Love, by which the Soul is united unto God..... Done into English with some Variations and much Addition by Sir G. Strode, Kt., London, 1652," fol. J. M., according to the British Museum Catalogue, is J. Mabbe. That of 1629 is the only edition of the *Devout Contemplations* mentioned, and, with the doubtful exception of the *Speculum Conciliorum Hispaniorum*, Lugduni, 1617, no other work entered under J. M. is likely to be Mabbe's. As far as I know there is no copy of the *Devout Contemplations* in the Bodleian.

H. DELEVINGNE.

Chiswick.

"THE ANTIQUITIES OF HERCULANEUM" (6th S. vii. 89).—The London Library has a copy of this work, 1 vol. 4to., "containing the pictures," 1773.

EDWARD H. MARSHALL, M.A.

Hastings.

OLD AT FIFTY (6th S. vii. 68).—Bayle's *Dict.*, vol. ii. p. 1453, under the head "Hercule," has the following: "Quelques-uns disent qu'il ne vécut que cinquante ans et qu'il se brûla à cet âge parce qu'il n'avait plus la force de bander son arc," &c.

R. H. BUSK.

TOPOGRAPHICAL PUZZLE (6th S. vii. 69).—The books concerning which Mr. CORNELIUS WALFORD inquires are portions of a work which, like Camden's, has served many succeeding topographers as a torch whereto to light their small tapers. It is entitled "Magna Britannia et Hibernia, Antiqua et Nova; or, a New Survey of Great Britain; wherein, to the Topographical Account given by Mr. Camden and the late Editors of the Britannia, is added a more large History, &c. Collected and compiled by an impartial hand," &c. Gough tells us that it was first published as a supplement to the article "Europe" in the *Atlas Geographicus*, and it was afterwards collected into six volumes, of which the first and second came out in 1720; the third, 1724; the fourth, 1727; the fifth, 1730; and the sixth, 1731. It contains only the English counties, and is, therefore, one of the many unfinished works of similar character. To each county is prefixed a map. The Rev. Thomas Cox, to whose diligence the undertaking was chiefly due, was vicar of Bromfield, Essex, from 1685 to 1733; the introduction was written by "the learned Mr. Anthony Hall, late fellow of Queen's College, Oxford," and a MS. note in Gough's copy adds, "Dr. H. owned the account of Berkshire to be his; but that he thought himself ill-treated by the booksellers, who undertook the whole work." Mr. WALFORD will find notices of Cox's *Magna Britannia* as under: *The Book of British Topography*, by J. P. Anderson (London, W. Satchell & Co., 11, Tavistock Street, 1881), p. 10, col. b; *British Topography* [by R. Gough] (London, Paynes & Nichols, 1780, 4to.), vol. i. pp. 33, 34; *Bibliographer's Manual*, by W. T. Lowndes (London, W. Pickering, 1834, 8vo.), vol. i. p. 499, col. b.

Of late years the second-hand booksellers, finding the set unsaleable, have adopted the practice of breaking it up into counties, and of issuing these parts with such "fancy" title-pages as their experience teaches them will be most likely to catch the eye of "the county collector." A similar trick is also played with the *Beauties of England and Wales*; and the ingenuity displayed by some members of "the trade" in setting traps for the unwary is often very amusing to a systematic reader of book catalogues. A copy of Cox's *Magna Britannia* is priced 2l. 2s. in Mr. Quaritch's great catalogue for 1874.

ALFRED WALLIS.

88, Friar Gate, Derby.

MR. WALFORD's query may possibly provoke an opinion or two (more or less strong) upon a very vile practice with some of our modern booksellers. His small quartos, lettered "Cox's Essex," and so on, are no doubt fragments of Cox's *Magna Britannia Antiqua et Nova*. Some

ingenious man has dismembered the complete work, and bound up each county as a separate production with its own title-page. The Scotch friend of Mr. Thoms who so satisfactorily disposed of the "putters forth of indexless books" might find in these wretched booksellers a fit subject for his attention.

J. ROSE.

Leigh, Lancashire.

MUNDY OF MARKEATON (6th S. vii. 89).—See the fourth volume of Nichols's *Leicestershire* for a pedigree of this old Derbyshire family, carried back to a remote period. The park and seat at Markeaton, co. Derby, were in the family of Tuchet, one of whom (through his mother, co-heiress of Nicholas, Lord Audley of Heleigh) became Baron Audley. His descendant, John, Lord Audley, sold the manors of Markeaton and Mackworth, circa 1616, to Sir John Mundy, a native of Winchcombe, Bucks, and a citizen of London. Sir John Mundy was Lord Mayor of London in 1522, and died in 1538, seised of Markeaton, Mackworth, and Allestree, villages closely adjoining the borough of Derby. The connexion of the Mundy family with the county of Derby is, however, of far older standing than this; for the commencement of their pedigree shows John Mundy, temp. Edward I., married to Isabel, daughter of Robinet Eyre, of Hope. The arms of Mundy are, Per pale gules and sable, on a cross engrafted argent five lozenges purpure, on a chief or three eagles' legs, erased à-la-queue, azure. Crest, a wolf's head erased sable, bezantée, fire issuing from the mouth proper. The Mundys of Shipley, co. Derby, are descended from a younger branch of the Mundys of Markeaton, and bear the same arms with due difference.

It would be difficult, indeed, to point to a family seated close to a county town for so many generations whose members have been more highly respected and honoured than the Mundys of Markeaton have been in Derby. We find Robert Mundy representing the borough in the twenty-fifth parliament of Henry VI., and Edward Mundy as the colleague of Sir Nathaniel Curzon in the twelfth parliament of Queen Anne (Willis, *Not. Parl.*, ii.). In later days they have been knights of the shire, and a marble bust by Chantry, placed in the justice room of the county hall in Derby, perpetuates the memory of Francis Noel Clarke Mundy, the sweet minstrel of Needwood Forest, the friend of Erasmus Darwin, Anna Seward, Sir Brooke Boothby, and other poets of that generation. The pedestal bears the following inscription:—

"This effigy is consecrated by his countrymen to the memory of F. N. C. Mundy, Esq., who, having modestly declined their unanimous offer to elect him their representative in Parliament, continued to preside on the bench of justice in this hall during a period of nearly fifty years, with a clearness of judgment and an in-

tegrity of decision well worthy of being gratefully and honourably recorded. This excellent man, admired for the elegance of his literary productions, beloved for the gentleness of his manners, revered for his public and private virtues, lived happily at his paternal seat at Marketon to the age of seventy-six years. May his example excite emulation!"

The grandson of this worthy man, who as a child is affectionately noticed in his grandsire's poems, died recently, regretted by all, after having worthily represented South Derbyshire in Parliament. Old-fashioned Derby folks, when speaking of the head of the Mundy family or of the neighbouring "untitled" family of Chandos-Pole, always use the form "Squire Mundy of Mar'ion," and "Squire Pole of Radborne"; indeed I am much mistaken if this ancient territorial designation is not thought far more highly of by those gentlemen than any title of tinsel nobility that could be conferred upon them at the instance of a modern Prime Minister.

ALFRED WALLIS.

Burke gives the pedigree of this family in the elder branches in his *Landed Gentry*. The arms are Per pale gu. and sa., on a cross engrailed arg. five lozenges purpure, on a chief or three eagles' legs, erased a-la-queue (cuissée?), azure. In Burke it is said the name is derived from the abbey of Mondaye, in Normandy. There is also a pedigree of the family in the Visitation of Derbyshire, I think of 1615, which was published by George Bell & Sons, York Street, Covent Garden. I have not the book by me to refer to, but I think the arms given there were much more simple than the above.

STRIX.

HENRY MONTAGUE (6th S. vii. 89) was made Master in Chancery Feb. 10, 1739; resigned 1765; died August 20, 1772 (*Gentleman's Mag.*, 1772, xlii. 391).

L. L. H.

DEAN TUCKER AND BP. BUTLER (6th S. vii. 88).—The conversation is recorded in a note to Dean Tucker's *Humble Address and Earnest Appeal to the Landed Interest*, published as a pamphlet, 1775. Quoted in a memoir of Bishop Butler attached to *The Analogy*, with notes by Bp. Fitzgerald, pp. 59, 60.

K. LEEPER.

The conversation between Bishop Butler and Dean Tucker in the palace garden at Bristol is given in the *Memoirs*, &c., of Bishop Butler by Thomas Bartlett, 1839 (pp. 92-3). H. BOWEN.

Brighton.

"LET ME LIGHT MY PIPE AT YOUR LADYSHIP'S EYES" (6th S. iv. 347; v. 16, 176; vi. 98, 496):—

"Sulpicia est tibi culta tuis, Mars magne, Calendis;  
Spectatum e celo, si sapia, ipse veni.  
Hoc Venus ignoscet: at tu, violente, caveto,  
Ne tibi miranti turpiter arma cadant.  
Nullus ex oculis, cum vult exurere divos,  
Accendit geminas lampadas acer Amor."

*Tibullus*, IV. ii. 1-6.

F. C. BIRKBECK TERRY.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*Bristol: Past and Present*. By J. F. Nicholls, F.S.A., Chief Librarian of the Bristol Free Libraries, and John Taylor, Librarian of the Bristol Museum and Library.—Vol. III. *Civil and Modern History*. (Bristol, Arrowsmith.)

THE first and second volumes of this work have already been noticed in "N. & Q." (6th S. v. 319); it now remains for us to speak of the third and concluding volume, for which Mr. Nicholls is apparently alone responsible. We think he has succeeded in sustaining the reader's interest until the end of the last century, when he enters on the conclusion of the work with a summary of local events much too brief and bare to arrest the attention of any but those who can fill up the outline from memory. Further, we do not think the story of modern Bristol very edifying, except as teaching us what lamentable failures came of the misdirected and half-hearted efforts made by her citizens to improve the river communication with the sea, and otherwise accommodate the city to the rapid progress of the age. For 600 years have they been engaged in futile attempts to straighten and deepen a narrow, muddy, meandering river, and so striving to rob it of its picturesque elements and sylvan beauty. The port will have to be at the mouth of the river after all, at "Avonmouth," a word supposed to have been recently coined, but really to be found in the *Anglo-Saxon Chron.*, *sub anno* 1067, "Avonmuð." This long wrestle with nature Mr. Nicholls might have made the subject of a chapter by itself. The twentieth chapter, however, is devoted to the history of the maritime enterprise of Bristol, and is one of the most interesting in the volume.

Bristol has followed the example of London in a humble way in many things ever since she built a bridge and covered it with houses in the Middle Ages, down to a recent imitation of the Holborn Viaduct at the bottom of Park Street, and in a mania for street "improvements." The main thoroughfares of the old city are rapidly becoming mere byways, rarely traversed by the eager, bustling, hastening-to-be-rich nineteenth century man of business or the over-worked tram-riding folk.

These radical changes in the appearance of the place are barely referred to by the author, to whom they are evidently not so apparent as to a casual visitor.

Mr. Nicholls gives a too brief account of the eminent persons connected, either through birth or by residence, with Bristol, and very guarded and discreet references to political events. He gives a full account of the good old Tory philanthropist Edward Colston, whose memory is still celebrated every year in the city by two political banquets, both liberal in one sense. Burke's mainly address to the electors in 1780 is given, and some interesting particulars of the great orator's brief parliamentary connexion with Bristol. Among other illustrations there are a few woodcuts of old half-timber houses and fine old chimney-pieces, which are, however, put in anywhere. At the end of the volume is a very inadequate index—a mistake even in a "popular" book.

*The Three Witnesses*. By the Rev. H. T. Armfield. (Bagster & Sons.)

THE Revised Version of the New Testament proposes to omit 1 John v. 7, on the ground that it does not occur in any of the principal Greek MSS. and is never quoted by the Greek Fathers. Mr. Armfield argues with great learning and lucidity for the retention of the verse. He shows that it is contained in the Latin version of the New Testament, which is an older authority than any



of the MSS. on which the Revisers rely; that it is found in the Complutensian Polyglot; that it is quoted once, and probably twice, by St. Athanasius; that it is used in the *De Unitate Ecclesie* by St. Cyprian, who flourished before the date at which the alleged insertion of the passage took place; that the silence of the Greek Fathers respecting it during the Arian controversy is due to the possibility of its use against the orthodox position. The battle ground has become familiar, and the key to the Revisers' position is the exclusive authority of the Greek MSS. Mr. Arncliffe's little work is an impartial and dispassionate discussion of a most important theological controversy.

*Kashgaria*. By Col. Kuropatkin. Translated by Major Gowan. (Calcutta, Thacker, Spink & Co.)

KASHGARIA is a part of Eastern or Chinese Turkistan. In this district Yakob Bek founded one of the most powerful and important independent states of Central Asia. His extraordinary rise from a dancing boy to the position of an Eastern potentate, the conquests which he achieved, and the exaggerated rumours of his resources and power, suggested comparisons with Tamerlane, and stimulated the anxiety of the Russians to investigate the state of his dominions. The Russian province of Fergana, formed out of the Khanate of Kokan, was only divided from Kashgaria by the mountains of Tian Shan. On the pretext of settling the boundaries between their respective territories an embassy was sent to Yakob Bek by General Kaufmann, the Governor-General of Turkistan. This volume, most excellently translated by Major Gowan, contains the substance of the observations on the state of the country made by Col. Kuropatkin, the chief of the embassy. The volume is of the greatest interest and importance to all who follow the movements of Russia in Central Asia.

*British Mezzotint Portraits*. By John Chaloner Smith, M.R.I.A. Part IV. Div. I. (Sotheman & Noseda.)

AMATEURS and collectors of engravings are looking anxiously forward to the completion of this highly valuable publication. Rarely has so comprehensive an undertaking been so thoroughly carried out by a single individual. Mr. Chaloner Smith seems to be reaping the advantage of long years of study and a well-methodized arrangement. The fourth volume has now been a considerable time in the hands of the public, and brings the alphabetical portion pretty nearly to a conclusion, as the last name on the list is John Young. The forthcoming volume, which is to contain an alphabetical list of names of persons represented in the engravings, will enhance tenfold the utility of those already issued. Such an index will, in regard to mezzotint portraits, entirely supersede the works of Granger, Noble, and Bromley. The manner in which each portrait has been described exceeds for carefulness and accuracy all that has hitherto been attempted, and this opinion may now be expressed after constant reference to the work from the period of its first appearance in 1878. In future editions the constantly recurring term "looking to front" should be avoided. It is vague. "Face seen in full," and "eyes looking at the spectator," would be much more definite.

*Poems*. By Alfred Tennyson. (Kegan Paul, Trench & Co.)

To the pretty "Parchment Library," which already includes reprints of *In Memoriam* and *The Princess*, the publishers have added two volumes of the Laureate's earlier poems. To say that, from the typographical point of view, these are fully worthy of their predecessors is to say much in few words.

*A Diary of Royal Movements* is the title of a work announced by Mr. Elliot Stock as shortly to be published, containing a "Record of Personal Events and Incidents in the Life and Reign of Queen Victoria."

ENCOURAGED by the favourable reception of his *Memoir of Alexander Seton*, Mr. George Seton has resolved to proceed with his long contemplated series of *Lives of the Twenty-nine Presidents of the Court of Session*, provided a sufficient number of subscribers present themselves before May 31st next. It is expected that the work will extend to five octavo volumes, of about 350 pages each; and where a satisfactory portrait can be obtained, a likeness will accompany each memoir. The publication will extend over a period of three or four years, and the first volume will probably be issued about the beginning of next year.

MR. WALFORD'S *Antiquarian Magazine and Bibliographer* for May will contain an article by Mr. John C. H. Flood, on Masenius, Lauder, and Milton, entitled "An Account of a Famous Literary Forgery"; a paper by Dr. Brinsley Nicholson on "Celtic Derivations"; and a further instalment of Mr. J. H. Roud's paper on "John de Courci, Conqueror of Ulster." We understand that from and after the completion of the present volume, in June, the magazine will be published by Mr. David Bogue, of 3, St. Martin's Place, Trafalgar Square.

AT the Anniversary Meeting of the Royal Society of Literature, held at the Society's College, 4, St. Martin's Place, on Wednesday, the 25th inst., for the election of President and Council, H.R.H. Prince Leopold, Duke of Albany, was again elected President. The Foreign Secretary, Mr. C. H. E. Carmichael, M.A., communicated some information respecting the institution by the International Literary Association, in Paris, of a committee for drafting a code of international copyright; and also respecting the Grotius memorial, in process of erection at Delft, in commemoration of the tercentenary of the birth of Hugo Grotius.

### Notices to Correspondents.

*We must call special attention to the following notices:*

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

OCTAVIUS MORGAN.—It is an interesting subject; your paper is in the printer's hands, and a proof will be sent shortly.

E. CORHAM BREWER ("Caravals").—See "N. & Q." 6th S. v. 446.

H. C. EATON (East Cambridge).—We shall be glad to hear from you.

A. J. M. desires to acknowledge, with thanks, the communication of A. S.

R. EBOCCHE ("An Old Book").—It is well known.

J. H. M. (Dublin).—It is merely a short casuist.

H. SCHERREN.—Please send it.

### NOTICE.

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Printed by JOHN C. FRANCIS, Athenæum Press, Took's Court, Chancery Lane, E.C.; and Published by the said JOHN C. FRANCIS, at No. 20, Wellington Street, Strand, W.C.—*Saturday, April 28, 1888.*

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## Notes.

## "JOHN INGLESANT" AND LITTLE GIDDING CHURCH.

Mr. Shorthouse has evidently taken such pains to be accurate in all the details of *John Inglesant*, that I feel diffident in even hinting that he has made a slight error in his description of Little Gidding Church. I will therefore put my doubt in the form of a query, and ask—Were there east and west windows in that church in the time of Nicholas Ferrar; and, if so, were those windows filled with stained glass? I should answer my own query with a double negative. I imagine that there were no such windows, except a small window over the western door—the sole entrance to the church—which window contained the royal arms in coloured glass. In chapter iv. the author says:—

"Above the altar, which was profusely bedecked with flowers, the antique glass of the east window, which had been carefully repaired, contained a figure of the Saviour of an early and severe type."

A full description of this figure is given, together with the solemn impressions that it produced on the hero of the romance. In chapter xi. the author writes:—

"At the words 'Lighten our darkness' he looked up at some noise, and saw the sunlight from the west win-

dow shining into the church upon Mary Collet and the kneeling women, and, beyond them, standing in the dark shadow under the window, the messenger of the Jesuit whom he knew."

Is reference here made to the small "west window, at the entry into the church over the door, where the king's arms were placed in painted glass, and the lion that supported the arms had on the crown he wore on his head a little cross, as was ever used in the king's arms and supporters: and this," said Nicholas Ferrar to the king, "was all the crosses that ever were seen in Gidding Church; or any other painted glass or pictures" (see the *Life* by his brother)? This last sentence, I think, shows that there was no stained glass in the east window, if ever there was an east window. The "Lord" who was with the King, the Prince, the Palsgrave, the Duke of Lenox, and others, had said to Ferrar, "It was affirmed to me that there was a cross in one of the windows in painted glass." The whole party were in the church when this conversation was held. If the east window had been such as is described in *John Inglesant*, it is fair to infer that some mention would have been made of it in this conversation, and in the descriptions of the church in the *Lives* of Ferrar by his brother and Dr. Jebb, and also in the lengthy letter of Edward Lenton. No east window is anywhere mentioned.

It is true that when (in the *Life* by the brother) there is an account of a "dinner at an earl's house, not far from Gidding," where "they fell upon discourse of Gidding—every man being ignorant of the place"; and one "bolder than the rest did affirm that they were so superstitious that they had twelve several crosses in the chancel window." Whereupon a gentleman who had visited the church said that he had not seen even "one cross in the chancel window." "But," said he, "there are three windows in the chancel, or the one window is divided into three parts. And will you not confess that there are three great iron bars go upright, and four shorter bars go cross each of those windows? So shall they make four crosses in each window, and that twelve in all, be it of iron, wood, stone, paint. That you cannot deny." This seems to be mere badinage; or, as one of the company observes, "The thing was a riddle, true and not true." If, however, we accept it as true, and that there was a three-light window in the chancel, we must further believe that the glass was not coloured; for in the same conversation the gentleman speaks of "Dr. M." (Morison, Chancellor to Bishop Williams) visiting the church, when "the Doctor wonderfully liked it, as well he might, for the comeliness of all things in it and about it, only said to Mr. N. F. that there wanted one thing that would do well in the chancel window. 'What, doctor,' said he, 'is that?' 'Painted glass, and in it a crucifix.' I heard Mr. N. F. reply, 'that if there had been any when they came, he

would not have pulled it down except authority had commanded; so neither would he set up anything without command of authority."

This is the only mention of a chancel window to which I can refer; though in an anonymous *Life of Nicholas Ferrar*, published by Masters, 1852 (believed to be written by Mr. Miller, of New College), and "abridged from the *Memoirs* by Dr. P. Peckard," there is the following sentence:

"The space behind the communion table, under the east window, was elegantly wainscoted and adorned with the Ten Commandments, the Lord's Prayer, and the Apostles' Creed, engraved on four beautiful tablets of brass, gilt."—P. 168.

I am unable to refer to Peckard, and cannot, therefore, tell whether he is responsible for the words "under the east window." When the west front of the church was rebuilt in 1714, the western gallery, put up by Mrs. Ferrar, was removed, and the dimensions of the church would seem to have been lessened at that end; as "the seven feet to the westward" that John Ferrar was to pace, and there to mark the position for his brother's grave, now exceeds that measure. It is possible that the west window of *John Inglesant* may have been removed in that alteration in 1714, and also that the east window may have been bricked up. I would ask, Did Mr. Shorthouse visit Little Gidding before the alteration of the church by Mr. Hopkinson in 1853? If he did not do so, a carefully executed water-colour drawing, that is now before me, of the interior of Little Gidding Church, looking east, would be of interest to him. I made that drawing in the summer of 1851. No trace of an east window could be seen; in fact, there was no room for one, unless it was a small one high up in the wall. Over the communion table, which had an old red Persian carpet for an altar-cloth, the dark oak wainscoting was carried to some height, with "I.H.S." in the central panel. Above the wainscoting were the brazen tables of the Creed, Lord's Prayer, and Ten Commandments, rising to a height of (perhaps) twelve feet from the half-pace or floor. The dark wainscoting was continued on the north and south sides of the chancel, in which there was no window. The need for artificial light must have been great. "I asked also," says Lenton, "what use they made of so many tapers? He said, to give them light, when they could not see without them." In the nave were four windows of unstained glass, two on either side. The "fair, large, reading-place," was on the north side, to which had been added "the preaching place of the same proportion" that had formerly stood opposite to it on the south side by the brazen font. Of this font, the brazen eagle (minus its silver claws), the brazen bracket, and the brazen tables over the communion table, I made a drawing on wood, which, being engraved, was published in the "*Memorabilia*" column (edited by the late Mr.

Staunton), in the *Illustrated London News*, May 3, 1856. A great beam went half-way across the chancel, which was partially ceiled. The altars were massive, and seats (like benches) were in front of the heavy wainscoting on the north and south of the chancel. The aspect of the interior was that of a small college chapel.

I have "collected" on Huntingdonshire for the last thirty-three years; and I do not know of any published illustrations of Little Gidding Church, except that which I have just mentioned and a small sketchy view of the exterior of the church from the north-west, given (by the anastatic process) in the book published by Masters in 1852, of which I have also made mention.

But I have now before me a large water-colour of the exterior of the church, from the north-west, made by me in the summer of 1851. It shows Nicholas Ferrar's altar-tomb, and also that pleasant path, shaded by trees, up and down which "the nuns of Little Gidding" so often paced on their way to and from the church of Steeple Gidding. This drawing was shown by me in the Exhibition of Drawings and Sketches by Amateur Artists, 121, Pall Mall, London, in 1852, and appeared in the catalogue, "No. 227. Nicholas Ferrar's Church and Tomb, Little Gidding, Hunts.—Rev. Edward Bradley." CUTHBERT BEDE.

#### THOMAS CAMPBELL, THE POET.

For some years past it has been my pleasure and my good fortune from time to time to be able to give new facts for the biography of eminent persons, as well as to correct certain errors made in existing biographies which would appear to have been caused by circumstances over which writers had no control. For such privileges I have been indebted to many sources, which include careful searches through the records, wills, and parish registers, and the actual possession of a very interesting collection of historical and genealogical documents, all enabling me to give the facts already published about Caxton, the first English printer, and Wynkyn de Worde, his successor (see my *Caxton Memorial*), the poet John Milton (see the first volume of the second edition of Prof. Masson's *Life*), the first and last Earl of Cleveland ("N. & Q." 6th S. iv. 11), Leonard Plukenet, "the queen's botanist" (*Journal of Botany*, November, 1852), and Chauncy, the historian (*Mem. of W. F. Bray*). And now I have another good name to add to the list, that of Thomas Campbell, the poet. This "and" is rather an extraordinary one, for it compels me to correct several errors which I consider could well have been avoided had a proper care been exercised.

Dr. Beattie, in his *Life of Campbell* (i. 432), after detailing the difficulties which the poet had to contend against in obtaining the consent of

Mr. Sinclair to the marriage of his daughter, says :—

"At length, all preliminaries being duly settled, the poet's marriage was solemnized at St. Margaret's Church, Westminster, on the *tenth of September* (1803), in the presence of the bride's family and a small party of mutual friends. The event was announced as the marriage of 'Thomas Campbell, Esqre., author of *The Pleasures of Hope*, to Matilda, youngest daughter of Robert Sinclair, Esqre., of Park St., Westminster.' It is also recorded in the poet's handwriting, 'more majorem,' on a leaf of the splendid family Bible presented to him by his father-in-law for the domestic sanctuary."

Upon referring to the register at St. Margaret's I find the date to be the 10th of October, and not September. Through the great kindness of the rector, the Ven. Archdeacon Farrar, it is my privilege to be able to prove this by a copy of the original entry :—

"Thomas Campbell, of this parish, Bachelor, and Matilda Sinclair, of the same parish, Spinster, were married in this church by licence this tenth day of October, in the year one thousand eight hundred and three. By me T. A. Atwood, Curate.

"This marriage was solemnized between us, Thomas Campbell, Matilda Sinclair, in the presence of Robert Sinclair, Mary Sinclair, Francis Lewis Clason, Ja. Ant. Wias, Archd. Sinclair, Euphemia Sinclair, Jessie Wias." On the day this marriage was solemnized there were two others, but both of these were by banns, and all three are entered in the register between others of the dates of October 9 and 17, so the certainty as to dates is beyond question.

Now, Dr. Beattie tells us the poet recorded the date September 10 in the family Bible, from which no doubt the biographer obtained his information, never troubling to consult the register. The poet may have made a slip in entering the date, but how can we explain the words in Campbell's letter to Mr. George Thomson, dated Sept. 29, 1803 ?—"I am obliged to use the same apology for this late answer to your agreeable letter of last month as the worldly man made for not becoming a disciple—I have made a wife," &c. And how can we explain the passage in the letter which the poet sent to his sister Mary, and dated Pimlico, Oct. 2, 1803 (i. 447) ?—

"Without a home, and such a home as I have now made to myself, I declare it was utterly impossible for me to pursue any course of industry. My disposition in solitude is so prone to melancholy that when I lived alone in lodgings I was for days incapable of working at the slightest task, and could not even stir out of doors. In the cheerful company of the lady I have chosen I found a perpetual serenity of mind, such as no mixed or even select society could impart. This determined me to hazard everything for such a companion..... Luckily my wife is as domestic as myself. She sits all day beside me at her seam, and, except to receive such visitors as cannot be denied, we sit for ever at our respective vocations."

Here, then, we have *three* errors in the handwriting of the poet himself, and very extraordinary ones too ; for what possessed him to fill in the

date of his marriage in the family Bible a month *before* it took place, and why are the two letters speaking of his wife dated *before* he was married ? Such a mistake as to dates causes genealogists no end of trouble, and amateur pedigree-hunters wonder why so much time and money is spent in solving an apparently easy question, yet one very difficult to solve if such an error as this occurred a century and more ago, when records were of a less explanatory nature than at the present time.

And what is the result in this case ? The date September 10 is given by Dr. Beattie, Campbell's biographer, who no doubt led my lamented friend, the well-known Col. Chester, to adopt the same date in a note in his *Westminster Abbey Registers* (p. 511); and others have since fallen into the same error, even myself, when giving a brief account of Campbell and his residence at Sydenham in my *Ramble round the Crystal Palace*, 1875, p. 30. And yet, curiously enough, the date is correctly given as October 10 in the *Gentleman's Magazine*, 1803 (p. 987)—a fact not to be ignored when we find the poet himself misleading us.

And yet another error about Campbell, which is not excusable. The present edition of the *Encyclopædia Britannica* gives the date of the poet's death as July 15, 1844, whereas it actually occurred at Boulogne on June 15. I do think, with such a well-known modern date, with the month plainly engraved on his gravestone and his monument in the Abbey at Westminster, and the remembrance of his funeral there on July 3, that the error in the eighth edition need not have been repeated in the ninth, especially in such a popular book of reference as the *Encyclopædia Britannica*.

T. C. NOBLE.

110, Greenwood Road, Dalston.

AUREOLE.—This word, which in some cases is merely an altered form of Fr. *arête*, Lat. *arcula* (*Folk-Etymology*, p. 15), seems in other instances to have a distinct origin. That is to say, it represents, I think, an older form *laureole*, from which the *l* was dropped from being mistaken for the article, as if *laureole*; Low Lat. *laureola*, a crown or chaplet, properly a crown of bays, Lat. *laureola*, a diminutive of *laurea*. This will appear probable on comparing the following : "A crowne, *laurea*,.....*corona*, *aureiola*" (*Catholicum Anglicum*, ed. Hertrage); "To crowne, *Aureolare*, coronare, *laureare*" (id.); "A Garlande,.....*Laurea*, crinale,.....*adidas Aureolum*" (id.). "Aureole, seik *Laureole*" (*Cotgrave*): "*Laureola*, Lowry, Lauriell, .....little Laurell" (id.). Compare *Aubours* (*Folk-Etymology*, p. 573) and *Orbacea* (p. 585). And yet Florio has "*Aureola*, a golden coronet." I cannot find that *aureola* was used in classical or mediæval Latin, but it is employed in the address to the reader, which reads like an epitaph, prefixed



to Bishop Andrewes's *Ninety-six Sermons*, 1628: "Coelebs Hinc Migravit Ad Aureolam Coelestem." A. SMYTHE PALMER.

Leacroft, Staines.

P.S.—The earliest instance I have found of the word is in *Itali Meidenhad*, a homily of the thirteenth century:—

"The meidenes haben upp that, that is to alle illiche imeane, a gerlaundesche schineinde schenre then the sunne. *Auricle* thaten olatines ledene. The flurs that beoeth idrahe thron, ne the gimstanes thrin to tellen of haue eueene ne is na monnes speche."—P. 23, E.E.T.S.

That is—

"Maldens have beside that, that is common to all alike, a garland shining brighter than the sun. *Auricle* it is called in the Latin language. It is not in human speech to tell of the like of the flowers that are drawn thereon, nor of the jewels therein."

GEORGE DURIE OF GRAINGE, CLAIMING TO BE LORD RUTHERFURD.—A "Book of Common Prayer, Lond., Thos. Baskett, 1746," has come into my possession, and on a fly-leaf at the end there appear to be some interesting notes of this family. I communicate them to "N. & Q." with a desire that the book should be restored to some member of the family if any survive. The binding is ornamented with the coronet and initials G. R. interlaced. At the top of the title-page is written: "Ex Libris Georgij Domini Rutherford Anno Dom: 1751." It also bears the signatures of two later owners. On the fly-leaf at the end is:—\*

"John Durie of Grainge was born the 4th of October 1649 and deyd 11th of Aprile 1724 att 3 Aelock in the afternoon and was buried on Monday the 13 att 5 aelock att night being 74 years and 6 moneths of age.

"Mrs. Margaret Ogilvie was Born 6th of July att 8 aelock in the morning in 1701.

"James Ogilvie was born att Ed: 23d Sept: 1702 att 6 aelock in the morning & Deyed the 7th Sept: 1707.

"George Durie of Grainge (Now Lord Rutherford) [and] Mrs. Margaret Ogilvie only Child of Capt. David Ogilvie of the Scots Guards were maried the 19th of Sept: 1724.

"There Children were

"1<sup>st</sup> A Son dead born in the 7th moneth att Ed: the 22<sup>d</sup> of June 1725.

"2<sup>d</sup> John Durie was born att Ed: on thursday the 8th of Sept:, 1726 and was baptized on Sabath thereafter by Mr. James Mackenzie Episcopal Minister att Ed:.

"3<sup>d</sup> David Durie (now Master of Rutherford) was born att Grainge on tuesday the 29th of October betwixt 11 & 12 fornoon 1728 and was baptized friday thereafter by Mr Thuaits ([1] Doctor of Divinity & Chaplen to the Right Honable the Earle of Murray when were present a very handsome Companie of Gentlemen & Ladys in the neighborhood.

"4<sup>th</sup> A Daughter dead born in the 7th moneth the 30th Octr. 1732.

"5<sup>th</sup> Mrs. Agatha Rutherford was born att Grainge 20th June 1736 betwixt nine & ten Sabath fornoon & was baptized wednesday thereafter by Mr. Alexander Mackenzie Episcopal Minister att Ed: when was present the

Right Honable the Lady Aberdeen [?] her Name Mother & the Right Honable the Lady Lindores. The Lairds of Pitcur, Crook, [?] Rosend, Baldrige, with severall other Ladys & Gentlemen."

J. P. EDMOND.

64, Bon Accord Street, Aberdeen.

EMENDATION BY TRANSPPOSITION OF WORDS OR LETTERS.—The text of Shakspeare and other writers has occasionally been amended, or more frequently it has been suggested that it should be amended, by the transposition of words, or even letters. Nor is such a method unreasonable. The errors of the press are frequent and most uncertain, as all know who may have had to correct proof sheets, and the most careful editor may overlook some fault. During the last few weeks I have come across two transpositions which illustrate the above remark, one as to words, the other as to letters only. In the edition of Bishop Hall's *Works* published by Talboys, Oxford, 1837, under the editorial care of the late Rev. Peter Hall, a most careful and competent scholar, at p. 54, vol. i., occurs this passage, in the "Contemplation on Joseph":—

"All this while Joseph wanted neither words nor tears, but, like a passionate suppliant, bowing his bare knees to them whom he dreamed should bow to him, entreates and persuades, by the God, name of their brotherhood, by their profession of one common dear for their father's sake, for their own souls' sake, not to sin against his blood."

The correction is obvious, the words "God" and "dear" have changed places; it should be "entreates and persuades, by the dear name of their brotherhood, by their profession of one common God, for their father's sake," &c. The other is a similar misplacing of two letters only, in a copy of the Prayer Book, Great Primer, 8vo., Cambridge, n.d. but printed in 1854 or 1855, as shown by the Table of Movable Feasts for twenty-nine years. In the Epistle for the Conversion of St. Paul, from Acts ix., the last verse, 22, is printed thus: "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ," where the two letters *t* and *i* have changed places.

W. E. BUCKLEY.

BRIDGE IN THE VISIONS OF MIRZA.—I have lately seen in St. Anselm's *Meditations* a passage which may be placed in connexion with the vision in the *Spectator*, No. 159, for similarity of idea and neatness of expression. It is as follows:—

"Pone in animo tuo te videre aliquam vallem profundam, tenebrosam, onne genus tormentorum in fundo habentem. Cogita desuper pontem unum longo spatulo extentum, in latitudine tantum anius pedis mensuram tenentem.....Adhuc cogita crudelium avium monstra circa pontem volitantia, et in profundum pertrahere cupientia.....Quid sicut transeunte semper a talo tabule subtrahantur!.....Sed exemplum tale quid sibi valit agnosce,.....Vallem profundam et tenebrosam, infernum intellige, sine mensura profundum, et tenebrosa caligine

\* I adhere to the spelling in the original.

† Corner missing at this place.

horribiliter obscurum.....Pons periculosus, de quo qui male transit inferius præcipitatur, vita præsens est; in quo qui male vivit ad inferna descendit. Tabule quæ post transeuntes subtrahuntur, singuli sunt dies vite nostræ, qui sic prætereunt, ut nunquam revertantur sed diminutione sui nos semper urgent ad finem, et ad terminum festinare compellunt. Aves circa pontem volitantes, et transeuntibus insidiantes, maligni spiritus sunt, quorum omne studium est, homines a rectæ vite statu dejicere.....Nos ipsi transeuntes sumus."—*Mæd.* l. 10, pp. 38-9, Colon, 1851, ed. A. Buss.

It will be observed that in some points the description resembles that of the ordeal bridge of the Mohammedans. ED. MARSHALL.

KING'S TEIGNTON, DEVON.—A curious custom is kept up in this parish every Whitsuntide. A lamb is drawn about the parish on Whitsun Monday in a cart covered with garlands of lilac, laburnum, and other flowers, when persons are requested to give something towards the animal and attendant expenses; on Tuesday it is killed and roasted whole in the middle of the village. (Formerly it is said to have been roasted in the bed of the stream which flows through the village, the water of which was turned off on the previous Saturday in order that the bed might be cleaned and purified.) The lamb is then sold in slices to the poor at a cheap rate. The origin of the custom is forgotten, but a tradition, supposed to trace back to heathen days, is to this effect:—The village suffered from a dearth of water, when the inhabitants were advised by their priests to pray to the gods for water, whereupon water sprang up spontaneously in a meadow about a third of a mile above the river, in an estate now called Rydon, amply sufficient to supply the wants of the place, and at present adequate, even in a dry summer, to work three mills. A lamb, it is said, has ever since that time been sacrificed as a votive thankoffering at Whitsuntide in the manner before mentioned. The said water appears like a large pond, from which in rainy weather may be seen jets of water springing up some inches above the surface in many parts. The place has been visited by members of different scientific bodies, and the question as to whether it is really a spring is still a "vexed question." The general opinion appears to be that the real spring is on Haldon Hill, and that after flowing down to Lindridge, the seat of Mr. James G. Templar, it loses itself in the fissures of the lime rock which abounds in this neighbourhood, through which it flows, when it meets with some impediment where it now bursts up through the soft meadow ground on Rydon, and where it has ever had the name of "Fair Water." E. GUNTHER.

Sheffield.

MAY DAY.—The following May song has been sung at our door by the village children for many years, and appears to have been sung by their

parents and grandparents for generations past, without alteration, and evidently, also, without improvement in grammar. They carry garlands, more or less decorated with flowers and ribbons; but a doll in the centre is considered *de rigueur*, probably to represent the Virgin Mary:—

"Awake! awake! ye people all;  
Awake! and ye shall hear  
How Christ our Saviour died for sin  
And loved us so dear.  
So dear, so dear, that Christ loved us  
And for our sins was slain,  
We must leave off our wicked ways  
And turn to God again.  
The life of man 'tis but a span,  
He fadeth like a flower;  
The life of a man 'tis but a span,  
He fades all in an hour.  
A branch of may I have brought you,  
And at your door I stand;  
'Tis but a spray that's well put out  
By the works of the mighty Lord's hand.  
If you have got no strong beer  
We'll be content with small,  
And take the good will of your house,  
And give good thanks for all.  
God bless the master of this house,  
The mistress also;  
Likewise the little children  
That round the table go.  
My song is done, I must be gone,  
No longer can I stay;  
God bless you all, both great and small,  
And send you a joyful May."

H. A. C.

Great Misenden, Bucks.

ABINGDON.—MR. T. KERSLAKE'S notice of the derivation of the name of Abingdon (*ante*, p. 283), as "probably" explainable by a reference to the "Abenni mansio" of the *Chronicle of Abingdon* (Rolls Series, vol. i. p. 3), should be supplemented by a reference to the introduction by the editor, Mr. Joseph Stevenson (vol. ii. p. v). It is there shown that this is unsupported by the traditions of the abbey itself respecting its real founder, and is, for the reasons assigned, to be treated as a late and unauthentic addition to the history; while the name is more probably due to some early settler in Berkshire. ED. MARSHALL.

A ROMAN MILESTONE has recently been found in this parish inscribed:—

IMP. CAES. TRAI  
ANVS. HADRIANVS.  
AVG. P. M. TR. P...  
P. P. COS. IIII  
A KANOVIO  
M. P. VIII.

It will be observed that this inscription is not, as is usual, to the Roman emperor; that is, his name does not appear in the dative, but in the nominative, case. Is there any significance in this, or is any inference to be drawn from it? A description

of this interesting discovery has been sent to the Society of Antiquaries. I shall be glad to give particulars to any reader of "N. & Q." who (being interested in Roman remains in Britain) may desire to have them. THOMAS NORTH.  
Llanfairfechan.

THE IRISH CONVOCATION OF 1634.—The records of this Convocation, at which the Irish canons of 1634 were passed, were supposed to have been destroyed in the troubles of 1641. It appears, however, from Nicholson's *Irish Library* that they are amongst the Buckingham MSS. in the library of Lord Ashburnham. The documents are of great interest, and as the Ashburnham MSS. are now to be sold, they may, perhaps, be published. S. M. K.

REVIEW ARTICLES.—The reviews and magazines with valuable articles are now so numerous that few collectors have room to keep complete volumes and sets, and specialists are glad to cut out and keep in separate form many of the important essays, which are lost sight of in long "sets." Some of the reviews print all the articles so that each may be preserved separately; others run one article into another, so that two or three copies are necessary when more than one article is wanted for separate binding. If all important review articles were printed so as to be readily detached complete, it would be a great advantage.

Birmingham.

ESTE.

CLEASBY AND VIGFUSSON'S ICELANDIC DICTIONARY.—In a recent communication PROF. SKEAT mentioned incidentally that in using this work he had noted down from time to time many errors occurring in it. If he would kindly impart his corrections to "N. & Q.," I feel sure they would be very interesting and useful to philological students. A. SMYTHE PALMER.

Leacroft, Staines.

A CRAMP CURE.—"With the root of Mechoachan in powder, fill a little bag of sarsenet, about three inches square, and hang it by a string about the patient's neck, so that it may reach to the pit of the stomach, and touch the skin."—*The Universal Magazine*, August, 1748.

FRANK REDE FOWKE.

A LADY SHOT.—

"My honourable Lady was newly brought to bed of a child, otherwise, I dare say, she would likewise have watched in person; for she is a lady that truly fears God, abhors and detests Rebels, and I know but few men in the land will shoot off a fowling piece better or nearer the mark than her Ladyship."—Extract from a letter, dated July 16, 1642, from Rev. Urban Vigors to Henry Jones, Dean of Kilmore. See MSS., Trin. Coll., Dub., F. 3, 11, No. 21, p. 234.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

ENGLISH PLANT-NAMES.—May I say that the E.D.S.'s *Dictionary of English Plant-Names* will be completed this year, and that we shall therefore be glad to receive any names with as little delay as possible? We purpose to give in an appendix all the names which have come to our notice too late to be included in parts i. and ii., so that the work may be brought as far as possible up to date. Names may be sent to Mr. Holland, Millbank, Frodsham, or to JAMES BRITTEN, Isleworth.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MAZE (MAES ?) HILL, GREENWICH. — All persons who have resided in Greenwich, and many who have not, are aware that the ascents to Blackheath from Greenwich on the eastern and western sides of the park respectively have for many years been called Maze Hill and Crooms Hill. Not many, I presume, have given much attention to the origin of these terms. I have heard several of the usual guesses in such matters, amongst the rest the absurd one that Crooms Hill was really Grooms Hill, and that the king's horses were ridden by the king's men up that hill from the ancient and royal borough. The usual derivation of Maze Hill is probably equally wide of the mark. Old inhabitants can all remember when it was usually spelt Maize Hill; and I have heard from a lady of education, long resident near its foot, that she was finally ejected by a gentleman, who said that he would do so (using a rather rough and obvious pun in speaking to this lady about it), and on taking possession of a house at the bottom of the hill had "Maze Hill" painted on it in very conspicuous letters, which gradually achieved his object. The reason he assigned was that, the site of the Danish camps (East Coombe and West Coombe) being near the top of the hill, the hill itself doubtless had its name from being a winding or mazy way up to them—a mere guess, in fact. It seems to me pretty clear (if I am wrong I hope some one will contradict me, which is the object of this query) that both Maze and Crooms Hill are Celtic names slightly altered. *Cwm* is Welsh for a hollow or deep valley, *maes* for a field or piece of open ground (*colli y maes* = to lose the field, i. e. of battle). In Hasted's *History of Kent*, published 1778, the two hills are respectively called Coomes Hill and Mease or Meaze Hill. I have been also informed by an aged relative that, many years ago, she had seen the latter spelt Maes Hill. "Hier stehe ich." Can any one throw any further light upon my conclusions? W. T. LYNN.

Blackheath.

**MARKETREE: WAINSCOT.**—In an interesting inventory of the effects at Arundel Castle (MSS. Lansd. xxx. No. 83) taken July 20, 22 Elizabeth (1580), there occurs the following:—

"The Gallerie. — Item, vi walnut-tree chairs, with *marke-tree*. Item, 1 square table of *marke-tree*, with a frame. Item, 1 cubberd of walnut-tree. Item, vi joined stools of walnut-tree."

Though "marke-tree" seems here, like "walnut-tree," to represent a wood, is it not really a corruption of *marqueterie*? The well-known Dutch marquetry, of course, did not come into use till the end of the next century; but the geometric Venetian marquetry, derived from an Eastern origin, may well have reached England by this time, for the chairs so covered at South Kensington are, I believe, of the *quattrocento* period. In the same inventory we find "1 bedsteede of wainescotte.....1 joined stoole of wainescotte.....one olde cubberd of waynescotte." Were these pieces, so described as being made of the special kind of oak used in wainscotting? J. H. ROUND.

**MAYPOLES.**—Where can I find a list of the maypoles now existing in England? I have traced the fate of two Cornish maypoles, i.e., Landrake and Treryn (near the Logan Rock). The former was only recently destroyed, the latter, becoming rotten, was taken down about forty years ago. Are there any still existing in Cornwall? W. S. LACH-SZYRMA.

**MOTTO OF KING HENRY III.**—In the Close Roll, 20 Hen. III. m. 12, there is contained a direction to the king's treasurer to have painted in the gable of the great chamber at Westminster the motto, "ludum";—"Ke ne dune ke ne tine, ne pret ke desire" ("Qui ne donne ce qu'il tient, ne prend ce qu'il desire," Walpole, *Anecdotes of Painting*, p. 8, Lond., 1872). And in the Liberate Roll, 25 Hen. III. m. 23, there is a similar direction to the keeper of Woodstock to have painted on a money chest in the hall the verse (Madox, *Hist. of the Excheq.*, p. 549, Lond., 1711):—

"Qui non dat quod habet, non accipit ille quod optat."

I have noticed in St. Anselm's treatise, *Cur Deus Homo*, a very similar sentence: "Et quia, qui non vult dare quod habet, non debet accipere quod non habet" (c. 20, p. 42, Leips., 1857). It is scarcely likely that the motto is to be traced to this. Is there any instance of the use of the phrase, or the Latin verse, earlier than either the archbishop or the king? ED. MARSHALL.

**DIARY OF DR. JOHN FORBES OF CORSE.**—Has this ever been printed? I am aware that the editors of Spalding's *Trubles* give some extracts from it in the appendix to the Spalding Club edition. Where is the original MS.? I have before me what I presume is a copy. It is headed, recto of first leaf:—

"Spirituall Exercises. Jo. Gordoun, Kelly, 6 Janij, 1666. This book pertains to me & I am to lend it to the Countess of Marishall in Abdn. being com'anded to bring it to her, for I would have parted with it to none other and I am to have a receipt for it to redelyver it to me again."

It extends over three hundred and eight closely written folio pages, and contains some very interesting matter. I shall be glad to send some extracts to "N. & Q." if it has not already appeared in print. J. P. EDMOND.

64, Bon Accord Street, Aberdeen.

["His Diary, or as he himself entitles it, 'Spiritual Exercises,' in his own handwriting, is still preserved in Finty House, the residence of Sir John Forbes of Craigievar, who now represents the family of Corse."—Bo. P. Forbes's *Funerals*, Spottiswoode Society reprint, 1845, p. 2.]

**FAMILIES OF SHAW, STEWART, ELLESMERE, JOYCE, AND DOBBS.**—I shall be glad of any information respecting Eleanor, the wife of Henry William Shaw, Esq., of Ballyweedy, co. Antrim. She was a daughter of William Stewart, of Belfast, and I am informed that after Mr. Shaw's death (which occurred Oct. 1, 1795) she married a naval officer of the name of Ellesmere. She had a brother, Robert Stewart, who lived in Belfast, and two sisters, Hannah and Jane. Were they connected with the Stewarts of Ballintoy?

I am also desirous of ascertaining the parentage of Ann, the wife of Francis Shaw, Esq., of Carrickfergus and of Ballyclare, co. Antrim. She had been married previously to a Mr. Joyce, for Mr. Shaw, in his will, dated in 1800, mentions a step-grandson, Charles Joyce, son of Valentine Joyce. Francis and Ann Shaw had four daughters, viz., (1) Mary; (2) Elizabeth, who married William Ryder Dobbs, Esq., of Oakfield, co. Antrim, third son of the Very Rev. Richard Dobbs, Dean of Connor; (3) Frances; and (4) Helen, who married the Rev. John Dobbs, Rector of Clonmany, co. Londonderry, second son of the Dean of Connor. Mr. Dobbs died about 1839, and Helen, his widow, in 1847. They were both buried at Carrickfergus. I am informed that there is a case reported in vol. i. of Schoales and Lefroy's *Reports in the Court of Chancery, Ireland*, which gives some information concerning several of the above-mentioned persons.

WALTON GRAHAM BERRY.

Broomfield, Fyvie, near Huddersfield.

**CAMPBELL OF CAWDOR.**—John Campbell, of Cawdor, died in June, 1654, when he was succeeded by his nephew. He left, however, two daughters, his coheirresses, one of whom, Jane, married William, eleventh Lord Forbes, from which marriage the present Lord Forbes is derived. The second daughter and coheir of John Campbell, Christian, "made ane marriage for herself" with Nicholas Dunbar, of Tillinach (Nisbet) and

Boggs (Diary of Lillias Dunbar, MS.), and of this marriage there was an only daughter and heiress, Lillias Dunbar, well known for her sufferings in support of the Presbyterian Church of Scotland. She married Alexander Campbell of Torrich, elder brother of James Campbell, in Lyne of Urchany (*Book of the Thanes of Cawdor*), and of the Rev. John Campbell of Langniddry (Diary of Lillias Dunbar, MS.). This marriage took place about June, 1679, and from the wife's diary we learn that there was a son, the Rev. Hugh Campbell; another son John, born in 1692; and a daughter, married to Mr. Calder, whose son, John Calder, was living and had issue in 1764. By "Inventories taken at Cawdor, April 16, 1716," after the death of Sir Hugh Campbell of Cawdor, we find that Torrich was wadset to Alexander Campbell for 1,000*l.* (*Book of the Thanes of Cawdor*). Was this the Alexander Campbell who married Lillias Dunbar? Later, William Campbell of Torrich married Lillias, sister and heiress of Dr. Andrew Murray, and had several daughters, his co-heiresses, one of whom, Henrietta, married — Dunbar, and another, Lillias, born 1743, married John Morrison, afterwards Judge-Advocate in Gibraltar. What was the connexion between this William Campbell and Alexander Campbell and Lillias Dunbar? Any names and dates connected with the Campbells of Torrich would be very acceptable.

A. CALDER.

ADMIRAL SIR JOSEPH JORDAN. — Can any reader of "N. & Q." kindly tell me where an anecdote of this admiral is told, and a message of his to the Protector Cromwell given, on the surrender of the ships he held for the king? I think the occasion must have been when Lord Wilmoughby gave up Barbadoes to Sir George Ayscough (Ayscue). Admiral Jordan was a distinguished admiral, and saved the Duke of York and his fleet at the battle of Solebay. His portrait is in the Greenwich collection. He was the head of my maternal ancestors, and if any one can point to the story and words of his somewhat rude message to Old Nol, I shall be obliged if you will send a postcard to my address.

GIBBES RIGAUD.

18, Long Wall, Oxford.

MARMOTINTO, OR SAND PICTURES. — Did any artist pursue this branch of art before or after Zobel?

GEORGE ELLIS.

"LONDON BEFORE THE GREAT FIRE." — R. Thomson, in his *Chronicles of London Bridge*, says that this publication stopped with the second number. Can these two numbers be procured?

HAWKSMOOR'S "SHORT HISTORICAL ACCOUNT OF LONDON BRIDGE," 1736. — Where can a copy be now seen or bought?

G. J. GRAY.

Cambridge.

THE ARCHBISHOP'S TRAIN. — What is the origin and history of the long robe worn by the Archbishop of Canterbury at his recent enthronement?

A. B. C.

GEORGE DARLEY. — I am desirous of obtaining information about this author, and of purchasing any of his poetic or dramatic works.

JOHN H. INGRAM.

Howard House, Stoke Newington Green, N.

THE O'DONOVAN PEDIGREE. — Where can I find the pedigree of the O'Donovans of Bantry Bay? I once had a genealogy of the family which showed their connexions with the O'Neils and the Knights of Kerry, but I fear it is lost. The O'Donovans had, I believe, once connexions with many leading Irish families, and through the female line with the Plantagenets.

W. S. L. S.

WHIP-LANE: WHIP-LANER. — On remarking, a few days since, that I had not seen *lane*, a lash, in lists of familiar English words of French origin, I was surprised to find the term was unknown; nor can I meet with any one, gentle or simple, who, on my inquiring, "Do you know what a whip-lane is?" appears to have heard the word before. Whether *lane* or *laner* was the commoner term I cannot say; but certainly in my early boyhood (spent in Essex) *whip-lane* and *whip-laner* were as familiar to my ear as *whip-lash*. In Bailey, the nautical term *laniard* (or *lanyard*) appears as *lannières*, bracketed with *laniards*; and he says, "perhaps of *lanière*, F." As to the derivation of the French *lanière* (a long narrow thong, generally of leather), Scheler gives *lana*, whence *lanarius*; but Littré prefers *laniare*, which would suggest that *lanière* was originally a strip torn from a hide rather than a band made of wool. Does any reader of "N. & Q." know this word *whip-lane* as colloquially synonymous with *whip-lash*?

HENRY ATTWELL.

Barns.

VIRGATA. — This word occurs in a Stratford-on-Avon MS. of 1597, apparently not meaning our present yard, but nearly six feet. The word is rare as a measure of length, and any other instances of it in that way would be much prized, especially if the exact length it signified can be ascertained.

J. O. H.-P.

WORPLE. — What is the meaning of this place-word? Here at Isleworth we have a Worple Road, also known as "the Worples" (and corrupted, as I saw lately in an auctioneer's bill, to "the Whirlpools"). There is one at Richmond and another at Mortlake; and the other day at Epsom I heard of a Worple Road there.

JAMES BRITTEN.

WATERLOO LITERATURE. — A leading article in the *Daily News* some months ago made mention

of Lieut.-Col. Basil Jackson's *Notes and Reminiscences of a Staff Officer in the Waterloo Campaign*. Being much interested in Waterloo literature, I have hunted about for it, but unsuccessfully.  
S. M. MILNE.

**KEARLEY FAMILY.**—Did a representative of this family hold a position as admiral in the Royal Navy in the early part of the present century, and if so, to what branch did he belong? I am inclined to think that the Kearleys are a Hampshire family, but shall be glad to communicate with any persons bearing the name, which is, I believe, very uncommon.  
W. H. KEARLEY WRIGHT.

Plymouth.

**THE ENGLISH ORDER OF UNANIMOUS MERCURIANS.**—I shall be grateful for information respecting the above, which was in existence about 1750, and of which I have a very finely executed badge.  
H. B.

**"ONE SWORD KEEPS ANOTHER IN THE SCABARD."**—General Lord Wolsey is reputed to have spoken at his reception in Guildhall in these terms:—

"I was reading in a book of proverbs the other day a very interesting one, which illustrates my meaning better, perhaps, than anything I can say. It is a very old proverb, and written in many tongues, namely, 'That one sword keeps another in the scabard.' A very eminent writer, referring to the proverb, says, 'And surely there are wiser and manlier words than the puling utterances of our peace societies, who, whilst they fancy that they are carrying out the truths of Christianity, seem to mistake its object.' Surely, in an evil age, when the world is determined to continue in that evil, the man who bares the sword... is the man who bears peace."—*Standard*, April 12.

The proverb occurs in De Lincy, as in use in the sixteenth century:—

"Un glaive, comme l'on dist, ou couste-  
au, fait tenir l'autre en son fourreau."

T. II., p. 431.

Is there an earlier use of it known? Who is the writer to whose comment the speaker refers?

ED. MARSHALL.

## Replies.

### BROKER.

(4th S. xii. 143, 195, 377.)

I must say that PROF. SKEAT's derivation of *broker* from the O.E. verb *broken*, although he speaks very positively upon the subject,\* does not at all satisfy me. It is, in the first place, utterly impossible to get anything like the meaning of *broker* out of the usual meaning of the verb *broken*, as given by Mätzner, viz. *benutzen, genießen, besitzen, sich erfreuen, und vertragen, verdauen* (Von Speisen),

\* E.g., "The word is English." "We cannot separate the sb. *broker* from the M.E. vb. *broken*."

or more simply *uti, frui*, as given by Stratmann; unless, indeed, we suppose that the chief business of a broker was originally considered to be to enjoy or digest his client's goods, and brokers no doubt had a very bad reputation in early times, as some of them, especially the advertising ones, still have. PROF. SKEAT, indeed, himself allows this more or less,\* but by a judicious manipulation of the original meaning of the verb, a process in which I have on other occasions (see, e.g., my note on "Tram," 6th S. iii. 413) been obliged to pronounce him to be an adept,† and by quoting other kindred verbs, he contrives to squeeze out of this poor verb *broken* the meanings of *to manage, contrive, or, "perhaps," settle*, and is of opinion, accordingly, that *broker* originally meant a "manager or transactor of business"! PROF. SKEAT was not the first to propose this derivation from *broken*—it will be found both in Ed. Müller and Mätzner; but the former says "vielleicht von dem ags. brūcan, brauchen, besorgen," and the latter merely "ob zu *broken*=*bruken* geh.?" so that they both, and especially Mätzner, fully felt the great difficulties in the way.

My second objection is a more serious one still. I have gone through the whole of Stratmann's *Old English Dict.*—very hastily I admit—and examined every substantive in *ere, are, er, ar* (=Mod. Eng. *er*, as in *builder* from *build*), and in *our* (*cour, ur*);§ and I have found that, while in a few cases English verbs derived from the French have formed subst. in *ere, are, er, and ar*,|| not a

\* When he says, "The only difficulty is to explain the sense of the word, the form being quite correct."

† PROF. SKEAT gives the "known uses of the verb" *broken* as "to use, employ, have the use of, digest (meat), &c.," where a comparison with the meanings given by the unprejudiced lexicographers quoted above will, I think, show that "employ, have the use of" have been more or less added by PROF. SKEAT, with the view of more easily obtaining the meanings of *to manage, contrive, &c.*, which he was in want of. I am sure PROF. SKEAT is not aware he does this, but the result is the same.

‡ *Ere* is much more common than *are*, and are than *er* or *ar*, both of which are rare in Old English.

§ *Our* is by far the most common form, *cour* next (four examples), and *ur* last (three examples); see list.

|| Examples are *blonder* (blandisher), from *blonden*=*blanden*, from Fr. *blondir*; *cariars* (=carrier), from O.F. *cavrier* (now *chavrier*); *flaterer* (=flatterer), from O.F. *flater* (*flatur* is also found); *glenar* (=gleaner), from O.F. *glenar*; *laborer* from the verb *laborin*, formed from the O.F. *laborer*; *paier* (O.F. *paier*); *partener*, from the verb *parten*, formed from the O.F. *partir*; *plaiter*, from the verb *plaiten*, another form of *plaiden*, formed from the O.F. *plaidier*. The only wonder is that there are not more of them, as all the O.F. verbs *aem*, as might be expected, to have adopted the O.E. affix *ea*; but the persistence of the forms *our, er, ar, &c.*, is evidently due to the fact that the substantives were, for the most part borrowed from the French, and not formed from the French verbs after they had become Anglicized.

single genuine English verb has ever given rise to a substantive in our (*cour* or *ur*), all such substantives being distinctly of French origin. The very great importance of this latter fact will be seen at once when I mention that *broc* and *brok* are the only forms given by Stratmann and by Mätzner. PROF. SKEAT, indeed, also gives the form *broker*, but even if this form exists in O.E. it does not affect my argument in the least, as I have shown that a certain number of French verbs have given rise to substantives in *er* and its equivalent forms *ere* and *are*.

It must not be thought, either, that these French substantives in *our*, &c., are few in number; there are about seventy of them, and, to prevent dispute, it will perhaps be as well if I quote them. They are: *Chafour* (=chafer), *confessour*, *conquerour*, *coriour* (=currier), *conteckour* (debater?), *creatour*, *curatour*, *disour*, *divinour*, *doctour*, *dolour*, *dortour*, *emperour*, *enchantour*, *enginour*, *errou*, *faitour*, *flatur* (and *flaterere*), *forbichour*, *fournour*, *furrour* (=furrier), *gilour* (deceptor), *gouvernour*, *honour*, *jogelour*, *joinour*, *labour*, *langour*, *lechour*, *levour*, *licour*, *lumenour* (=limner), *minour*, *mirour*, *ordenour*, *pillour*, *portour*, *priour*, *purchacour* (and *purchasour*), *procuratour*, *proveour*, *provisour*, *rancour*, *rasour*, *ravinour*, *ravisour*, *rectour*, *redour* (*redur* and *reddur*), *regratour*, *reportour*, *rigour*, *riotour*, *robbeour* (also *robber* and *robba*), *saueour*, *savour*, *senatour*, *sisour*, *somenour*, *sondeour*, *tabour*, *tailour*, *temptour*, *tormentor*, *trichor* (also *trichour* and *trichur*), *tatour*, *valour*, *vapour*, *voutur* (=vulture), *wajour*, *wastour*.

In this list it will be observed that I include all the words in *our*, and not merely those which are derived from an active verb, like *broc* or *brok*. I have also made a list of substantives in *ere*, *are*, *er*, and *ar*, derived from English active verbs, and that I shall be happy to give it if PROF. SKEAT would like to have it.

From what I have said it must, I think, be evident that *broc* or *brok* cannot possibly have been formed from a really English verb, and that it must be referred to some French or Latin (i.e., Low Latin\*) root. Now, in a note printed in 1873 in "N. & Q." (4th S. xii. 143) I suggested two derivations for the word *broker*, viz., either from Fr. *broche* (older form *broke*=L. Lat. *broca*), a tap, and perhaps also a pot=*broc*, or from Fr. *broc* (L. Lat. *brocus* or *brochus*), a jug or pot, and to these two words I still stick. For with these two words, and especially with *broca* (of which, according to Littré and Scheler, *brocus* is only an anomalous offshoot), I would connect the Low

Latin words *abrocat* or *abroccamentum*, *brocarius*, and *abrocarius* (Wedgwood), which are all of them evidently connected with *broker*, of which, indeed, *brocarius* seems to have been the common Latin form. *Abrocat*, too, is defined by Ducange as "proxenetes, pararius, Gall. *courtier*," which last word is still used in French=precisely our *broker*. Now *abrocat* evidently comes from *abrocare*, which is also in Ducange with the meaning of "perforare, Gall. *mettre en perce*, *fistulam dolio appohere*, a Gallico *broche*" (=broca). *Abrocare* is, therefore, precisely=our Old Eng. *abrochen* (Mätzner),\* i.e., to *abroch*, or, as we now say, to *broch*. *Abrocat* is, then, an *abroacher*, or, as we should say now, a *broacher*; and my notion is that the word *broker* is merely *broacher* in an older form. We here have not only form,† but sense complete, for the *broacher* of a business is just what a *broker* now is, and what he formerly was when he was also a negotiator of love-affairs and marriages.

With regard to *brocarius* there is more difficulty, as nouns in *arius* seem always to be derived from substantives or adjectives, and not from verbs. In my note, therefore, I derived this from *broca* or *brocus*, just as *cellarius* comes from *cella* and *pannarius* from *pannus*. Now in Ducange I find *vinum venditum ad brocam*, used in the meaning of wine sold in small quantities; and in Cotgrave (as also in Ducange) I find *vendre vin à broche* (à broke in one passage given by Littré), interpreted "to retain or draw wine; to utter or sell it by pot-fulls"; whilst in Godefroy I find *broqueter* (a frequentative form of *broquer*) "vendre du vin par broc," and *broqueteur* (a frequentative form of *broquer*)="marchand de boisson en détail." It seems to me, therefore, possible, especially as the only quotation given in Ducange s.v. *brocarius* apparently shows that a *brocarius* had originally some connexion with the wine trade,‡ that the word may originally have meant a man who sold wine from the tap or by the jug, i.e., in retail=our *tapster*. And if so, the word might well have come to signify a retail dealer generally,

\* PROF. SKEAT does not seem to have been aware of this old verb *abrochen*, for he does not give it s.v. *broach*, and he does not give *abroch* as a verb.

† *Abrocat* would correspond to a French *abroquer* (for *ator* generally=eur in French), and this without the *a* would give *broquer* (the verb *broquer* is given by Godefroy in the sense of to *broch*), which is the French form of the Anglo-Norman *broccour*, just as *liqueur* is the French form of the *licour* which will be found in the list I have given above.

‡ Ducange takes *broca* and *broche* in this case as=tap, and in his favour is the fact that there is also found *vinum venditum ad tappam*=wine sold, as it were, at the tap, or in small quantities; but Littré, as I have before observed, considers *broche* in this case=broc, a jug or pot (the word now universally used in this sense), and Scheler follows him.

§ "Statuimus quod brocarii sint electi per communiam villæ, qui dabunt singulis annis unum dolium vini."

\* I say Low Latin, because sometimes, as we shall see further on, a Low Latin word exists which no longer has a French equivalent, though doubtless it once had. Besides which, Low Latin words formed after the existence of French as a language must occasionally have given rise to new French words.

a view which derives support from the word *abrocamentum*, on which Ducange remarks, "*Angl. abbrochement,\* Gall. Achat en gros et vente en détail,*" and perhaps also from the *Fr. brocanteur*,† a retailer of second-hand goods. And from this meaning of buying and selling on his own account the word *broker* might well have acquired the meaning of buying and selling for others. And, indeed, even now a *broker* seems sometimes to be used of one who buys and sells on his own account, for if the words *bill-broker*, *merchandise broker*, *real estate broker*, and *ship-broker* be looked for (*s.v. broker*) in Webster, it will be seen that the persons indicated by these terms buy and sell on their own account, though very likely they also buy and sell for others.

As for the form *abrocararius*, it seems to me a spurious one, as there could not have been a subst. *abroca*, and nouns in *arius* are not, as I have said, formed from verbs; still it tells in my favour, as it cannot possibly have come from the Old English verb *brocen*.

Still, it is possible that, in defiance of all rule, *abrocararius* may have been formed from *abrocare*, because the termination in *arius* was especially used to denote trades or occupations, and in this case *brocararius* would be a shortened form of *abrocararius*; or *brocararius* may have been formed from *brocour* (in which case also rule would be set at defiance, as the ending *our*=*Lat. or, or ator*), or from the later form *broker*.‡

I will conclude with a quotation from the *Liber Albus* given by Wedgwood, "*Per manus et mediationem quorundam J. S. et A. G. brocariorum et correctariorum ejusdem burganei.*" Here we have, curiously enough, together the *Lat. forms* of two words which are still in constant use to-day, viz. the now English word *broker*, and its precise French equivalent *courtier*. F. CHANCE.

Sydenham Hill.

COLOURS IN THE ARMY (6th S. vii. 286).—The following extracts from the *Records of the City of*

\* Mahr (in Webster) also quotes an Old Eng. *abbrochement*, but I do not find it in either Strattmann or Mätzner.

† I think it is not improbable that *brocanteur* is derived from (*ab*)*brocar*. The word does not seem to be more than two centuries old, and in later times the *Lat. termination* preceded by a generally became *ateur*, and not *eur*, as it did in earlier, though even then we sometimes find *ateur* (or an equivalent old form). See Littré *s.v. créateur*. This, with the dropping of the initial *a*, would give us *brocarier*, and with the insertion of *n* before *t*, as in *galatine*=*L. Lat. galatina*, *brocanteur*.

‡ Other examples in which *our* (or *eur*) has become *er* in Eng. are *luminour* and *limner*, *purchasour* and *pur-chaser*, *robbeour* and *robber*, all of which will be found in my list of words in *our*.

§ This word looks as if it had some connexion with the *Lat. corrigere*, *correctum*, but a more usual form is *corratarius*, and Littré and Scheler declare the word to come from *curare*, *curatus*.

*Liverpool*, just published, may assist in throwing light on the clothing of the army during the reign of Elizabeth. In March, 1567, a muster of soldiers was ordered to reinforce the army in Ireland, when the following proclamation was issued:—

"Every one must have a cassock of blue watchet Yorkshire cloth, guarded with two small guards, stitiched with two stitiches of blue apiece; a very good yew bow and a sheaf of arrows in case, a red cap, a stag or stirk buckskin jerkin, a sword dagger, and every man to have 13s. 4d. in his purse."

The levies of South Lancashire mustered in Liverpool and were sent to Chester, where they were joined by the forces from Derbyshire, Staffordshire, and the other Midland counties. The Staffordshire uniform was red; all the others were dressed in blue.

In 1573 the Earl of Essex passed through Liverpool and set sail thence for Carrickfergus, to take the command of the Queen's army in Ireland. A detachment of his troops was left behind to follow him, when a serious *emuent* took place between two regiments, called respectively the "Blue Coats" and the "Motley Coats," which promised to be attended with loss of life, but for the interference of the burgesses, who flew to arms, thus graphically described in the record:—

"Truth is, there was such insurrection stirred by the said Capt. Bartley, as the like was never seen in the town and this country; for to be short, Mr. Mayor and all the town suddenly as pleased God Almighty were ready upon the heath of this town, every man with their best weapons, so as by good chance every household being at home Sunday morning, eager as lions, made show almost even like to the number of the said captains and all their soldiers; so as the captains and all their men being arrayed, and there upon the said heath, the said Capt. Bartley all his gentlemen moved Mr. Mayor to order all in good part, and to think no other, but all shall be well and quiet, and so passed."

It is worthy of remark that, except for the uniform, the townsmen were quite as ready and well prepared for action as the trained soldiers.

J. A. PICTON.

Sandyknowe, Waveriree.

There is a good deal of information extant as to the colours used in the armies during the great civil war of the seventeenth century, but it is so scattered that it is almost hopeless for any one, in the present unorganized state of our knowledge of that period, to piece the fragments into a connected whole. The Harleian MS. 986 is entitled, "*The Ensignes of ye Regiments in ye City of London, both of Trayned Bands and Auxiliaries. Together with the nearest number of their Trayned Souldiers taken as they marched into Finsbury fields, being their last General Muster. Tuesday, Septemb. 26, 1643. Anno pestiferum Rebellionis.*" I have a transcript of this volume, made by myself, now before me. In it I find mention of "*The Red Reg. of Auxiliaries,*" "*White Regi-*



ment," "Yellow Regiment," "Greene Regiment," "Orange Regiment," "Blue Regiment." The following passage, from a pamphlet entitled *His Highness Prince Rupert's late beating up the Rebels Quarters at Post-comb and Chinner in Oxfordshire, and his Victory in Chalgrove Field*, printed at Oxford in 1643, shows that red scarves were worn by both Parliamentarians and Royalists: "The reason why we killed no more was, partly because diverse of the Rebels had red scarves like ours" (p. 11). In the same pamphlet we find that the Royalists "took two orange cornets of the Earl of Essex own Regiment belonging to Major Gunter and Captain Sheffield. The word upon one of these cornets was 'Cave adsum,' thought to belong to the Earle's own troope of life guards" (p. 13).

In *A Particular Relation of the Action before Cyrencester*, printed in 1642, we read of "Blew-Coats of my Lord Stanfords Regiment" (p. 4); and in a letter of Nehemiah Wharton, dated Sept. 13, 1642, which is printed in vol. xxxv. of the *Archæologia*, mention is made of "a soldier's red coate," and of the "base blew coats of Colonel Cholmley's regiment" (p. 322). At the siege of Gloucester, in 1643, a captain of the Queen's "black regiment" was killed (Vicar's *Jehovah-Jireh*, l. 401). EDWARD PEACOCK.

Bottesford Manor, Brigg.

MRS. SCARLETT is quite right in her recollection of a "green" regiment. It belonged to the regular army, and was also known as "the Tower Regiment" or "the Tower Guards." It took an active part in the siege of Colchester (1648), where it lost two commanding officers in succession, Needham, the Yorkshireman, and Sharnbrook (History and Antiquities of Colchester Castle, chap. v.). J. H. ROUND.

The following, from *Hudibras*, seems to imply that the Parliamentary troops wore, for the most part, red. The passage is in the debate between Hudibras and Ralph on keeping and breaking oaths:—

"And Cromwell with deep oaths and vows  
Swore all the Commons out of the House;  
Vowed that the red coats would disband;  
Ay, marry, would at their command;  
And trolled them on and swore and swore  
Till the army turned them out of door."

M. N. G.

DR. STEPHEN HALES (NOT HALE) (6th S. vii. 55, 306).—Poets are permitted to take very considerable liberties with family names, especially when they come at the end of a line, and therefore are required to rhyme with some other word. Hence in the well-known lines in Pope's epistle to Martha Blount, entitled *Of the Characters of Women*, originally printed in 1734-5, in an incomplete form, and then consisting of only 194 lines, but

after his death, in 1751, printed complete, being then 292 lines, we read:—

"From Peer or Bishop 'tis no easy thing  
To draw the man who loves his God, or King;  
Alas! I copy (or my draught would fail)  
From honest Mah'met, or plain Parson Hale."

Pope could not write Hales as a rhyme to fail, but we all know whom he meant. Mah'met was the personal attendant and servant of King George I., who died in 1726, after forty years of faithful and trusted service, "void of offence against God and Man"; and Hale was the Rev. Stephen Hales, D.D., F.R.S., Foreign Member of the French Academy. Let him, therefore, be spoken of as Stephen Hales, and not Stephen Hale. Dr. Hales, younger brother of Sir Thomas Hales, Bart., of Beaksbourne, Kent, was one of the most eminent of the scientific men of the last century. His researches into the physics and chemistry of life led the way to the chief discoveries of Priestley, Lavoisier, and all the other great workers in organic chemistry, and entitle him to a high and very honourable position amongst the ranks of the scientific pioneers into the knowledge of life. He was appointed minister of Teddington in 1709, and filled that office for fifty-one years, and declined offers of church preferment that he might continue to devote himself to his parish duties and his philosophical studies. On the death of the Prince of Wales, the princess made him her almoner, and was very anxious that he should become preceptor to her son, afterwards George III.; but other influences prevailed. Dr. Hales took great interest in his church of Teddington; he built the north aisle in 1753, and rebuilt the tower, at the foot of which he was buried, in 1761, at the age of eighty-four. The Princess of Wales caused a handsome monument to his memory to be erected in Westminster Abbey. All may not be willing to adopt the concluding lines of the inscription,—

"Ille opera indagare Dei, nec sœva vetustas  
Laudem, Halesæ, tuam nec titulus minuit:  
Anglia te primis insertum jactat alumnis,  
Anglia Newtono terra superba suo";

but all may agree with the more modest statement of Bishop Warburton, "not more estimable for his useful discoveries as a natural philosopher than for his exemplary life and pastoral charity as a parish priest." Dr. Stephen Hales was one of the attesting witnesses to Pope's will; F. G. says, "I hope they were friends." We may reasonably take Pope's own evidence as to this. He says (Spence's *Anecdotes*), "I shall be very glad to see Dr. Hales; and always love to see him, he is so worthy and good a man." But Pope very much disliked the doctor's experiments on live animals, and, speaking to a friend on the subject, said, with emphasis and concern, "Indeed, he commits most of these barbarities with the thought of being of

use to man; but how do we know, that we have a right to kill creatures that we are so little above as dogs for our curiosity, or even for some use to us?" Dr. Hales's *Essays* went through many editions, and were translated into French and German.

EDWARD SOLLY.

QUESTIONS TO LIBRARIANS (6th S. vii. 126).—I wish I had in my library such a "willing slave" as M. A. M. J. She must be the very moral of Prior's Abra:—

"Abra was ready e'er I call'd her name;  
And when I call'd another, Abra came."

As to her three questions, since her autocrat has not answered them, I count it a privilege to do so, thus: (1.) For the lower shelves that are out of reach use a folding library chair, which, when unfolded, proves to be a flight of four or six steps; for the upper, ask any good bookseller in London—say Sotheman—to order a light ladder of birchwood, with flat carpeted rounds (excuse the solecism) and with a broad cushioned T plank atop, to keep the ladder from slipping sideways. (2 and 3.) Buy a copy of the late Mr. John Power's *Handy Book about Books*. I cannot at the moment find my own copy, but am almost sure that questions 2 and 3 are answered by Mr. Power.

A. J. M.

The following reply, which appeared in the *Monthly Notes of the Library Association*, vol. i. (1880), may be of use to M. A. M. J.:—

"Mr. J. G. Arnold, of 33, King William Street, is the maker of a handy folding ladder, which seems to combine compactness with strength. The rails are of oak, and when the ladder is closed they shut into a groove in one of the sides. The price is 12s. 6d. for a length of seven feet. C. W."

One ought not, however, to omit mention of the very ingenious invention of Mr. A. Cotgreave, librarian of the Free Public Library, Richmond, Surrey, called a "Long-reacher," especially designed to save time and labour in taking down and replacing books upon high shelves in libraries. Specimens of this instrument were exhibited at Cambridge during the conference of librarians held there in September, 1882, and received a considerable amount of attention from practical librarians.

J. C. HUDSON.

Thornton, Horncastle.

The "Hatherley Lattice Steps," Jones's patent, may be recommended to M. A. M. J. as "unequalled for lightness, compactness, rigidity, and strength." Particulars may be obtained from Matthews & Co., Gloucester.

C. S.

Being a collector of old parchments, I cast about for a method of preparing them for mounting, and this very simple process suggested itself to me, viz., to dip a towel in water, wring it out, and then spread out the parchment and roll it up in the wet towel. It will soon become limp, and may then

be removed and placed between sheets of blotting-paper under a heavy weight. When dry, and if carefully done, the result is very satisfactory.

F. A. B.

THE PHILOLOGICAL SOCIETY'S NEW DICTIONARY (6th S. vii. 183).—I hope I shall not be accused of over-fondness for a child of which I am one of the parents, if I suggest to Mr. MOUNT and other workers at the dictionary the desirability of consulting the E.D.S. *Dictionary of English Plant-Names*. He will find there good quotations from Parkinson (who has, I fear, not been read for Dr. Murray) and Ray for the word *chess-apple*, and also something about *checker*, or, as we have spelt it, *chequer*, and *chess-bowl*, as Gerard has it, as well. The name of *chess* for the fruit of the mallow, which certainly is "not yet obsolete," being in almost universal use, is clearly enough an allusion to its shape. Mr. MOUNT should not connect two things so dissimilar as "the clusters of the service apple and mallow fruit." *Chesse*, as our book shows, enters into many plant-names. Parkinson (*Paradisus*) speaks of *Fritillaria meleagris* as the chequered lily, the flowers being "of a reddish purple colour, spotted diversly with great spots, appearing like unto square *chesses*, of a deeper colour."

JAMES BRITTEN.

Isleworth.

I have very often heard children in Yorkshire call the seeds of the mallow *chesses*. I always thought it was because the seeds, when separated, are round and flat, like a chess. I am now inclined to think it is from *chess*=to pile up, as they are packed close together. The expression your correspondent gives in (b), viz., "Three *ches* chambre," leads me to ask, Does not the term, "a chest of drawers," a very common term everywhere, come from the same root, as the drawers are piled up one over the other, and are more or less in number? I cannot see that the game chess can have anything to do with these words.

H. E. WILKINSON.

Anerley, S.E.

THOMAS SWINNERTON, MAYOR OF NEWCASTLE-UNDER-LYME, 1756 (6th S. i. 57).—He was the second son of Thomas Swinnerton, of "Yewtree," in Whitmore parish, and married in 1757 Sarah, daughter of William Furnivall, of Sandbach, Chester. He died in November, 1796, having had issue two sons and four daughters. Several notes and references to the Swinnerton family, by the Rev. C. Swinnerton, chaplain in Bengal, appeared in the earlier numbers of the *Reliquary*.

E. S. M.

AN OXFORD JEU D'ESPRIT OF 1848 (6th S. vii. 104).—I am glad that Mr. PICKFORD has printed Walter Shirley's *jeu d'esprit*. It is still well remembered by many, and how (to his great

amusement) one of the large printed proclamations came floating down from the undergraduate gallery to M. Guizot, who sat below. But MR. PICKFORD has suggested that the late Dean of Wells was meant by "Wrightson, of Queens." This is quite a mistake. "Wrightson," as all the names of the other supposed signatories, is the real name of an old member of Queen's College, who graduated circa 1826. Of course the point of Shirley's joke was a selection of the unfittest, and poor Wrightson, who was living in Oxford about that time, was well known for most eccentric acts, of which there were many amusing stories. Poor man! he was literally "cracked," for he had met with an accident which necessitated his being trepanned. This was the cause of his numerous but harmless eccentricities. There would have been no point in putting Johnson's name. GIBBES RIGAUD.

MR. PICKFORD'S annotations make some of the allusions more intelligible to such as are not Oxford men. Is the head of a house to whom he alludes the same as is mentioned in *Verdant Green*, part i., as being so assiduously saluted by the undergraduates? The index to the First Series of "N. & Q." will furnish abundant references to Oxford *jeux d'esprit*.

P. J. F. GANTILON.

[E. M. next week.]

PERIODICAL PUBLICATIONS: CHARLES POVEY (6th S. vii. 306).—The *Visions of Sir Heister Ryley*, 1710-11, has been attributed to Defoe, but without much probability. It was published, and probably written, by Mr. Charles Povey, well known for his many schemes and projects, particularly the Sun Fire Office, from which he had a salary of 150*l.* per annum, and who died at the age of nearly ninety, May 4, 1743 (*Gentleman's Mag.* xlii. 274; *London Mag.*, 1743, p. 257). Lowndes, in the *Bibliographer's Manual*, p. 1393, describes the book as the work of "an extremely foresighted, thoughtful, but eccentric man," and notes that his name was Charles, not John. It is worth while to draw attention to this, because John and Charles Povey are sometimes confounded. Thus Maitland states that the Sun Fire Office was founded in 1706 by John Povey, and Nichols, in *Literary Anecdotes*, has two references to Mr. Povey: first, vol. i. p. 75, giving the name of John Povey as subscribed to an order respecting the returns to John Bowyer's brief in 1714; and secondly, vol. iv. p. 84, in reference to the *British Mercury*, started in 1710 by those who took the insurance office previously carried on by Mr. Povey, thus confusing John Povey, who was sworn in as Clerk of the Privy Council on July 27, 1697, and held that office till after the accession of George I., and Charles Povey, who originated the Traders' Exchange Fire Insurance Office, and published Sir Heister Ryley's *Visions* in 1710. There are pas-

sages in this curious little book a good deal in the style of Defoe, and others which yet more resemble that of Dean Swift.

EDWARD SOLLY.

CATERWAYS (6th S. vii. 88).—This word means diagonally, and is obviously derived from the French *quatre*, cf. *cater-cousin*=*quater-cousin*. Grose's *Glossary* gives: "*Cater-crass*, *cross*. You must go *cater-crass* dat dare fil; i.e., you must go across that field; Kent" (ed. 1790). Halliwell has: "*Cater*, to cut diagonally (var. dial.)." Miss Jackson, in her *Shropshire Word-Book*, has: "*Caterwiff*, adv. across; from one side to the other, in an oblique direction, as a tipsy person would go.—Wem, *Burlton*. 'I seed as 'e wunna sober by the way 'e went *cater-wiff* along the road!'" She gives also "*cater-cornelled*, irregular of form; out of proportion; said of any material that won't cut to a required shape"; and "*cater-cornered*, diagonal." The word *cater-corner* occurs in the title of *Mineral Conclusions* (1589): "Wherin is layd open the very Quintessence of all *Cater-corner* diuinitie." F. C. BRIBBECK TERRY.

Cardiff.

This word is not given by Pegge in his *Alphabet of Kenticisms*, but it is in constant use in Kent, Surrey, and Sussex. Halliwell defines "*Cater*, to cut diagonally (var. dial.)." Parish (*Dictionary of Sussex Dialect*): "*Catering*, from corner to corner. *Caterwise*, diagonally." It is used every day in this part of Surrey. A fence runs *catering*, i.e., out of the square. A drain *caters* a hill, i.e., runs diagonally across it and not up and down. A direction is constantly given to you "to take across a field *caterways*." The word is, I think, connected with the French *quatre*. The idea seems to be taken from a square or four-cornered object, e.g., a handkerchief, the cross corners of which are brought to meet. In illustration of this I may mention that in walking in London when we crossed diagonally from one side of the street to the other, a French governess used to call this "*croiser en mouchoir*," or, as a countryman would say, "to *cater*." G. L. G.

Holloway, in his *General Dictionary of Provincialisms*, gives: "*To cater*, v.a., to cut a piece of wood or cloth *cornerwise*, or at angles (Hants, Sussex)." From the same authority it would appear that the word *cater-crass*, meaning across, was used in Kent.

G. F. R. B.

*Cater-cornered* is a common Lancashire word, and its meaning is very similar to *caterways*; both words come from the French *quatre*. The four of hearts (or other suit) in cards is called the *cater*.

H. FISHWICK.

Vide *Cater*, Wright's *Provincial Dictionary*.

FREDERICK DAVIS.  
Palace Chambers, St. Stephen's, S.W.

THE ARMS OF CARDINAL ALLEN (6th S. vii. 67).—It is a little curious that there is no record of this cardinal's arms in the English College, Rome, though there is a commemorative tablet which would be the better for some repair if there is any living representative of his name—then, if I remember right, spelt Allan—to bestow the same. A little book entitled "*Le Collège Anglais de Douai pendant la Révolution Française*. Traduit de l'Anglais par M. l'Abbé Dancoisne. Douai, L. Dechristé, Imprimeur, 1, Rue Jean-de-Bologne," has for frontispiece a portrait of the cardinal, lithographed from an old picture. To the left of the cardinal's head is a small shield, of which a friend who owns a copy sends me a facsimile, which I enclose for transmission to X. Y. Z. It is not very easy to decide which of the two bearings that seem equally to belong to the Allen family they are meant for, coney or greyhound, but St. Cuthbert's College, Ushaw, the present representative of the old college of Douai established by Cardinal Allen, has incorporated them into its arms and blazons them as coney. Under the above-named portrait is written, "Du Cabinet de M. Dancoisne d'Henin-Liétard" who, in his preface, also says, "On trouvera ici le portrait du cardinal, ses armes (celles de sa famille), et le facsimile de sa signature."

R. H. BUSK.

When a student at Ushaw College, I often saw the arms of Cardinal Allen. They are as described by Anthony à Wood, "Argent, three coney passant sable." Ushaw College is the lineal descendant of Douai College, founded by Cardinal Allen. The tradition of these arms was brought from Douai.

R. G. DAVIS.

Buckland, Farringdon.

#### LAMBERT FAMILY (6th S. vii. 69).—

"Lambert" received a large accession in England through the Flemings, who thus preserved a memorial of the patron of Liège, St. Lambert, who was martyred early in the eighth century. Succumbing to the fashion so prevalent among the Flemings, it is generally found as 'Lambkin,' such entries as 'Lambekyn fil. Eli,' or 'Lambekin Taborer,' being common. The present surnominal forms are 'Lambert,' 'Lampson,' 'Lambkin,' and 'Lamkin.'—Bardsley's *English Surnames*, second edit., 1875, p. 56.

For an account of the family of Lambert, of Boynton, see Burke's *Hist. of the Commoners*, vol. i. 1837, 66-69; Lambert, of Carnagh (*Ibid.* iii. 547). I have a note that the following arms were granted to Lambert, of London and Surrey, in 1737: Gu., three narcissus flowers arg., a canton or. Crest, on a mount vert, a centaur passant regardant, human parts pppt., rest ermine, girt about the waist with laurels of the first, drawing a bow and arrow gu. Motto, "Ut quocunque paratus."

HIRONDELLE.

HOMEROS will find a pedigree of the Lambert family, with especial reference to Major-General

Lambert, in append. iii. (pp. 13-199) of *Hurtley's Natural Curiosities in the Environs of Malham, in Craven, Yorkshire* (London, 1786). There is also an account of this family, with pedigree, in Whitaker's *History of Craven* (third edit., 1878, pp. 256-261). T. B.

HOMEROS will find three pedigrees of this family in Berry's *Hants Pedigrees*. If HOMEROS has or should have any information respecting the Sir Thomas Lambert, of....., in co. Southampton, Knt. (who married Margaret, daughter of John Fisher, of Chilton Candover, in the same county), and would communicate it to me, I should feel obliged.

G. OAKLEY FISHER.

429, Edgware Road, W.

"PIOUS ENGLISHWOMEN OF THE SEVENTEENTH CENTURY" (6th S. vii. 68).—The title of the book which Mr. BULL inquires for is *English Churchwomen of the Seventeenth Century* (Derby, Mozley & Sons, 1845). The only names which the first—I am not aware that there is a larger—edition contains an account of are Lady Falkland, Lady Carberry, Lady Sunderland, Lady Capel, Mrs. Basire, Lady Mary Wharton, Margaret Lady Maynard, Anna Lady Halket, Lady Jane Cheyne, Countess of Derby, Countess of Dorset; with notices of Sibylla Egerton, Lady Sophia Chaworth, Isabella Fotherby, Alice Duchess Dudley, Lady Grace Grenville, Mary Perry, Lady Mary Hastings, Lady Pakington, Lady Digby, Mary Evelyn, Elizabeth Lady Guildford, Lady Newland, Lady Cholmondely, Katharine Lady Neville, Barbara Lady Longueville, Mrs. Susanna Hopton, Anne Baynard, Catharine Bovey, Mrs. Mary Astell, Lady Elizabeth Hastings (the "Aspasia" of *Tatler*, No. 42). Some of these last notices are very short.

ED. MARSHALL.

HERALDIC (6th S. vii. 88).—I think the cinquefoils are the arms of the Hamilton family, one of whom, Sir Fred. Hamilton, was Lord-Lieutenant of Donegal. They are in the arms of the Killyleagh Hamiltons, as appears by several impressions of seals in the possession of my family. V. F.

BLACK MARIA (6th S. vii. 309).—I venture to suggest that the term *Maria* here may be allied to "*Marinated*, transported to some foreign plantation," and "*Married*, persons chained or handcuffed together, in order to be conveyed to gaol," &c. (Grose), though I cannot explain how or why. The colour (black) explains itself, from the dark hue of the vehicle. In *marinated* evident allusion is made to the compulsory voyage; in *married*, to the forced wedlock of convictism. *Black Maria* may possibly be a corruption of one or the other term.

JULIAN MARSHALL.

B. COLE, ARTIST (6th S. vii. 308).—This artist, or another of the same name, engraved the portrait

of W. Tansur prefixed to his *Works*, published at "the Looking-Glass on London Bridge," 1738. This date may, I hope, be of use to J. O. H. P. Cole is not mentioned by Walpole or Bryan, but was, I should guess, a pupil of Bickham.

JULIAN MARSHALL.

This is probably the same B. Cole whom Redgrave mentions in his *Dictionary of Artists of the English School* as practising in the first half of the eighteenth century.

G. FISHER.

BURIED IN A "HOOLE SKYN" (6th S. vii. 88).—Unless this means a complete and not a single skin, it is probably merely the loose or inaccurate statement of a later chronicler. Henry of Huntingdon, who is the authority for the particulars of the treatment of the body, observes that before the transmission of the body to England for burial at Reading the corpse was taken to Rouen, where the bowels with the brain and eyes were deposited, and where the body was scored by knives, sprinkled with salt, and sewn up in oxhides to prevent the noxious effluvia from causing injury by tainting the air.

ED. MARSHALL.

My edition of the *Polychronicon* is 1527, and it has "bulles skyn."  
R. R.  
Boston, Lincolnshire.

REFERENCES WANTED (6th S. vii. 267, 297, 318).—4. The lines are James Hervey's, and are attributed to him in the *New Congregational Hymn-Book*, published for the Congregational Union of England and Wales by Jackson, Walford & Hodder (n.d.). In Hervey's *Works* (Edinburgh, 1834), p. 43, the hymn is given in a foot-note as an amplification of the lines:—

"Permittas ipsis expandere numinibus, quid  
Conveniat nobis, rebusque sit utile nostris.  
Nam pro juvendis aptissima pumque [sic] dabunt dii;  
Carior est illis humo [sic], quam sibi."

Juven., x. 347-50.

As the question of authorship has excited some interest, I transcribe the whole hymn:—

"Since all the downward tracts of time  
God's watchful eye surveys,  
Oh! who so wise to choose our lot,  
And regulate our ways!

"Since none can doubt his equal love,  
Unmeasurably kind,  
To his unerring gracious will  
Be ev'ry wish resigned.

"Good when he gives, supremely good  
Nor less when he denies,  
Ev'n crosses from his sovereign hand  
Are blessings in disguise."

H. SCHERREN.

12, Cambridge Terrace, N.

4. The expression quoted by D. C. L. is taken from a hymn written by the Rev. James Hervey, A.M., Rector of Weston-Favel, Northamptonshire, the author of *Meditations among the Tombs* and

other religious pieces. The hymn will be found in the notes to *Reflections on a Flower Garden*. "Afflictions" for "Ev'n crosses" is one of the many alterations to which the original hymn has been subjected by hymn-book editors. The hymn may be found in many collections—*inter alia*, the *New Congregational Hymn-Book*, No. 282; *Wesley's Hymns with Supplement*, No. 846.

SAMUEL BRUCE.

1. MR. PLATT in his reply has not given the year of the first publication of *Beaumont's Moralities*. Lowndes gives "Lond. 1753," and at the same time the first appearance of the apologue of the two knights and the gold and silver shield.

ED. MARSHALL.

FAMILIES OF NICHOL AND ROUSE (6th S. vii. 69, 174, 315).—Although PHIL has not favoured me with any direct communication as requested (see *ante*, pp. 89, 174), allow me (*pendente lite*) to say that Humphry (not John or Henry) Nicholls married Philippa, the daughter of Sir Anthony Rous by Philippa Colles, his second wife, A.D. 1609. No issue by that marriage is recorded in the *Heralds' College*.

H. T. ELLACOMBE, M.A.

Clyst St. George, Devon.

CHATTERTON'S WRITINGS (6th S. vi. 404; vii. 93, 116, 298).—It was not to a magazine paper only, but also to a forthcoming volume by Mr. John H. Ingram that I referred. MR. VARE will find the Bristol poet has had many other biographers besides those to whom he refers, each of them giving something new, but none furnishing the public with such a work as MR. ELLACOMBE suggests and as Mr. Ingram is understood to be preparing for publication. Among the chief biographies of Chatterton I may cite those of Gregory, 1789; Davis, 1809; Dix, 1837; that prefixed to the Cambridge edition of the *Works*, 1842; Martin, 1865; Wilson, 1869; Bell, 1872; and MARSON, 1875.

R. E. M.

I, in common with probably everybody interested in Chatterton, am acquainted with the works alluded to by MR. VARE, but they do not anticipate the book I am preparing for the press. However, I shall be glad of any fresh information about "the marvellous boy," or for direction to any new source of information, or to hear of any books, pamphlets, cuttings, &c., about him, for sale.

JOHN H. INGRAM.

Howard House, Stoke Newington Green, N.

KINGS' FINGERS (6th S. v. 429; vi. 15, 55, 198, 237, 436).—While looking for orchis plants in a field here recently, a country boy, who was mending the hedge, said to me, "They flowers bain't no good, master, 'cept in a garden-knot. We boys calls them Johnny-cocks. Why don't 'e pick some o' they grandfagregors or gilding-

cups?" I asked the young barbarian (classical use of the word) which the Johnny-cocks were, and he pointed to the *O. macula* in my basket, but he could not explain the name. The grand-fagregors were bluebells; the gilding-cups, celandines; and foxgloves were poppies. At luncheon to-day I mentioned these names, and a junior member of the family, on hearing them, at once said this nursery rhyme, learned in Cornwall:—

"Grandfa' Grig  
Had a pig  
In a field of clover;  
Piggie died,  
Grandfa' cried,  
And all the fun was over."

Grandfather in this part of Dorset is always grandfa', so probably Grandfa'-Gregor=Grandfather Gregory. I wonder why.

EDWARD MALAN.

Broadwindsor.

INGLE (6th S. vi. 347, 545).—With reference to the suggestion that *ingle* is derived from "aingeal"—fire, the following may interest some of your readers. I heard from an old Irish-speaking acquaintance of mine that in the west of co. Cork, some sixty years ago, it was customary, when a woman with a child in her arms was leaving a cottage at night, where she had been gossiping with her neighbours, for her to say, "Fan go gcuirfidh me an t-aingeal a mbrollach an leannb," that is, "Wait until I put the fire in the bosom of the child"; and taking a portion of turf from the fire, she would quench it in water and place it in the bosom of the child's dress. The fairies were thus deprived of all power over the child, and the mother went home with a full sense of security.

JAMES BRENAN.

Cork.

CAN MR. J. INGLE DREDGE give me any information about the Ingle family of England? Capt. Richard Ingle, from Wapping, Middlesex, was quite a prominent figure in Maryland about 1645. What became of him after he returned home? My direct Ingle ancestor came to America between 1750 and 1760. I desire further knowledge of the family.

EDWARD INGLE.

Johns Hopkins University, Baltimore.

BISHOPS HANGED (6th S. vi. 328, 495; vii. 315).—I see that your correspondents have not named that ignominious Irish bishop who was hanged in King Charles's time. With regard to Thomas Keppock, Cappoch, or Coppock, for whom Mr. WARREN inquires, he was a young student of theology who, according to popular rumour, had been made Bishop of Carlisle during the Pretender's visit to that city in 1745. He was tried there Sept. 11, 1746; "the jury found him guilty [of rebellion] in two minutes." See *Ry's Complete History of the Rebellion*, p. 223; the *Gentleman's*

*Magazine*, 1746, pp. 492, 494, 495, and 555; *Jesse's Memoirs of the Pretenders*, 1858, p. 446; and *British Museum Satirical Print No. 2832*. Keppock was executed at Carlisle Oct. 18, 1746.

F. G. S.

"THE BUTTERFLY'S BALL," &c. (6th S. vii. 90, 118, 136, 158, 178, 236, 258, 314).—There need surely be no doubt as to the authorship of these charming verses. They are included in the *Poetical Works of William Roscoe* (London, Ward & Lock, 1857), p. 88, and also in the *Poems for Youth by a Family Circle*, part ii. (London, Baldwin, Cradock & Joy), p. 65, well known as the compositions of various members of this highly accomplished family. WILLIAM E. A. AXON.

AMERICAN FOLK-LORE (6th S. vi. 266, 414, 476; vii. 317).—HAD DR. COLLYER referred to Webster's *Unabridged Dictionary* he would have found the word *brake* defined in part as follows, viz.:—

"1 (bot.). A fern of different genera, especially of the genus *Pteris*. 2. A place overgrown with brakes (Wordsworth). 3. A thicket; a place overgrown with shrubs and brambles:

'He staid not for brake, and he stopp'd not for stone'  
(W. Scott).

*Cane-brake*, a thicket of canes (W. Scott)."

He will also find the same in the *Encyclopedia Metropolitana*, vol. xxiii. p. 664, as *pteris*, but indexed "brake." All through New England, State of New York, and what is known as "the Western Reserve" or the "Fivelands" in North-Western Ohio, it is a common thing to hear among the farmers the following, viz.:—

"If you break the first brake  
And kill the first snake,

You will conquer all enemies you undertake."

M. O. WAGGONER.

Toledo, Ohio, U.S.A.

OXFORDSHIRE FOLK-LORE (6th S. vi. 9, 178, 356).—As further passages from classical authors illustrative of this subject have been contributed, may I add the following? Pliny's exhaustive explanation of the subject is very quoting in full:—

"Hominum vero in primis jejuna salivam, contra serpentes praesidio esse, docuimus. Sed et alios efficaces ejus usus recognoscit vita. Despuimus comitiales morbos, hoc est, contagia regerimus. Simili modo et fascinationes repercutimus, dextraque clauditiis occurrunt. Veniam quoque a deis spei alicujus aduocatoris petimus, in sinum spuendo. Etiam eadem ratione tera despuere deprecatione: in omni medicina mos est, atque ita effectus adjuvare: incipientes furunculos ter praesignare jejuna saliva. Mirum dicemus, sed experimento facile: si quem pœnitent ictus eminus cominusve illati, et statim expuit mediæ in manum, qua percussit, levator illico percussus a poena. Hoc sepe delumbata quadrupede approbatur, statim a tale remedio correcto animalis ingressus. Quidam vero aggravant ictus, ante conatum simili modo salivam in manu ingesta. Credamus ergo lichenas lepraque jejuna illitu assiduo arceri: item lipitudines, matutinis quotidie velut inunctione: carcinomata, malo terrore subactis: cervicis dolorem, saliva jejuni dextra

manu ad dextrum poplitem relata, leva ad sinistram: si quod animal aurem intraverit, et insputat, exire. Inter amuleta est, edito quonque uinum inspuere: similiter in calcamentum dextri pedis, antequam induatur: item quum quis transeat locum, in quo aliquod periculum adierit. Marcion Smyrnæus, qui de simplicibus effectibus scripsit, rumpi scolopendras marinas sputo tradit: item rubetas, aliasque ranas: Opillius serpentes, si quis in histum earum expuat. Salpe, torporem sedari quocumque membro instans, si quis in sinum expuat: aut si superior palpebra saliva tangatur. Nos, si hæc, et illa credamus rite fieri: extranei interventus, aut si dormiens spectetur infans, a nutrice terna adspui.—Plin., xxviii. 4.

Compare also Pliny, xxviii. 2 and 7; vii. 2. Vespasian cured a blind man by spittle (Suetonius, *Vespas.*, vii.). "Ain' eum morbum mihi esse, ut qui me opus sit insputari?" (Plautus, *Capt.* iii. 4, 21). Also Theophr., *Char.* 16; Persius, *Sat.* 2, &c.

Athenæus, speaking of doves, says:—  
Καὶ γένεμενον τῶν νεοττῶν, ὃ ἀρὴν ἐμπύει  
αὐτοῖς ὡς καὶ βακκανθῶσι (Ath., *Deipnos.* ix. 16).  
It is the cuckoo which modern folk-lore credits with the power of spitting:—

"He takes a little  
Of what we call the cuckoo's spittle."

Herrick, *Uberon's Feast*.  
"Here never durst the babbling cuckoo spit."  
Fletcher, *Faithful Shepherdess*, iii. 1.

Modern parallels to many of the superstitions Pliny refers to might be cited. I heard of a nurse the other day, a Caithness woman, who spat after some one had looked at the baby, in order, she explained, to avert the "evil eye." In the Hartz district of Germany, if the cows are driven before the door of a witch the herd must spit thrice (Grimm). Fishwomen spit for luck on their hansel (Grose). A boxer, even nowadays, spits on his hands, and a smith shoeing a refractory horse takes the same precaution. Scott, in his *Discoverie of Witchcraft*, recommends spitting into the shoe of one's right foot to ensure safety from magic. J. W. CROMBIE.

Balgownie, Aberdeen.

I find some instances of this in *Festiges of Ancient Manners and Customs in Modern Italy and Sicily*, by J. J. Blunt, 1823, p. 164:—

"Human saliva was heretofore very generally used as a charm (Plin., *N. H.*, x. 52), and was thought particularly efficacious against the venom of poisonous animals. Pliny quotes some authorities to prove that the pernicious powers of toads and frogs may be disarmed by this means, and serpents rendered innoxious by spitting into their mouths (*N. H.*, xxviii. 4). The testimony of Varro is also cited to show that there were people in the Hellenes, near Pasiuum, who could cure the bite of snakes by their saliva (vii. 2). Now it is curious that a set of men exists in Sicily to this day, called Giravoli, who profess to heal the wounds of venomous animals by their spittle. They frequent the neighbourhood of Syracuse, and annually assemble in numbers at Palazzuolo on the festival of St. Paul, their patron saint."

\* Dr. Pittè, in a paper headed "I Cirauli" (Blunt's *Giravoli*) in *Archivio per lo Studio delle Tradizioni*

After giving at length a very curious story illustrative of their powers he proceeds:—"In administering baptism the priest, among other ceremonies, moistens a napkin with his own saliva, and then touches with it the eyes and nose of the child, saying, 'Ephphatha.'\* It was with a similar rite that Roman infants received their names on the 'Dies Iustricus.'"

"Ecce avis, aut metuens Divum matertera, cunis  
Exemit puerum: frontemque atque uia labella  
Infami digito et lustralibus ante salivis  
Expiat." Persius, *Sat.* ii. 31.

Then follow three pages of dissertation on our Lord's use of the same medium in restoring the blind and deaf.

I am reminded of another use of spitting as a charm by the following passage in *Mémoires et Observations faites par un Voyageur en Angleterre*, A la Haye, 1698:—

"Une pourvoyeuse me disoit que les femmes et toutes sortes de gens qui apportent de la volaille au marché, du beurre, des œufs, &c., font un cas particulier de l'argent qu'ils appellent d'étrene, c'est-à-dire de l'argent qu'ils reçoivent de la première vente qu'ils font. Ils le baient en le recevant, *crachent dessus*, et le mettent dans une poche à part."—Pp. 192-3.

I have myself seen the London flower and plant sellers go through this exact ceremony, saying, "That will be for ansel"; implying "That is a good earnest of my day's winnings." I have heard French market women similarly invite purchasers urgently with the appeal "étrennez-moi."

Among a number of superstitions collected in Ireland occurs the following at p. 264 of the same work:—

"Si vous parlez d'un de leurs chevaux, il faut en même temps *cracher dessus*, ou, si le cheval est éloigné, dire, Dieu le conserve; car quand on oublie une de ces deux choses le cheval devient souvent malade; en ce cas celui qui en est la cause est obligé de venir cracher le Pater Noster dans l'oreille droite du cheval, et cela le guérit."

R. H. BUSK.

I remember the late Dr. Wolff telling me that when he went into Abyssinia the people took him

*Popolari*, for March, 1882, says that this name is given to those who are born on the eve of St. Paul (June 29 or January 25), and that on account of that saint's power over the viper at Melita they are believed to be proof against all venomous bites and stings, having only to moisten the wound with their saliva in order to cure it. "Sotto la lingua hanno, dicono, un muscoletto in forma di ragno, che non hanno gli altri uomini, ma che difatti è una o ambidue le vene ranine più rievate che non sogliono essere." After some further narrative of the powers ascribed to them, he proceeds to bring to bear on them the very passage in Pliny cited in the text: "Noi vediamo in queste persone una filiazione vivente de' sacerdoti greci del dio Sabazio de' Palli dei dintorni di Parlo, de' quali ragiona Plinio" (*H. n.* vii. 2). He also mentions Syracuse and Palazzuolo as their headquarters.

\* This is not a quite correct quotation of the rubric, but may suffice for the purpose of the text.

for their *Abouna* (Metropolitan), whom they were expecting from Alexandria. They demanded his blessing, which was to be given by spitting on them. This is the more remarkable as spitting on a person is, among all Oriental nations, a mark of contempt and abhorrence. Here it is the reverse.

E. LEATON BLENKINSOPP.

Springthorpe, Linc.

I remember, when living in Cambridgeshire thirteen years ago, that it was a habit among the boys to spit on the top of milestones on their way to and from school. No one appeared able to explain the origin of the spitting, and many of the boys have wondered since what the meaning of this curious old custom could be. A. M.

AUTHORS OF QUOTATIONS WANTED (6th S. vii. 330).—

"With pomp of waters unwithstood"

is in the second book of Samuel Daniel's *Civil Wars*—

"And look how Thames, enrich'd with many a flood,  
Glides on with pomp of waters unwithstood  
Unto the ocean."

"I am content to die—but, oh! not now."

The fourth line and the refrain in Mrs. Norton's poem *The Child of Earth*—

"Painter her slow step falls from day to day."

P. ST. J. T.

"Turning (not laughing) to scorn," &c.

The last two lines of Tennyson's poem *Freedom*.

FREDK. RULE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Promus of Formularies and Elegancies* by Francis Bacon. Illustrated and Elucidated by Passages from Shakespeare by Mrs. Henry Pott. With Preface by E. A. Abbott, D.D. (Longmans & Co.)

We cannot agree with Mrs. Pott as to her method of editing this book. The proper plan would have been to print Bacon's notes (which are certainly curious, and have not hitherto been printed) correctly, without note or comment, except where absolutely needful. The book would then have contained, at the utmost, some fifty pages. As it is, it contains more than 600, of which at least 500 are useless. This comes of "having a theory." Mrs. Pott is one of those who believe that Shakespeare's plays were written by Lord Bacon; and her method of "proving" this is to cite passages from Shakespeare which, in her imagination, resemble the notes by Lord Bacon which are here for the first time printed. Some of her energy might have been advantageously spent upon producing a more correct text. We are presented with a facsimile of a page of the notes in Bacon's own handwriting, which is very interesting and well worth having. All who have had much experience in reading MSS. must have remarked that, when an editor gives a facsimile, he (or she) not unfrequently thereby proves his (or her) own inaccuracy. The present case is no exception. The facsimile represents folio 96 of the MS., printed at p. 245, beginning with the following: "Let them that be a cold blow at the coal." Perhaps Bacon meant to write *coal*, but it is quite clear that he did not; the word is *cold*, written,

stroke for stroke, precisely like the *cold* just preceding, but with a final *e*. In the next line Bacon's *farr* is printed "far"; in the next but one, his *speak* is printed "speak"; in the next, his *have* is printed "have," probably intentionally, but there is no reason for thus modernizing him; in the next he twice writes *market*, and his editor twice prints "market"; and so forth. These are small points, but show us that the great pains and labour expended on the book have been directed into the wrong channel. There are even downright blunders. Thus, proverb No. 482 appears as "When fall is heckst, boot is next." Mrs. Pott clearly knows nothing of the old proverb, "When tale is heft, boot is next" (i.e., when misery is highest, then remedy is nearest); and she accordingly leaves the remark without note or comment, which is, we contend, the right thing to do. Her method is a most extraordinary one. The extracts here printed from Bacon's note-book are mostly notes made by him of proverbs and smart sayings, much like George Herbert's *Jacula Prudentum*. Most of them have been the common property of all poets, and therefore it is not extraordinary that Shakespeare has used them. But the strangest point is the way in which quotations from Shakespeare are juggled in which present no particular resemblance to the Baconian note. Any one can do this who possesses a concordance to Shakespeare; and of course almost any author would have served the turn. But Mrs. Pott has the boldness to tell us that she has carefully searched the works of other authors, of which she gives a long list, and that none seems to present passages resembling Bacon! The answer is, that she did not find what she did not wish to find. A single play of Massinger, say the *Renegado*, will furnish abundant illustrations of the fallacy of the argument. Thus, Bacon's note No. 1138 is, "The fable of the Syrenes." Hereupon Mrs. Pott promptly quotes two passages from Shakespeare containing the word *syren* and one containing *mermaid*. We can match this easily:—

"Against all Syren notes lust ever sung."

*Renegado*, li. 1.

"Could live again, and hear this second Syren."

*Id.*, iii. 5.

Two quotations from merely this one play! Again, note 487 is, "Too much of one thing is good for nothing." But what says Massinger?—

"Too much of one theme cloye me."—*Id.*, i. 2.

If the reader should think that the resemblance is not very great here, he must bear in mind that Mrs. Pott clutches at resemblances of the remotest possible kind, and therefore, by the nature of the argument, we are not bound to be particular. Yet again, note No. 936 is the Spanish proverb, "Después d'yo muerto no vinna no luerto—After my death no hurt can come to me." (The Spanish spelling is strange, but that is none of our business; still, *Auerto* does not mean "hurt," but "a kitchen-garden," and we suspect that Bacon meant *Auerco*.) And now what says Massinger?—

"Or, if offended, at the worst, to die  
Is a full period to calamity."

*Ren.*, i. 3, last line.

We might, obviously, pursue this argument to any extent if it were worth the while. The extraordinary matter is that a form of argument so untenable should have been so seriously adopted and so blindly followed. We have no space to say more except to give, for the curious, a few more "illustrations" from the *Renegado*, to which we prefix the number of the Baconian note which, according to Mrs. Pott's method, they may be said to illustrate:—



961. That I stand bound in duty, not to check at  
Whichever you command, &c.—i. 2.
642. "There's variety, too,  
Of all that merchants traffic for."—i. 2.
1180. While you stood idle lookers-on.—ii. 5.
- 1062-3. For all your big words, &c.—i. 3.
94. "You had best go find a corner  
To pray in, and repent; do, do, and cry.—i. 3.
92. Corinthian plate, studded with diamonds,  
Concealed oft deadly poison."—i. 3.
166. Sir, if you slip this opportunity,  
Never expect the like."—v. 2.
629. I shoot against the moon.—v. 3.
1204. That hears of death but as a quiet slumber.  
v. 3.
1073. No, sir, my virtuous anger  
Makes every vein an artery, &c.—i. 1.
1542. A fortitude insensible of calamity.—i. 1.
- More might be added, but we spare the reader.

*Selections from the Writings of E. D. Pusey. (Living-  
ton.)*

This volume contains a well-chosen selection from the writings of the late Dr. Pusey. His lectures on Daniel and on the minor prophets, his parochial and occasional sermons, are all represented by characteristic passages. His sermon on "The Responsibility of Intellect in Matters of Faith" is given in full. It is no slight to his literary ability or his great learning to say that it was neither as a master of the art of expression nor as an accomplished Hebrew scholar that Dr. Pusey attained his unique position in the English Church. No one can rise from the perusal of this volume without a profound impression of the eager enthusiasm, the intense conviction, and the marvellous earnestness which gave to his life and his words their force and influence.

*Revista de Archivos, Bibliotecas y Museos, Organó Oficial del Cuerno Facultativo del Ramo, dirigida por D. Vicente Vignau y Ballester, Secretario de la misma. Segunda Época, A.º ix., Nos. 1-3, En.-Marzo, 1883. (Madrid, Administración, Calle de Fuencarral, 57; Librería Bailly Baillière, &c.)*

This learned and valuable publication, which has lately reached our hands, has entered upon a new series with the present year, and has become the official organ of the Faculty of Archivists, Librarians, and Antiquaries of Spain. The contents of the numbers before us are of great interest alike to the historian, the philologist, and the archaeologist, and should serve to direct the attention of our own antiquaries to the numerous points of interest offered by the story of the early and middle ages of Spain, as well as to that later period of Spanish history, also illustrated by the review, when Spanish viceroys, regents, and dukes filled the high places of Italy and of the Netherlands, and when Lepanto was one of the latest victories at once of Spanish generalship and of the Christian arms over the dreaded Turk.

MR. HENRY W. ADMITT has sent us a copy of his elaborate paper on Thomas Churchyard, the poet, which he has recently published in the *Transactions of the Shropshire Archaeological Society*. We have sometimes heard foreigners and Americans charge English students with neglect of minor biography. There is, or rather was, much truth in the indictment. Mr. Admitt has certainly done not a little to remove it as far as one Shropshire worthy is concerned. A man's life may be well worth writing though he was not a great poet, or even

second-rate in any branch of letters. We have read several of Churchyard's productions, and have found them certainly not poetry of a high class, but very amusing and instructive notwithstanding. The chief interest in Churchyard for modern readers lies in his constant wanderings, and the pictures he gives from time to time of the wars in the Low Countries, in which he seems to have been frequently mixed up. In one of his books he gives a most graphic description of the pillage of the great church at Antwerp, and the riot, or rather civil war, that raged there for some time. The shocking scenes which took place on that occasion are well known to students of the history of the Reformation. It is not to commonly remembered that Thomas Churchyard, the Englishman, was a prominent person in this commotion, and, according to his own account, acted vigorously on the side of order. Mr. Admitt has compiled a list of the writings of Thomas Churchyard, which must have been a work of no little labour. It is evidently done with great care. We hope it will be the forerunner of a complete edition of the poet's works. There are surely a sufficient number of persons who care for the literature of the reign of Elizabeth to make a new issue of these very rare books a not unprofitable venture. Before, however, any future editor determines that he has a complete catalogue of Churchyard's books before him, inquiries should be made of the librarians of the Netherlands and Belgium. Churchyard spent so much of his wandering life in the Rhine lands that it is not by any means improbable that books of his may exist there which have perished in this country.

THE May number of the *Law Magazine and Review* will contain articles by Sir Travers Twiss, Q.C., on Leibnitz's Memoirs upon Egypt, and by Sir Sherston Baker, Bart., on the Channel Tunnel.

**NOTICES TO CORRESPONDENTS.**

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

E. WALL ("Pour oil on troubled waters").—We do not think that anything further can be said as to the earliest use of this phrase than can be found in "N. & Q." 6th S. iii. 69, 252; iv. 174; vi. 377.

J. H. T. asks in whose possession a picture called "The Rock Limpet," by Turner, now is.

H. E. WILKINSON ("Governor Wall").—See Tarring's *Law relating to the Colonies*, p. 38, citing 23 St. Tr. 61.

A. T. ("Philip drunk," &c.).—Val. Maximus, lib. vi. c. 2.

R. N. J. (Ashford).—Many thanks; next week.

M. & H.—We will see to it.

CORRECTION.—P. 305, col. 2, l. 12 from top, for "Craxden" read Coaxden.

**NOTICE.**

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## Notes.

## THE LIBRARY OF MAGDALEN COLLEGE, OXFORD.

In the following notes I propose to give a short account of the chief MSS. and rare printed books in our college library (formerly under my charge), though I make no pretence to do more than indicate a few out of the many points of interest which it presents.

The college seems from the time of its foundation to have possessed a library; for our founder, William of Waynflete (Bishop of Winchester, 1447-1486, and Lord High Chancellor, 1456-1460), in the statutes which he gave to his society in 1479, lays down many minute rules as to the preservation, lending, and inspection of the books presented to or bought by the college.\*

At present the library occupies that portion of the college buildings which is over the west walk of the cloisters, extending from the angle opposite the New Buildings to the great gateway which leads beneath the Founder's Tower to St. John's Quadrangle. It is composed of one long room,

\* In the printed copy (Oxford, 1853), pp. 61-2. It may be mentioned that this edition differs considerably from a MS. copy (now kept in the MS. Room, and known as the Dean of Divinity's copy) which bears an inscription in the Founder's handwriting.

adjoining which two smaller rooms contain the natural science library, in great part the gift of the late Dr. C. G. E. Daubeney, Fellow of the College and Professor of Rural Economy in the University (d. 1867), whose portrait hangs on one of the walls. Another room (known as the Upper Library) in the Founder's Tower is filled by various special collections, mainly old legal, medical, and historical books, together with many sets of periodicals (more or less complete), a selection of Chinese and Swedish works (the latter presented by the late Rev. W. Palmer, Fellow of the College), and a number of volumes in French, Italian, and Spanish, presented in 1626 by Sir Arthur Throckmorton (son of Sir Nicholas, Elizabeth's famous minister), which he had collected in the course of his travels, circa 1586.

Opening out of the main library is the MS. Room, which must be carefully distinguished from the Muniment Room. The latter is situated in a tower south of the Founder's Tower, under which is the ordinary entrance into the cloisters. The treasures of the Muniment Room (strictly speaking, two rooms, one above the other) have been catalogued by the Rev. W. D. Macray, the results of his labours being contained in forty-six small oblong volumes of MS. slips deposited in the MS. Room.\* He has also published an abstract of this calendar in the Report of the Historical MSS. Commission (*Fourth Report*, pp. 458-465; *Eighth Report*, pp. 262-269), and has included much most interesting and valuable information in his *Notes from the Muniments of St. Mary Magdalen College, Oxford, from the Twelfth to the Seventeenth Century* (Oxford, Parker, 1882). Both the college and all historical students are much indebted to Mr. Macray for his unwearied labour of love, which extended over many years, and has for the first time made clear the enormous importance and value of our muniments, the number of which is estimated at 13,000, including sixteen original Papal bulls, many papers of Sir John Fastolf (cf. Gairdner's edition of the *Paston Letters*, vol. ii. p. 5), and countless charters, grants, and leases.

But it is not the object of this paper to describe the muniments of the college, and I propose to notice first the contents of the MS. Room, and

\* These slips are arranged in chronological order and by counties. The volumes are as follows: Hants, 8; Oxford, 7; Lincolnshire and North Hants, each 4; Berks, Suffolk, Norfolk, each 3; Warwick and Sussex, each 2; Surrey, Bucks, Wilts, Bedford, each 1. Note is bound up with vol. iv. of North Hants; Kent, London, and Somerset fill one volume, Essex and Gloucester another. Three more volumes are filled by the "Carice Regim et Concessio" and other documents relating to the Hospital of St. John Baptist (on the site of which the college is founded), the papers of Sir John Fastolf, and those of Ralph, Lord Cromwell. Finally, there is a volume of miscellanies and a volume of letters.

then those printed books which seem to be specially interesting.

1. *The MS. Room.*—Here, besides MSS. proper and some early printed books, have been deposited many papers and documents connected with the history of the college, e.g., the original papers relating to the expulsion of the President and Fellows by James II. in 1687, including the *Buttery Book*, in which the names of the intruded President and Fellows are found crossed from the week Oct. 20-7, 1688. Here, also, are the original cartulary of the Priory of Sele, in Sussex (annexed to the college in 1474), and an ancient "terrier" of the Hospital of St. John, chiefly referring to Oxford. We find also a packet of papers belonging to President Accepted Frewen (consecrated 1643 to the see of Lichfield in the college chapel, and translated to York in 1660), and received by him as Vice-Chancellor of the University. Mr. Macray has described the contents of this packet (*Fourth Report*, p. 464), and it may, therefore, suffice to say that they include documents with the sign manual of Charles I. (dated at Windsor, September 1 of the fifth year of his reign), and with the autographs of Juxon (as President of St. John's College), Brian Duppa, Bancroft (as Master of University), Zouche (Professor of Civil Law and Principal of St. Edmund's Hall), and Laud (as Bishop of London in 1629). A curious paper which has found its way into this packet is a letter to the university from Frederick, the Elector Palatine (the "Winter King" of Bohemia), dated Sept. 3, 1626, in which he requests certain favours to be granted to some students from the Palatinate. Two other packets contain papers relating to university affairs at the end of the sixteenth century. A bound volume contains a number of letters ranging from 1460 onwards, of which many are addressed to the founder and the early presidents of the college; and one is from Henry VII., in which he appoints President Mayhew his procurator-general at Rome. There is also an autograph of John Hough, President 1687 (in 1690 Bishop of Oxford, of Lichfield 1699, and of Worcester 1717). But the gem of the volume is a letter from Cicely, Duchess of York (daughter of Ralph Nevill, Earl of Westmoreland, wife of Richard, Duke of York, mother of Edward IV. and Richard III.), to the Founder, praying for the admission of a *protégé* as a scholar of "your noble college." The letter is dated October 11 only, but must have been written between 1458 (date of the foundation of the college) and 1486 (date of Waynflete's death); it is in a secretary's hand except the signature, which is believed to be the only extant autograph of the lady in question. Mr. Macray has printed this letter at full length (*Eighth Report*, p. 268).

To come now to the MSS. proper. They have been examined and catalogued by the late Rev.

H. O. Coxe (Bodley's librarian) in his *Catalogus Codd. MSS. qui in Collegio Aulique Oxoniensis hodie adsercuntur* (Clarendon Press, 1852); and though there are a few slips in the part relating to our library, I shall take this work as my authority for the dates of the different MSS. to be described below.

There are sixteen Greek MSS. Those numbered 1, 3, 4, 5, 7, containing the works of various ecclesiastical writers, are attributed to the eleventh century. On the verso of fol. 235 of No. 4 is an inscription from which we learn that the MS. was partly transcribed in 1084 by "Michael the Deacon." No. 7 contains several of St. Paul's Epistles. No. 15 is the only Greek MS. of Aristotle's *De Interpretatione* which is now to be found in Oxford.

The Latin MSS. (or more properly the non-Greek MSS., as they include Latin, French, Italian, and English MSS.) are 247 in number. Of these two stand far above all the others. One I have already described in these pages (6th S. iii. 181, 202, 222, 246); it is No. 93, a recension of the *Imitatio Christi* (here called *Musica Ecclesiastica*), transcribed in 1438 by John Dygoun, that is, three years before the earliest MS. which has a genuine inscription in which the name of Thomas à Kempis occurs.

The extreme interest and importance of the other have only recently been discovered. It is No. 172, the *Gesta Pontificum* of William of Malmesbury. Mr. N. E. S. A. Hamilton, when editing, in 1870, this work for the Rolls Series, was led to the conviction that our MS. was William's own autograph copy, both because of the handwriting and from the nature of the erasures, interlineations, and marginal additions, which are such as would only have been made by an author himself. It is a small quarto volume of 103 folios, written in a singularly clear, but somewhat cramped hand of the earlier portion of the twelfth century, and despite the erasures, &c., is a fine, clean MS. Mr. Hamilton (Preface, x<sup>i</sup>, note 3) conjectures, from a shelf-mark on the first folio in a fourteenth century hand, that it once belonged to the great abbey of Bury St. Edmunds, though not mentioned by Leland as being there in 1533; and from a word on the same leaf that it was later the property of Archbishop Usher, after whose death (1656) it was probably sold with the rest of his library. It does not seem to have been in its present resting-place in 1600, but is mentioned as being there in the *Catalogus MSS. Angliæ et Hiberniæ* of 1697. The facsimiles published by Mr. Hamilton give a very good idea of this precious little volume. Numbers 60, 77, 79, 154, 177 have all belonged to or were transcribed by John Dygoun, and have been described in my paper on No. 93 (6th S. iii. 222). Several MSS. were presented to the college by our Founder,

William of Waynflete, Bishop of Winchester, and have his *ex dono* on the title-page. Of these two (Nos. 85 and 174) contain works by Albertus Magnus. A third (No. 231) is of great liturgical interest. It is a fifteenth century MS. without title, but thus described by Mr. Cox: "Liber Collationum, sive Lectiones ex SS. Augustini, Maximi, Leonis, Chrysostomi, Ambrosiique sermonibus descriptæ, et in feriis per tempus quadragesimale ad collationem ante completorium legendæ numero xxii." i.e. a collection of sermons and discourses to be read aloud during Lent before Compline. It begins with the "Feria secunda primæ hebdomadis quadragesimæ," and ends with "Fer. iv. ultimæ hebdomadæ (Passionis)." On the first leaf is a name which may be Michael Evertonus, but the latter word is very hard to make out. Mr. Maskell (*Monumenta Ritualia*, second ed. i. clxiii, *sqq.*) notices but two similar books, and does not seem to have heard of ours. Of these one is found among the MSS. of Ford Abbey, and the other (containing thirty-three homilies) is mentioned by Dr. Oliver (*Monasticon Dioc. Ecom.*, 36) as having belonged to St. Andrew's Priory, in Cornwall.

Another important liturgical MS. in our library is No. 226, a quarto MS. finely written, in good preservation, and attributed to the twelfth century. It is a Pontifical, and from an inscription on the fly-leaf at the head of a "Summa articulorum [fifty-one in number] Sum'a lib' Hereford, 1348," Dr. W. G. Henderson, a former Fellow of the College, conjectures (*York Pontifical*, published by the Surtees Society, p. xxxii) that in 1348 it belonged to the cathedral church of Hereford, adding that there is no internal evidence to decide whether it is the Pontifical of that church (which is not known to exist elsewhere) beyond the fact of its having belonged to a cathedral church in the province of Canterbury, as appears from the profession of obedience made at the consecration of a bishop. He further states that the rubrics of the prefaces to the mass correspond with those of the use of York, and not with those of the uses of Sarum and Hereford; but it may be pointed out that eight leaves have been inserted at the beginning of the book, and that it is just these which contain these York prefaces. Some leaves have also been inserted at the end, and fol. 242 has been cut out. This Pontifical uses in the "Sponsalia," or betrothal ceremony, the curious phrase "Christianus homo," which is also found in the Hereford Missal (though not in those of either York or Sarum), and this points to the probability that the book did really belong to Hereford.

In connexion with the Founder I may mention the fifteenth century MS. numbered 188, which has lately been copied with a view to publication by Dr. Stürzinger, of Winterthur. It is "Orthographia Gallica et congrue in literis Gallicis

dictata secundum usus modernorum, cum onomastico exemplisque Latinis lingua Anglicana editis." On fol. 4, under regula 78, we read: "De A. quando hoc signum the non subequitur ut a Monsieur le Comte d'Oxenforde de Monsieur John de Waynflete scribendo." This was the founder's brother, John Patten, Dean of Chichester and Archdeacon of Surrey (d. 1481). He is represented with his brother as supporting the head of their father's effigy on the latter's tomb, formerly in the church of Wainfleet All Saints, and now in a small oratory in the north wall of our college chapel.

No. 8 (Henry of Huntingdon's *Imago Mundi*) has on a fly-leaf at the end, pasted down on the binding, "de testamento Dom. J. Fastolf." No reader of the *Paston Letters* can have forgotten the name of the Bristol man William of Wyroestre (or Worcester), often called by his mother's maiden name of Botoner (b. 1418, d. between 1478 and 1483; cf. Gairdner's edition of the *Paston Letters*, iii. 295). He was Falstolf's steward and secretary, and the compiler of some annals which are an important authority for the history of the period. We have several MSS. which belonged to him. At the end of No. 65 (a fifteenth century MS. containing "Aristotelis Problemata sec. laborem Magistri Walteri Burley") there is a note, "Pertinet iste liber Willelmo Worcestre nato de Bristollia Wigornensis diocesis." In a French inscription on the verso of the fly-leaf he is called "Botonere." No. 198 (Boccaccio *De Vitis Illustrium Virorum*) has on the verso of the fly-leaf, "Constat Willmo. Botonere dict. Worcestre. G. W. Anno 1461, modo presbytero episc. Wynton." No. 26, which is described in the catalogue as "Anonymi ejusdam liber de sacramentis ecclesie sive de convenientia Veteris et Novi Testamenti," is a small MS. of fifty-five pages attributed to the beginning of the twelfth century. The name Worcester is inserted in a late hand before the title "De Sacramento Dedicationis Sermo" (by Ivo of Chartres). On a bit of parchment pasted on to the fly-leaf we find the following very interesting inscription: "Suo domino colendissimo Magistro Willmo Waynflete sedis Ecclie cathedralis acti Swythini Wyntoniens. episc. que olim ante tempus consecrationis dicte ecclie templum Dagon vocabatur tempore Paganorum genciut et p'sentat. dom. p'scripto epco. de beneficio dom. Johis Fastolf milit. ob memoriam sui quis modicu' fuerit quantitat. die 16 mens. decembris anno Xti 1473 p' Willm Wyroestre. G.W." The sign here transcribed (according to Hearne) G. W. is very peculiar. Chandler (*Life of William Waynflete*, London, 1811, p. 133) suggests that the gift may have reference to the proposed dedication of our college chapel (of which the first stone was laid May 5, 1474, by Toly, Bishop of St. Davids), the day and year of the actual consecration being unknown,



though by college tradition it was kept on October 2, or the first Sunday after Michaelmas (Bloxxam, *Register of the College*, ii. p. xiii).\* As to this MS. in general see Budden's *Vit. Gul. Waynflete*, p. 88; Hearne, *Liber Niger Scacc.*, i. pref. xii, xxv; William of Wyrcestre's *Annals*, London, 1774, p. xxiii. This MS. is not only interesting as bringing together our founder, Fastolf, and Wyrcestre, but as being a second present from Wyrcestre to Waynflete, for on August 10 of the same year he had presented the bishop with a French version of Cicero *De Senectute* (begun at the request of Fastolf, who died 1459), made by the donor himself, as to which he notes pitifully "sed nullum regardum recepi de episcopo" (Chandler, p. 136; Gairdner's *Paston Letters*, i. cxiv). W. A. B. COOLIDGE.

(To be continued.)

A GIFT AND AUTOGRAPH OF POPE.—Literary men of every class will welcome anything entirely new about Alexander Pope, the poet, and none the less that it comes from a distant and unlikely quarter. In the *Northern Ensign* of April 19 there is an admirable rejoinder to a previous letter about a scarce book written at the beginning of the seventeenth century by John Abernethy, Bishop of Caithness—*A Christian Treatise containing Physic for the Soul*. A copy of the second edition, published in London in 1622, and sold by John Budge, St. Paul's Churchyard, at the sign of the Green Dragon, survives in the Glasgow University Library, while the Wick correspondent announces his possession of a copy of the third edition, entitled *A Christian and Heavenly Treatise*, &c., by M. [or Master] J. Abernethy, late Bishop of Caithness, and for sale at the shop of Robert Allot in St. Paul's Churchyard, at the sign of the Black Bear, the date being 1630. It is probable these are the sole copies of a work that is unusually excellent in its kind, with many reminders of the contemporary book, Burton's *Anatomy of Melancholy*, in its quaint, learned, and pregnant style. But the above is not the only treasure this lover of literature and pleasant writer in the far north has. An English translation of the Abbé de Vertot's *History of the Roman Republic*, published in 1723 in two volumes, must itself have had a history before reaching its present safe haven. It tells its own

tale with unusual liberality, having so suggestive an inscription as this to begin with: "Ex dono Alexri. Pope, armigeri, Twickenham, Julii 6to, 1732."

Pope was forty-four, in the height of his fame, when he gifted this book to his namesake, the Rev. Alexander Pope, minister of Reay from 1734 to 1782, the *beau idéal* of the muscular Christian, then and there so appropriate. In *Carruthers's Life* of the poet the visit of the northern stalwart Pope to, possibly, his relation, physically feeble enough, is mentioned. He rode the whole distance on a Highland pony, and it is said there that he took back with him in 1732 a presentation "copy of the subscription edition of the *Odyssey* in five volumes quarto." The date proves that to this considerable burden was also added M. Vertot's *History*. But books were small estates then, and the northern pilgrim was a literary and archaeological enthusiast as well as an energetic and honoured pastor. The children of the manse have made free use of the fly-leaves, in the following and other forms: "Hary Pope; Henrici Popet, Reay, 1756; William Pope, minor, 1762; Charles Pope; Miss Abigail Pope; M. Abi Munro, spouse to Colonel David Sinclair." There can be no doubt of the story of these two interesting volumes for the fifty years after their leaving Twickenham. How or where they have been preserved for the subsequent century that has elapsed would be interesting to know. The Rev. James Pope became his father's assistant, but seems to have died before or shortly after his learned father, the Rev. David Mackay being settled there on April 8, 1783. The Henricus of the blank spaces was born in February, 1739; William, the eldest, on April 5, 1736; and an Alexander's birthday was November 7, 1737. These dates are from the parish records, now at Edinburgh in the Register House, and they are the more interesting that they are in the extremely beautiful handwriting of Mr. Pope himself, who was the first to begin a register in the parish. It was by his efforts also that the present church and now vacated manse were built, begun respectively in 1738 and 1740. In the building up of his congregation he did some of his most effective work by personal and always victorious contest. That he had mental vigour equally is shown by his translation from the Latin of a portion of the *Oracles* of the Danish historian Torfæus, who was born in 1636 and educated at the university of Copenhagen. The Appendix No. V. in Pennant's *Tour*, giving an account of the antiquities and statistics of the several parishes of Caithness and Sutherland, was written by him, and probably gave the idea of the famous *Statistical Account of Scotland*, which was begun eight years after his death, and of which the parish ministers were the chief composers. That such a man, even if of rustic manners, should gain by his

\* A canon of 1536 ordered that all dedication festivals should be kept on one and the same day, the first Sunday of October, and though properly this rule applied only to parish churches, the college may well have adopted it. But in a small Sarum Breviary without date (possibly Kerver's edition of 1514) we find in the calendar (amongst other entries relating to the college) the following, opposite October 20: "Dedicat. Eccle. Magdalen. Oxonie," which seems to point to another date. This book has lately been most generously presented to the college by S. Gregory's Monastery, Downside, near Bath.

humble visit the sympathy of the fashionable but clear-headed poet is not to be wondered at. The inscription on the Wick "survival" is said to be written "in a fine clear hand"; and in this respect also the double-goers were similar. The minister's father was the Rev. Hector Pope, Episcopal clergyman at Loth, Sutherlandshire, and it is possible that genealogists might find that kinship existed between the Presbyterian Alexander and the Roman Catholic London poet. It is well to save what stray notes are even still possible of both such remarkable men.

T. S.

**ANGLO-SAXON NUMERALS.**—Many persons who have some acquaintance with Anglo-Saxon must have felt puzzled at the curious use of the prefix *hund-* before certain numerals. If we write out the numbers 10, 20, 30, &c., up to 120 in Anglo-Saxon, the series is *tyn, twentig, thritig, feowertig*, &c.; or, expressing the same as nearly as possible in modern English spelling, we get the series *ten, twenty, thirty, forty, fifty, sixty, hund-seventy, hund-eighty, hund-ninety, hund* (also *hundred*),\* *hund-eleventy*, and finally *hund-twelvety* (also called *hund-twenty*). As to the meaning of *hund* there is no dispute; it means *decade*, and is merely short for Gothic *tehund*, just as Latin *centum* is short for *decentum*. But the point is, why should the addition of the prefix *hund-* begin with the numeral *seventy* rather than at any other point? The answer is, simply, that this reckoning refers to a time when what is still called "the great hundred," meaning thereby 120, was in common use. The half of 120 is 60; and up to 60 all is straight forward. But after passing 60 we come to a reckoning of the latter half of the 120, involving higher numbers, and probably regarded as requiring greater effort to secure accuracy. These higher numbers were, of course, in less frequent use than the lower ones, and the prefix served to mark the sense that 60, the half of 120, had been reached, and that the reckoning of the second half had begun. Hence the prefix was continued throughout, with the necessary introduction of the curious words *eleventy* and *twelvety*, which are perfectly legitimate formations, and were once in actual use. The most curious use of the "great hundred" which I remember to have met with is in Fitzherbert's *Husbandry* (E.D.S., p. 41), where the symbol "C" is actually used to denote, not 100, but 120.

This consideration of reckoning by the "great hundred" is the obvious explanation of the French numerals also. The reckoning is regular up to *soixante*, i.e. 60; after that the reckoning proceeds by scores, the next resting-place (so to speak) being *quatre-vingt*, or four score, whilst 70 is merely called *soixante-dix*, 60 and 10. So also 90 is 80

\* Here *hund* is used for *tyn-hund*, Gothic, *tailhund*, *tehund*. *Hund* red has a Norse suffix.

and 10, or *quatre-vingt-dix*, and the next score is reached at 100. The last score of the "great hundred" is reached at 120, formerly called *six vingts*, or six score, as noted by Littré, &c. "Vingt,"

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**THE SCENE OF "LUCY GRAY."**—In one of the editions of Wordsworth's works the scene of this ballad is said to have been near Halifax, in Yorkshire. I do not think the poet was acquainted with the locality beyond a sight of the country in travelling through on some journey. I know of no spot where all the little incidents mentioned in the poem would exactly fit in, and a few of the local allusions are evidently by a stranger. There is no "minster"; the church at Halifax from time immemorial has always been known as the "parish church," and sometimes as the "old church," but has never been styled "the minster." The "mountain roe," which of course may be brought in as poetically illustrative, has not been seen on these hills for generations, and I scarcely think even the "fawn at play" for more than a hundred years. These misapplications, it is almost unnecessary to say, do not detract from the beauty of the poetry. Some of the touches are graphically true to the neighbourhood, as, for instance, "the wide moor," the "many a hill," the "steep hill's edge," the "long stone wall," and the hint of the general loneliness of the region where Lucy "no mate, no comrade, knew." I think I can point out the exact spot—no longer a "plank," but a broad, safe bridge—where Lucy fell into the water. Taking a common-sense view, that she would not be sent many miles at two o'clock on a winter afternoon to the town (Halifax, of course), over so lonely a mountain moor—bearing in mind also that this moor overlooked the river, and that the river was deep and strong enough to carry the child down the current—I know only one place where such an accident could have occurred. The clue is in this verse:—

"At daybreak on a hill they stood  
That overlooked the moor,  
And thence they saw the bridge of wood,  
A furlong from the door."

The hill I take to be the high ridge of Greetland and Norland Moor, and the plank she had to cross Sterne Mill Bridge, which there spans the Calder, broad and rapid enough at any season to drown either a young girl or a grown-up person. The mountain burns, romantic and wild though they be, are not dangerous to cross, especially for a child old enough to go and seek her mother. To sum up the matter, the hill overlooking the moor, the path to and distance from the town, the bridge, the current, all indicate one point, and one point only, where this accident could have happened, and that is the bridge near Sterne Mill. This bridge is so designated from the Sterne family, a

branch of whom in the last century resided close by. The author of *Tristram Shandy* spent his boyhood here; and Lucy Gray, had she safely crossed the plank, would immediately have passed Wood Hall, where the boy Laurence had lived, and, pursuing her way to Halifax, would have gone through the meadows in which stood Heath School, where young Sterne had been educated. The mill-weir at Sterne Mill Bridge was, I believe, the scene of Lucy Gray's death. F.

**A DORSETSHIRE VOCABULARY.**—The following is taken from some MSS. of the Rev. John Poynter, Chaplain of Merton and Rector of Alkerton, Oxford, which are in my possession:—

"Dorsetshire Vocabulary; or, a Catalogue of some words communicated to me by the Reverend & very worthy Gent. M<sup>r</sup> John Haynes A.M. & Rector of Cabstock in this County."

Probably about 1730.

Aloft, ill will.  
To amper, foster.  
Azen, ashes.  
To be amest, to lose one's way.  
Barton, a yard or court.  
A bottle, blockhead.  
A borrier, auger to bore with.  
Bruff, brittle.  
A brock, piece of bread.  
A bourly man, a fat man.  
To belvy, to bellow.  
Chanker, a chink.  
To cole, embrace.  
Chil, I will.  
Cather, hemp.  
Chad, I had.  
Chave, I have.  
Cham, I am.  
To cream, crush to pieces.  
To chuter, to flatter.  
Chammish, awkward.  
Creeze, nice or bad stomach.  
A clavel, chimney (*sic*) piece.  
Church hay, churchyard.  
To clent, clinch a nail.  
To dili, dress fine or adorn.  
To drail, go softly.  
Drent, drencht.  
Erriish, stubble.  
Emerys, embers.  
Eydon, harrows.  
To edge, to harrow.  
Eases, worms.  
Fay, fadge or prosper.  
Frith, small wood to make dead hedges.  
Fitty, fine.  
A flinker, proud woman.  
Flippant, nimble.  
Forewean'd, wanton child.  
No fell nor marker, no sign or token.  
Flanker, flakes of fire.  
A fitt, a slut.  
Galley, fright.  
To gleam, to jeer.  
A guss, a girth.  
To gouri, growl like a dog.  
Grotton ground, fallow.  
To be call'd home, to be ask'd at church.  
To hazen, to forebode mischief.

Hoddy, brisk or healthy.  
Hiphouse, a lone house.  
To ly in huddy-box, in ambush.  
A hurst, hillock.  
The heft, the weight of a thing.  
To jet, to push or jogg.  
To be keamy, to have a scum on.

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(To be continued.)

**FULLER'S "CHURCH HISTORY."**—In a copy of Fuller's *Church History*, 1655, p. 220, is the following MS. Fuller is giving some account of the Rev. Richard Greenham, formerly Rector of Dry Drayton, Cambridgeshire, who died in London of the plague, 1592. "Thus godly Greenham," he finishes, "is fallen asleep: we softly draw the curtains about him, and so proceed to other matter." After this comes, in a hand which I take to be not very much later than the date of the book, 1655:

"Mr. Greamham resigned to one Mr. Warfield, who related this storie to my father whilst hee lived at Impington, in Cambridgeshire, Anno Dñi 1616. Beeing to depart, hee tooke his leave of Mr. Warfield in these words. Mr. Warfield (saith hee) God bless you, and send you more fruit of yo<sup>r</sup> labours then I have had: for I perceive noe good wrought by my ministerie on any but one familie. But I would pray you to observe and marke y<sup>e</sup> end of one man, N., who I am perswaded will never goe out of this world without some heaveie stroake of God's visible wrath and judgement on him: Because I have ever observed him to bee not onlie verie wicked, but a most profound scoffier at all pietie and religion. And so it came to passe. At last the man fell sick, and as hee was much addicted to rithmeing, so for 3 or 4 daies bifoure hee died hee continued the same hellish rithme, nor could (by Mr. Warfield or any other friend's visits and exhortations to repentance and prayers unto God for mercie) bee long interrupted from his dittie, but iff hee after another repeated a petition of the Lord's praier, hee would interlard his rithmes or returns to them againe. They were these,

'Here I lie, By the wall,

So I shall, Till I die,

Then to Hell, There to dwell, Eternally.'

Hee continued in this posture (without any signe of remorse) to y<sup>e</sup> last."

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

**PARISH REGISTERS ASTRAY.**—As I have noted from time to time the whereabouts of registers which have strayed from their lawful guardians, I send a list of all that I have noticed, thinking it may be useful for genealogists to know where to find them. If others would add to this list they would be doing an appreciable service.

Papworth Everard.—B.M., Add. MS. 31,584.

Steventon, Berks (1553-99).—Harl. MS. 2,395.

Nuthurst.—B.M. MSS. 7

Shackerstone (1558-1630).—Bodleian.

Kingston-upon-Thames (1541-56).—These registers were some time since offered for sale by Puttick & Simpson. Where are they now?

Knebworth (Sept. 29, 1598-1720, along with the churchwardens' accounts from 1598 to May,

1609).—In the library of the Rev. Dr. Williams, Grafton Street East. See "N. & Q.," 6th S. iv. 6, 112.

Chesterfield (1711-1761).—Offered for sale by H. T. Wake, June, 1882. F. A. B.

**CURIOUS INSCRIPTION IN PRESTBURY CHURCH-YARD.**—Near the priest's door of Prestbury Church, Cheshire, is the following inscription on a gravestone, which should find a corner in "N. & Q.":—

"Here Lyeth the body of James | Pickford of Mottram | who departed this | life the first day of | January A.D. 1691 | Also Sarah Pickford sister to the above-said James Pickford was here interred August y<sup>e</sup> 17 Anno Domini 1705 And died a Bachelor in the 48 years of her age."

TINY TIM.

**HOLY THURSDAY WATER.**—A Warwickshire cook of a relative of mine was seen last Ascension Day, May 1, standing out of doors, basin in hand, to catch the rain that was falling. In explanation she said that Holy Thursday rain was holy water, and came straight from heaven. The reason that she preserved it was that it was good for weak or sore eyes.

CUTHBERT BEDD.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**COMMONWEALTH ACTS AND ORDINANCES.**—Can any of your readers explain why the edition of the statutes of the realm which was published under the direction of the Record Commission does not contain the ordinances of the Civil War time and the Acts of Parliament of the Commonwealth? These documents, though after the Restoration they ceased to have legal force, are of the utmost importance for any one who desires to have anything beyond a very surface knowledge of the time. They have never been collected together, and no student knows when he has examined a complete series for any one particular period. It is commonly thought that the two volumes (a quarto and a folio) known as Husband's collection and the Acts published in one volume folio by Scobell form a complete collection; but this is certainly not the case, and the latter book ends before the death of the Protector Oliver. From that time, so far as my experience goes, nothing has been ever published in the shape of a collection. It should be noted, however, that there is preserved in the Forster Library at South Kensington a thick folio volume of collections, which, if my memory serves me aright, contains the materials which Scobell had gathered together for a second volume. A calendar of the contents of the two volumes issued by Husband, Scobell's

published volume, and his volume of collections would, if properly indexed, be a great boon to students. If we cannot have this a calendar of the South Kensington volume alone would be of much service. I do not wish to stir up enmity between the Scottish lion and the leopards of England, but I may remark that the State has treated the northern kingdom more generously than the southern. Her statute book is complete. All the known Acts and other parliamentary documents of the Great Rebellion period are printed therein in their proper places and order. ANON.

**ENGRAVED PORTRAIT (OF WILLIAM AUSTIN).**—I should be glad of information respecting a curious little portrait, measuring, with border, only 2½ in. by 2½ in. Head and bust in oval of a man of, perhaps, thirty, wearing rather long hair and large ruff, nearly full face. The head and neck of a theorbo, or guitar, are visible beyond right shoulder. The accompaniments are most funeral. A skeleton on each side acts as supporter to the lower part of the portrait, which above is flanked on each side by a smoking lamp. Spades are visible at either side of the motto which caps the oval, "Sepulchrum mihi solum superest. Job." At the foot is an equally cheerful legend, "Sepulchrum domus mea est." Two shields (1) Azure, a chief argent, three martlets (?) of the same (?); (2) Argent, on a fesse sable, three Latin crosses argent, in chief and base a chevron sable. Under the base, on the extreme edges of which the skeletons sit each with a mattock in his hand, is the inscription, "G. Glo." An old MS. note says, "Obit. Jany. 16, 1633," and an engraved cutting which accompanies the engraving, and probably belonged to it, reads, "The excellently accomplished (sic) gentleman, William Austin of Lincolnes Inne, Esquier." X.

**FAMILY OF CONSTABLE.**—Amongst the recusants registered at Northallerton, 1614, is Lady Jane Constable, of Upsall Castle, wife of Sir Ralph Constable, Knt., aged thirty years, recusant for twelve months. Can you assist me with the lineage of this lady? There is a good pedigree of the Constables, including the Constables of Upsall, in Poulson's *Holderness*, but I fail to identify Lady Jane. EBORACUM.

**REV. THOMAS PENTTCROSS.**—He was a member of Pembroke College, Cambridge (B.A. 1771, M.A. 1774), and subsequently Rector of St. Mary the More, Wallingford, Berks. Tradition says he preached the first sermon in connexion with the Church Missionary Society in St. Paul's Cathedral. I should be glad of any information upon this point. There is also a belief, held by some collateral members of his family, that his father and uncle were two Neapolitans of noble blood, exiled for religious reasons, who took

the name of Pentycross on settling in England. What was their original name? Are there any of the direct line remaining?

T. CANN HUGHES, B.A.

The Groves, Chester.

"FONS PURIFICATIONIS OMNIUM."—In my *History of Cawthorne* I have inserted the following: "On one of the eight sides, and repeated lower down, are the letters 'F P O,' interpreted as standing for 'Fons Purificationis Omnium,' 'The Fountain of Purification for all.'" These words occur in my description of the font, which is an octagonal one of the early part of the fifteenth century. I should be glad to know whether this explanation is correct, and whether the same letters are found on other fonts. C. T. PRATT.

Cawthorne Vicarage, Barnsley.

OLD LONDON AND PROVINCIAL NEWSPAPERS.—The collection of these in the British Museum, although large, is very imperfect in sets of each newspaper. There was a large collection of old newspapers at Peele's Coffee-house, Fleet Street, a few years ago, which, I believe, contained some not in the Museum Library. What has become of these? It would, I think, be a useful addition to our newspaper press directories if the proprietors of each newspaper would state whether they have complete files of their papers from their commencement. J. R. D.

"OSME; OR, THE SPIRIT OF FROUST. London, John W. Parker & Son, 1853." 12mo. pp. vii, 42.—Can any one tell me who was the author of this book? He defines "Froust" (analogous to fusty and frowy) as a want of ventilation and clearness, and traces a "great deal of what is very bad, foolish, weak, useless, stuffy, and overstrained to froust." After insisting on the benefits of fresh air, of a big sponge and plenty of water for the body, he treats of "Froust of Mind," and contrasts the froustiness of stilted or Johnsonian English with plain English.

CHAR. W. SUTTON.

121, Chorlton Road, Manchester.

DOGGETT, OR DOGGET, FAMILY.—Will you kindly assist me in the following respecting the celebrated actor, Thomas Dogget, of coat-and-badge renown? I am desirous of getting the genealogy of the man. I read in an old cutting from a newspaper that

"Dogget was born in Dublin, and his name has been traced far away back into the thirteenth century, when one Gilbertus Dogget, or Dogoit, is mentioned in connexion with an unpublished Pipe Roll of the year 1261." Can you give me particulars of the above, or tell me what records to read at the British Museum or elsewhere that I may find them? I have all that has been written of him as an actor, and only want now the pedigree. F. P. R.

PUTTING THE DEVIL INTO A BOOT.—On the old rood screen in Gateley Church, Norfolk, is a representation of John Schorn holding a boot into which he has just "conjured the devil." Who was this John Schorn, and what is the meaning of the representation? E. GUTHORF.

Sheffield.

[The Gateley image is described in *Journ. Br. Arch. Assoc.* xliii. 263; see also paper by Rev. Dr. Sparrow Simpson, xxv. 334, and other references in *Gen. Index of the Journal*, vols. I.—xxx.]

WASHINGTON'S ANCESTORS.—In *The Pedigree and History of the Washington Family*, compiled by Albert Welles (1879), President of the American College of Arms, the Washington brothers who emigrated to America are said to have been baptized at Warton, co. Lanc., in 1625 and 1629 respectively. This statement is made presumably on the authority of "James Phillippe, Esq., of London," to whom Mr. Welles expresses his indebtedness "for the English pedigree." However this may be, inasmuch as these alleged baptisms do not occur in the Warton parish register, it will be of supreme interest to know where they are on record, or how they were evolved, as these are the basis upon which the upper stories of this old world pedigree rest, and which pedigree without that basis falls to pieces.

PLANTAGENET HARRISON.

URQUHART OF CROMARTY.—Sir Thomas Urquhart, of Cromarty, knighted in 1641, died unmarried, and was succeeded by his brother Sir Alexander Urquhart, who died *s.p.m.*, but left several daughters. Is anything known of these daughters, of whom Nisbet says nothing? Did they live to maturity, did they marry, and had they any surviving issue? A. CALDER.

CORNU-BRITONS IN SOMERSET.—It is said that a portion of Somerset once belonged to "West Wales," or the old Cornish kingdom, and that the Cornu-British language was used by some of the Somersetshire people. What are the works that deal with this statement?

W. S. LACH-SZYRMA.

CROMWELL AND RUSSELL.—I find in a parish register at Dover that on Aug. 30, 1681, William Russell married Elizabeth Cromwell. I presume that this William Russell was son of Gerard Russell, of Fordham, and grandson of Sir William Russell, Bart., and that Elizabeth Cromwell was daughter of Henry Cromwell, the Protector's son, and consequently they were first cousins. Can any one suggest why they were married at Dover? CONSTANCE RUSSELL.

Swallowfield Park, Reading.

FORSTER FAMILY.—Who was the father of Ralph Forster, of Bolden, near Newcastle-on-Tyne, born 1727, married to Ann Bruce 1751, died

1785, interred at All Saints, Jarrow? Could he have been Ralph Forster, of Carham, son of Thomas Forster, of Adderstone, mentioned in Raine's *History of North Durham*? The said Ralph Forster, of Carham, was baptized 1703, and died before 1735. J. A. F. TOMKINS.

Little Warley, Brentwood.

CHETNEY.—I have lately seen this given as the name of one of the liturgical colours in use in the Roman Church, and shall be glad to have an explanation of the term and its derivation.

H. J.

GEORGE NASH.—Who was this author, who published at Calcutta, in 1842, *Man and his Mistress; or, Woman's Revolt, a Mock-Heroic Melodrama*, by G. Nash, author of *Records of the French Prisoners, The Idealist, The Drama*, &c.? My book, first named, is interleaved throughout, and contains also the *Records*, dedicated "To the memory of the late G. Nash, Esq.," by his son, printed at Calcutta in 1843, suggesting that the father may have died in India during one of those years. MS. and newspaper notices award great merit to the author. Where can I find more about him? J. O.

THELE.—What is the meaning of this name? The original name, according to Chauncy, of St. Margaret's, is Thele. Old people always call the place Stanstead Dele, to distinguish it from Stanstead Abbots. Does it mean the same as Prof. Skeat's definition of *Thele*, ante, p. 293? M.A. Oxon.

REV. SAMUEL BLACKALL, OF DEVON.—This clergyman was a Fellow of Emmanuel College, Cambridge, and Rector of Loughborough from 1786 to 1792. The Loughborough register states that he died at Bristol, May 6, 1792, and was buried in Devonshire. Where was he buried? Whom did he marry? Who were his parents? Any genealogical particulars will be thankfully received. He graduated B.A. in 1760. W. G. D. FLETCHER.

18, New Walk, Leicester.

FIELD-NAMES.—In the tithe map of this parish I have found the following field-names:—Great and Little Shaveland, Sugg, Moghams, Cuttner Mogham, Great Lovely, Wadling Hay, Waddle Hays, Wadwell, Gaston. There is a word used here, *colbern*—a covered carriage. I should be glad to know the meaning of these words.

F. W. WEAVER.  
Milton-Clevedon, Evercreech, Somerset.

"THE IJ NEW FESTES."—In a churchwardens' account-book of the years 1510–1511, a copy of which is now before me, there occurs an entry as to alterations made in the service books on account of "the ij new festes." Can any of your readers

tell me what new saints were added to the calendar at about this time? EDWARD PEACOCK.  
Bottesford Manor, Brigg.

W. BROWNE'S "BRITANNIA'S PASTORALS."—I shall be glad to obtain some particulars concerning the third part of the above poem, which, I understand, was printed in 1852, from the original MS. still preserved in the library of the cathedral church at Salisbury. Some years ago I noticed in a second-hand catalogue (Kerslake's, I think) a copy of the *Britannia's Pastorals* (folio), which had belonged to Milton, and enriched with his autograph; it would be interesting to have placed on record a note touching so precious a relic.

CH. EL. MA.

Exeter.

"THE STORM KING."—Some thirty years ago or more I copied some spirited verses, called "The Storm King," containing about twenty-four stanzas of four lines each. They were said to be from a "volume of unpublished poems." Were the poems ever published, and who was the author? H. E. WILKINSON.

THE WILLOW PATTERN.—Who wrote "The Story of the Common Willow-pattern Plate," to be found in the *Family Friend*, vol. i., 1849, and signed J. B. L.? An answer to me direct will greatly oblige. W. H. ALLNUTT.

10, Grove Street, Oxford.

[Several papers on the willow pattern will be found in "N. & Q." See 1<sup>st</sup> S. vi. 509; vii. 631; 3<sup>rd</sup> S. xi. 152, 208, 328, 405, 461; 5<sup>th</sup> S. ii. 69, 114; 6<sup>th</sup> S. vi. 345; vii. 32.]

AUTHORS OF QUOTATIONS WANTED.—

"The moment a man ceases to learn he becomes unfit to teach."

In which of Dr. Arnold's published writings is this to be found? JOHN PICKFORD, M.A.

"One far off Divine event  
To which the whole creation moves."

ANON.

"Thus far with victory our arms are crowned,  
Yet have we met no foes to fight withal."

R. S.

### Replies.

THE COURTENAY SHIELDS IN WOLBOROUGH  
AND ASHWATER CHURCHES, DEVON.  
(6<sup>th</sup> S. vi. 484; vii. 50)

I am sorry to read that Mr. HAMILTON ROGERS finds misapprehension and confusion in my remarks, and can only say that if they exist, which fact I am not disposed to admit, they arise from my having followed his own account of Ashwater Church.

I must point out that my attention has been called to the fact that Joan, daughter of Sir William (other authorities say Sir Philip) Courte-

nay, of Powderham, did marry William Beaumont, and afterwards Henry Bodrugan, and that the story of her life is an unfortunate history, to which we need not now allude. Shield No. 3 would exactly represent her arms impaled by those of her husband, the plates on her label being received as strictly distinctive of the Powderham branch, though on shield No. 2 they equally occur in the arms of Sir Hugh of Boconnoc, who was of a different branch of the Courtenay family. Yet, taking this shield in connexion with the other two in the same window, I still believe it is meant to represent the marriage of Sir Hugh of Hacombe and Margaret Beaumont.

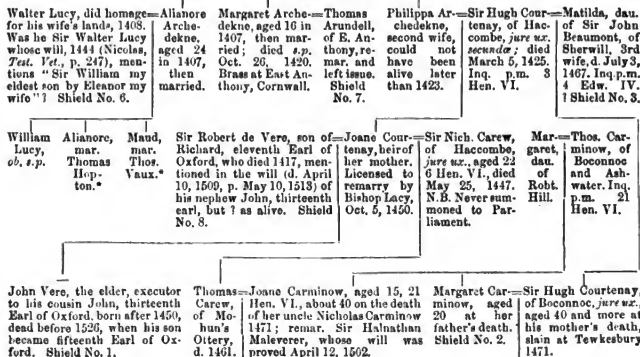
I cannot admit that shield No. 1 can by any possibility represent the arms of Joan Courtenay and her second husband, Sir Robert de Vere. There is no reason why it should not contain the arms of their son John Vere, who would properly quarter Vere and his mother's assumed coat Archedeckne; and there is every reason why a wife should not quarter her husband's arms with her own, for at that date (circa 1470) quarterings always show descent, and not alliance, and I challenge Mr. Rogers to produce any instance of a wife quartering her husband's arms, with the exception of the well-known and much earlier example of Queen Philippa of Hainault.

I quite agree with Mr. Rogers that these matters should be studied with reference to local

colouring, and no doubt the secret of these shields is to be found in the history of the descent of property in Wolborough. I can only find in Lysons (p. 566) that Wolborough belonged to Torre Abbey until the dissolution of the monasteries, and I cannot but believe that these shields illustrate the descent of Archedeckne property in that parish.

Since writing the above I have been to Wolborough, and there, in a window in the south aisle, opposite to the window under discussion, I found six shields, occupying the upper compartments, which greatly corroborate my idea. They are as follows, beginning from the left or east end (I carry on the numerals from the other window). 4. A shield with monogram J. C. 5. Gules, two bends wavy or (Briwere, the founder of Torre Abbey). 6. Gules, three lucies haurient arg., impaling Archedeckne. 7. Sable, six swallows, 3, 2, 1, arg. (Arundell), impaling Archedeckne. 8. Quarterly gules and or, in the first quarter a mullet arg.—the mullet is very indistinct, but from the gallery can be more clearly made out—(De Vere), impaling Archedeckne. 9. A shield with monogram W. L. All the shields hang from branches of oak, and were clearly made to occupy their present positions. The following pedigree will show the connexion of the various persons whose arms I believe to be here depicted. I only introduce necessary dates, many from Sir J. Maclean's *Trigg Minor*.

Sir Warine le Archedeckne, = Elizabeth, dau. of John (sister and coh. of John) died 1400-1, *s.p.m.* Talbot, of Richard's Castle, died Aug. 3, 1407.



\* Some accounts say the coheirs married Corbett and Vaux.

The second window I believe, as suggested by the monograms, to have been put up not earlier than 1450 by Joane Courtenay, then de Vere, and Walter Lucy, or, more likely (if the will of 1444 be his, and proved, not dated, that year), by his son William, the two representatives of the Archdekanes; and the first window by John Vere, not earlier than 1472, and after the death of his parents. My reasons for fixing the latter date are that he would hardly have put up his arms while he was under age, and he could not have been born till 1451; while I conclude his parents were dead, because had his father been alive he would have borne a label, and had his mother survived he would not have quartered her arms with his own. Why he should have associated his arms with those (presumably) of his step-grandmother and his half-aunt by marriage I cannot guess, unless he had to pay them dower or jointure out of lands at Wolborough.

With regard to Ashwater, Mr. ROGERS now seems to think with me that the effigy there represents Thomas Carminow, and also that Margaret Carminow, as a widowed heiress, put her own arms in the place of her husband's; but to show that she was justified in doing so we must produce other instances of similar infractions of "received rules" (rules received, of course, at the date of their infraction) by ladies in like positions. This I tried to do in my first note. I regret that no other instance has yet been brought forward.

As Mr. ROGERS has been glad of this opportunity to give a more full account of Ashwater Church, may I ask him to correct the marvellous description (on p. 232 of his book) of the shield at Barnstaple Priory, which really contains the arms of Henry Stafford, Earl of Wiltshire, K.G., second husband of Cecily Bonville, Marchioness of Dorset?

EDMUND M. BOYLE.

OLD CLOCKS (6th S. vii. 165, 237, 257).—I omitted in my last paper to mention two other large ancient clocks,—one, in the cathedral at Exeter, which has a curious complicated astronomical dial, somewhat resembling that at Wells, and is still in action; the other at St. Mary Steps, in the same city; but they are not in their original condition, having been repaired and altered from time to time, and their movements are now adapted to pendulums. There is also another remarkable clock at Leeds Castle, in Kent, the seat of Mr. C. Wykeham Martin. It is within the castle, but has no dial. It strikes on a bell bearing the date 1435, which seems to be the probable date of the clock, and on that bell the curfew is rung every night at eight o'clock—a custom which has been kept up ever since the castle was built, about 1280. The striking part of the clock is in its original condition, but the going part has been altered to adapt it to a pendulum.

There can hardly be a doubt that many, if not most, of the ancient abbeys, cathedrals, and castles had similar clocks, but that, like the celebrated clock of Richard Wallingford at St. Albans, they have been destroyed; and I think it very probable that much information might be gained on the subject if the fabric rolls of the cathedrals were examined with that object.

These were all fixed clocks of large size; but we now come to the domestic or indoor house clocks, which were of smaller size, and not permanent fixtures, but movable, being hung up against a wall or set upon a bracket, with the weights and chains hanging down, generally exposed. These clocks, though not absolute fixtures, could not conveniently be moved or carried about. They must have come into use in the fifteenth century; but, with the exception of that already mentioned, I have never seen a clock of that description so early as 1500, and it is a curious thing what has become of them. Some were richly and highly ornamented, for I am now sitting before a very fine large and early picture of St. Jerome in his study, a work of about 1500, beautifully and minutely executed; and here is represented, hanging against the wall above his head, an extremely elegant clock, with weight and counterpoise hanging from it. The case of the clock is apparently of gilt metal of most elegant form, elaborately ornamented with a beautiful rich and delicate cinque cento design. The hour circle is apparently of white metal, and the centre of the dial is red. This seems to show what the style of room clocks was at that time; but none of them seems to have come down to us, certainly none has come over here, and I do not remember to have seen any in continental museums; but it is now many years since I have travelled, and the museums may all have been rearranged and new antique objects brought out and displayed. I am, however, fortunately in possession of one small hanging clock, but that is of the sixteenth century. That and the beautiful clock at Windsor Castle made for Anne Boleyn are the only two weight clocks that I can call to mind.

The domestic clocks divide themselves into two classes, those which go by weights, and those of which the motive power is a coiled spring, which was not applied till about 1500; and these spring clocks form the class of chamber and table clocks. The weight clocks, which the dealers are apt to call fifteenth century clocks, are, in fact, the work of the sixteenth and seventeenth centuries—at least, I have never heard of one earlier. The description of these clocks has been given so accurately in "N. & Q." 6th S. vii. 165, by Mr. SALZER, that it is useless to repeat it. But there is something remarkable about them. They are peculiarly English; they are all made of brass, and precisely similar in form and design; and they seem to



have been cast upon the world suddenly and early in the sixteenth century, and to have lasted unchanged for nearly two centuries. All clock-makers at that time seem to have adopted the same pattern, and to have preserved it without any variation, and with similarity of form, mechanism, and ornament, as though they had worked to a regulation pattern. I cannot help fancying that there may have been a large manufactory or brass foundry, in London or some other place, where the frames and bells were all cast, from which the clockmakers in London and all over the country were supplied with the various parts of clocks, which they fitted together, as they are from Clerkenwell and, I think, Coventry at the present day; for it is difficult to understand how every country clockmaker should have cast, turned, and made his own brass frames and dials precisely similar to those of all the other clockmakers in London and all the provincial towns. And I am strongly disposed to think that the manufacture of clocks and clockwork was at that time, early in the sixteenth century, established at Clerkenwell, and that the country clockmakers were supplied from there; and thus Clerkenwell has continued to be the great manufactory for clocks to the present time. This idea is, I think, somewhat borne out by the fact of the exact resemblance of so many of the perforated brass ornamental plates, above the dials and sides of these clocks, to conceal the bells, which form a cupola at the top. One common pattern has two dolphins with intertwined tails; another has a small square-shaped escutcheon in the centre; whilst a third has only pierced scroll-work. The front plate is frequently engraved, the side-pieces being left plain. Some clocks have the name of the maker, the name of the town, and the date engraved on the front, and some on the dial; and if a collection of these particulars could be made, we might learn something from them. If any persons having such clocks, with the clockmaker's name, place, and date, would kindly take the trouble to send them to me, stating at the time the nature of the escapement, whether a verge and balance or pendulum, I would endeavour to arrange and class them, and send the result in a tabular form to "N. & Q."

Now with regard to the "movements" of these clocks. All clocks made before 1660 had an escapement consisting of a crown-wheel and a vertical verge with a horizontal balance. In 1661, Ahasuerus Fromantil, a Dutch clockmaker settled in London, first made clocks with short pendulums, which he exhibited in London in that year, creating a sensation in the town, for all people went to see his clocks. This was effected by introducing a contrate-wheel, by means of which the crown-wheel and its verge became horizontal, and a short pendulum with

small bob was affixed to the end of the verge. These pendulums vibrated before the face of the clock in some instances, but in others the pendulum was made to vibrate in a clear space provided in the body of the clock between the going and striking parts. These short pendulums vibrated in very large arcs, and in or about 1680 a great improvement was made in the escapement by the invention of the swing-wheel with anchor pallets, by means of which a long pendulum, vibrating in seconds and in a much smaller arc, was employed, and thereby great steadiness and regularity of action was gained, and the machine became a much better timekeeper. This was the invention of M. Clements, of London, or Dr. Hooke; and Mr. Daniel Quare having in 1676 invented the minute-wheel and put two hands to watches, clocks were now made also with two hands.

I have four of these clocks, one with the original balance-wheel; a second with the adaptation of the vertical verge to a long pendulum, the balance-wheel being removed and a short arm affixed to the top of the vertical verge, being made to act on a crutch connected with a long pendulum, which, however, must be of considerable length; a third with the short bob pendulum made to play in a clear space in the body of the clock; and a fourth having a swing-wheel substituted for the crown-wheel, with anchor pallets escapement for a long pendulum.

The old brass clocks went only thirty hours, and were set in motion by a weight attached to a chain which passed over a sheave having spikes in the groove which caught in the links of the chain, and required to be drawn up every day. There was a counterpoise at the other end of the chain, and sometimes a single weight was contrived to serve both the going and striking parts, and there was occasionally an alarm. On the introduction of the long pendulum, clocks seem to have assumed a different character. Catgut was substituted for the chain, and barrels were introduced on which the catgut was wound up, and, a greater length of line being employed, clocks were made to go for eight days instead of thirty hours, and a chime of bells playing every quarter of an hour was often added; the weights and long pendulum hung down; and as there was danger of their action being interfered with, tall wooden cases were made to protect them, on the top of which the movement was placed. This, I believe, the origin and date of the tall upright clock cases, which were often made of ornamental woods and enriched with fine marquetry. I have one myself in an early marquetry case, made by Thomas Tompion, with a beautiful set of chimes, about 1690, and it is an admirable timekeeper, though it has only the original iron wire for the pendulum rod; and similar instances are numerous. The earlier cases are made of oak

and walnut, the mahogany cases being of the following century, when that wood was introduced. The brass "button and pillar clocks" seem to have gone out of use about this time, and probably few were made at the end of the seventeenth century; but that will appear more clearly if I receive many communications from the owners of dated examples. With regard to the name of the brass clocks, I have heard them called very many years ago "button and pillar clocks." The meaning and origin of the name I cannot tell, unless it is derived from the pillars at the corners and the hook or button on which the clock may be hung up against the wall.

With regard to the chamber and table clocks of which the moving power is a coiled spring, they must all be of later date than 1500, when that power was first used, and pocket clocks or watches and small table clocks first made. They are numerous and their forms so various that each example must tell its own history. It may, however, be observed that the earliest had no fusee. The earliest fusee known is in the Bohemian table clock belonging to the Society of Antiquaries, and which bears the date 1525. After the invention of the pendulum many small table clocks were altered, and the movements adapted to small bob pendulums, which may possibly have made them go more regularly, but did not improve their appearance, the work having generally been very clumsily executed.

There were, however, some very good spring bracket clocks of a larger size made in the seventeenth century. The clock in the arms of the Clockmakers' Company, granted in 1642, is a good example, and this style of clock has continued down to the present time. They very frequently had chimes, and the back plates of the movements were very often finely engraved with scrolls and flowers.

OCTAVIUS MORGAN.

The Friars, Newport, Mon.

MR. SALTER states that he would be glad to hear of so-called "fifteenth century" clocks. I have one such as he describes, of brass, nearly cubical in figure, 15½ inches high, and surmounted by a large cupola-shaped exposed bell, round which on each side is an elaborate perforated ornamentation. On a shield on either side in the centre of the above decoration is the name, in old English letters, of Francis Petit, and on a similar shield in front are apparently three leopards' heads. Above the dial, which is of white metal, is evidently the name of the maker of the clock, "Thomas Barrett in Douer." This clock was found in a barrel belonging to a house in a village eight miles from Dover a few years ago. It was perfectly black with age and dirt, and its pendulum was found with it. Now that it has been cleaned it is very handsome, and I should be glad to learn its

date, a point which no doubt MR. SALTER can settle.

ARTHUR MESHAM.

I can give two references to books where the old clock at Rye is mentioned, in addition to the *History of Rye* already quoted, and only two. One is at p. 8 of *Field Paths and Green Lanes*, by L. J. Jennings; and the other is at p. 58 of Chambers's *Handbook to the County of Sussex*. The latter informs us that the clock "is said to have been given by Queen Elizabeth," a tradition which MR. OCTAVIUS MORGAN's date of 1515 disproves. The church figures conspicuously in *Dents Duval*, but Thackeray does not mention the clock. I do not know whether MR. OCTAVIUS MORGAN has seen the old clock at Rushen Castle in the Isle of Man. I saw it a couple of years ago. It is in the southern tower, and the weights pass through one or two floors. This clock, too, is said to have been presented by Queen Elizabeth; indeed, one guide-book (I forget which) mentions the year 1597 as the date of presentation.

HERBERT RIX, B.A.

COLUMBUS: THE GIOVIAN MUSEUM (6th S. vii. 67).—When United States minister at Madrid, the Hon. Lucius Fairchild employed the Spanish artist Hernandez to make a careful copy of the Yanez portrait of Columbus. This copy the former presented to the Wisconsin State Historical Society. The letter of thanks addressed by Prof. James D. Butler, in the name of the Society, to Governor Fairchild, has been recently printed. The pamphlet is dated 1883, and contains all the information relative to the known portraits said to represent Columbus which the great industry and learning of its author have been able to collect from various sources. It may, therefore, without hesitation be consulted as the fullest account which has hitherto appeared in print of those portraits. This information, condensed as much as possible, may perhaps be acceptable to many readers of "N. & Q."

There are at least twenty or thirty known portraits which are said to represent Columbus. Of these Prof. Butler, for sufficient reasons, rejects all but three or four as imaginary or mere later repetitions of some original portrait disguised in various dresses, some of which were not even worn in the time of Columbus. Among those which offer the most striking signs of authenticity the foremost is now that generally known as the Yanez portrait, from its having been brought from Granada to Madrid by the painter of that name and sold to the Spanish Government in 1763. This portrait now hangs in the National Library. It remained for many years in the state in which it had been purchased from Yanez. The discovery of its real value is thus related by Prof. Butler:—

"But Spanish artists were long ago satisfied that the Yanez portrait had been tampered with by some

audacious restorer, and they at length obtained permission to test it with chemicals, which was done by Señor Cubells and his assistants. From side to side of the upper margin of the picture there ran the legend *CHRISTOP. COLUMBUS NOVI (sic) ORBIS INVENTOR*. These words were first subjected to the artist's test, and as they vanished quite another inscription came out beneath them, namely, the words *COLOMB. LYON. NOVI ORBIS RECTOR (sic)*. The variations not only proved that the picture had been repainted, but that the second painter was probably inferior to the first, since *receptor* means to find by seeking, which *inventor* does not. The testers had no hesitation about proceeding further. The flowing robe with a heavy fur collar, as they said 'more befitting a Muscovite than a mariner,' vanished, while a simple garb, only a closely fitting tunic and a mantle folded across the breast, rose to view. The eyes, nose, lower lip, facial oval, all assumed a new expression. The air of monastic sadness vanished."

So completely bad this Yanez portrait been disfigured that when the inhabitants of Genoa, after repeated failures to erect a monument worthy of their city's greatest son, applied for advice upon the subject to the Historical Society of Madrid, the latter, after long deliberation, advised the Genoese to model their statue not according to any likeness in Spain, as national pride might have dictated, but by the portrait in the Florentine Gallery and an old engraving published in 1596 from a Roman drawing by Capriolo.

The next portrait which deserves consideration is that which was in the famous gallery of portraits of celebrated men formed by Paolo Giovio. Columbus did not become distinguished until after the discovery of America, and was then about fifty-seven years of age. He died in 1506, aged seventy. Giovio was nine years old in 1492, and consequently twenty-three when Columbus died in Spain. As Prof. Butler says with much truth, Giovio had peculiar facilities for obtaining a correct portrait of Columbus from Spain, and since in writing of him Giovio uses this expression, "*bunc honestissima fronte bobinem*," unless we suppose that he had seen Columbus it may be fairly assumed that these words were inspired by a portrait about the faithfulness of which Giovio had no doubt. Admitting, therefore, readily that Giovio possessed a true portrait of Columbus, it seems nevertheless that it is extremely improbable that he obtained the *only* portrait of Columbus in Spain. It is much more likely that his was a duplicate of the Yanez portrait by the Spanish artist who painted that from life. It appears strange that the artists and connoisseurs of Spain cannot say positively by whom the Yanez portrait was painted. That from the portrait in the possession of Giovio a woodcut was published at Basle in 1575-8 is very probable.

I have now to speak of the portrait of Columbus which hangs in the Florentine Gallery, and which before the restoration of the Yanez portrait was held to be the best of Columbus. Before 1568 Cristofano dell' Altissimo was em-

ployed by the Duke of Tuscany to copy very many of the portraits in the gallery of Giovio, and there is no reason to doubt that the portrait now in Florence is by Cristofano. The only difficulty in the matter is that the dress is not the same as in the Yanez portrait and the woodcut of 1575-8, but it is by no means impossible that Cristofano, while adhering strictly to the likeness as regards the face, dressed the figure differently. He may even have been ordered to do so, as the simple dress of Columbus may have been thought derogatory to his memory when his portrait was hung between those of Americus Vespucci and Ferdinando Magellane.

As I regard the portrait of Columbus which belonged to Giovio as lost, I will conclude this note with the information given by Prof. Butler relative to the appearance and dress of Columbus. He says:—

"The portraits I have passed in review are the more reliable because they show the person of Columbus as we have it described by his son, as well as by his contemporary Oviedo; that is, face large and ruddy, cheekbones rather high, nose aquiline, eyes light, hair blonde in youth, but at thirty years old already white."

Probably by "blonde" we ought to understand light brown (in the portraits it is rather dark), as real light hair seldom, if ever, becomes white even in old age. In the portraits the colours have probably darkened with time. As to the dress of Columbus Prof. Butler says:—

"The costume in the woodcut corresponds to what the curate of Palacios, Andrea Bernaldes, saw Columbus wearing in June, 1496, namely, a dress in colour and fashion like a Franciscan friar's, but shorter, and for devotion girt with a rope of cordeller. He was, in fact, buried at Valladolid, in the monastery of St. Francis, and in the habit of a Franciscan friar. But as a sailor's garments were then like a Franciscan's, some hold that Columbus chose to be so painted, with allusion to what he had himself achieved as a sailor."

RALPH N. JAMES.

SURRENDER BY A STRAW (6th S. vi. 534; vii. 218, 253).—The passage quoted by R. R. from a modernized edition of Caxton's translation is to be found not only in the Dutch prose version of 1479, but in the older Flemish *Reinaert* of the thirteenth century, on which the prose version is based:—

"doe nam die coninc een stro  
ende vergaf Reinaerde algrader  
die wancout van sinen vader  
ende sijs selves medact toe."

Hv. 2544-7.

"Reinaert nam een stro voor hem  
ende sprac, 'here coninc, nem:  
hier gheve ic di up den scat  
die wilen Ermelinc beest'.  
Die coninc ontfaec dat stro  
ende danct Reinaerde so  
als quansij 'dece maect mi here.'"

Hv. 2563-9.

The following is from a document of the beginning of the ninth century:—

"Ut ergo omnis suspicio a nobis cunctis Sacerdotibus et omnibus Christi et Sancte Dei Ecclesie fidelibus funditus auferatur, profitemur omnes stipulas dextris in manibus tenentes etque propriis a manibus ejicientes coram Deo et Angelis ejus ac vobis cunctisque Sacerdotibus et populis circumstantibus nec talia facere nec facere volentibus consentire," &c.—*Ex Capitulis Domini Karoli Imperatoris Wormatia generaliter decretis*, cap. viii. a. 803.

The earliest traces now extant of the use of a symbol of this kind appear to be those in the *Lex Salica* and *Lex Ripuaria*, but even there we find nothing to justify the assumption that it was not already an established custom. The conjecture therefore of Isidore, Bishop of Seville, writing early in the seventh century, as to the origin of the word *stipulatio*, although unquestionably erroneous, had more reason in it than many a false etymology:—

"Dicta autem stipulatio a stipula. Veteres enim quando sibi aliquid promittebant stipulam tenentes frangebant, quam iterum iungentes sponas suas cognoscebant."—*Etymol.*, v. 24.

On which Heineccius remarks (*Synt.*, iii. xvi. [xv.] 1):—

"Quam Isidori observatio si vera esset simul insignem stipulandi ritum nos doceret. Sed quum nusquam hujus ritus fiat mentio, nisi hic referre velis ritum Germanicis gentibus solemnem adhibendi in firmandis obligationibus festucam, culmum, stipulam vel simile aliquod symbolum ..... merito Pauli et Justiniani derivationem ['ex eo quod stipulum veteres firmum appellaverunt'] reliquis anteponimus."

It seems strange that Heineccius should have overlooked the *Lex Salica*, and have referred only to the later document, dated 803, which I have quoted above. Also I cannot find any authority for the statement of Isidore about *breaking* the reed, &c.

FRED. NORGATE. §

LETTER OF COSMO DI MEDICI (6th S. vii. 89).

—The word *Anglerie* refers (as suggested in the editorial note) to the province of Anghiera on the shore of Lago Maggiore, of which the Visconti, Dukes of Milan, were counts. According to P. C. Decembrio (*Vita Philippi Marie*, cap. i), Anghiera affords the origin of the name of the Visconti. "Vicecomitum," he says, "originem antiquam sane ac preclaram exitisse multi providere, nomen autemumpisissimè putatur ab Angleris comitibus, quibus a Federico pulsus vicecomites eorum loco dicti sunt, procedenti vero tempore etiam comites se appellaverunt." Francis Sforza was adopted into the family of Philip Maria, the last of the Visconti, on marriage with his natural daughter and heiress, Bianca Maria, in 1441, and, on the death of his father-in-law without lawful issue, laid claim to his estates and titles. The legend on the contemporary portrait medal of Philip Maria by Pisano runs thus: "Philippus Maria Anglus Dux Mediolani Et Cetera Papie Anglerie Que Comes Ac Genuæ Dominus." The name of Anglus is derived from

the pretended descent of the Visconti from the son of Ascanius. Francis Sforza so far recognized this tradition as to name his fifth son Ascanio.

T. W. GREENE.

Winchester.

SIR JOHN RYSLEY (6th S. vi. 369, 408, 545).—His will is preserved in the registry of the Probate Court, Somerset House (*Fettpiece*, fol. 8). It bears the date of Sept. 12, 1511. The testator resigns his soul "to God, to our lady Seynt Mary Virgyn and to the holy company of heven," and his body to be "buried in the Chapell of our Lady of Barking in London, in the place where I haue provided my sepulture." He bequeaths several sums "for tithes forgotten" to the vicars of "Tottenham, Eltham, and Grenewiche"; to his sister Margaret xx<sup>li</sup>; his "moveables" at Eltham to "Johane Roper, wif of John Roper, gent."; to "Elizabeth, 'dought, of Henry Skyllman, towards her mariage or other promociion, x<sup>li</sup>"; similar sums to Thomas Hoggesson and John Schotton; "towards the making of the Cloyster and glaying of the worke by me made at Jesus College in Cambridge, if I performe it not in my lif, clx<sup>li</sup>, wherof is paid to Doctour Eggleston\* of the same college for the glaying xx<sup>li</sup>." He enjoins his executors "to dispose in honest manner towards my burying and moneth's minde x<sup>li</sup> in preests to syng and pray for my soule, and in almes to be disposed the same daye xx<sup>li</sup>." He provides for the "mayntennence and fynding of v poore women" to pray for his soul and that of his wife "Dame Thomasyn during the space of v yere." Other legacies follow to friends and servants, and the latter are enjoined "to be lovyng and kynde to my wif Dame Jane," to whom he bequeaths the "residue of all my goodes"; his executors are "Richard Broke, sergeant atte lawe, John Roper, Edward Skern, William Maryner, and John Broun of Eltham." An additional clause or codicil provides:—

"As touchyng all my lande and rente in London or elsewhere, first I will that yf I ordeynd not a preest sufficiently to be endowed of xli merke yerely perpetually to syng and pray for my soule, the soule of Dame Thomasyn, Richard Turnante soule and the soule of Margaret his wif, the soule of Dame Johane Gedney moder of the said Richard Turnante, for my fader and moder soules and freinde soules and all christen soules, in the said chapell of Barking for ev<sup>r</sup>, then I will that all my lande and rente in London be disposed of in forme following, that is to say xli merke of thysuses and profite of lande and rente yerely to be disposed to any honest preest after my decease to syng and pray in the said Chapell for the soules aforesaid..... and the residue of the issues and p<sup>r</sup>fitte of the same lande and rente about the reparacione and mayntennence of the same to be continued as by my said feoffees and executors shal be thought most necessarye and nedefull, xli merke therof yerely to be towards the fynding an exhibicion of a doctor or a bachelar of Divinitie to rede divinitie in the same

\* John Eccleston or Eggleston, Master of Jesus 1506, 1515.

college of Jesu freely to any scholar that will come to here the same lecturer for the increase of virtue and mayntenance of christe faith."

He wills his "tenement called *The Neeve Inne*, without Temple barre of London, if it be not disposed of by me in my lif," to be sold by his executors and the money devoted to "the welthe of my soule in dedes of charitie by the discrecion of my said executors." The will was "proved at Lambeth" May 14, 1512, by the executors already named.

The good knight must have died between September, 1511, the date of the will, and May, 1512, the date of the probate. The reference to the "wife Dame Jane" shows that the testator must have been twice married, probably the second time to a person of humble birth, since she is specially commended to the respect and regard of the servants. At any rate, there were no children by either wife. The mention of the buildings, &c., at Jesus College is very interesting. Amongst the many benefactors of Jesus College, founded by Bishop Alcock, of Ely, in 1496, and completed during the following century, no mention is made of this worthy knight. Perhaps his foundation of a lecturer in divinity was never realized.

J. MASKELL.

Emanuel Hospital, Westminster.

**PUNCH** (6th S. vii. 287).—This word is undoubtedly borrowed from our English beverage. Here is a story of a "Punch patriotique," which was held in St. Denis, the port of the French island of Réunion, in 1870. One day the mail steamer arrived bringing from Aden an English telegram which read thus—no punctuation: "French defeated Prussians near Chalons." Not for an instant did the enthusiastic colonists hesitate about the reading of the ambiguous message. They carried the bringer of the news shoulder-high to the mairie, where speeches were made, and by acclamation was carried a proposal to hold a "Punch patriotique" that very afternoon in the public gardens. Circulars so headed, begging subscriptions, were immediately circulated, and much "punch" of various combinations was drunk that day to the crowing of the Gallic cock flushed with victory. Alas! the echoes of the crowings had hardly died away when it leaked out that the governor's official despatches were of such a nature as to suggest that a full stop was awaiting in the English telegram, and that the place for the full stop lay between the words "defeated" and "Prussians." The man who in the morning had been shouldered and féted had now to run for his life.

S. S. L.

This word, as employed by the French to denote a festive gathering, is at least as old as the time of the Crimean War. In Lord George Paget's *Light Cavalry Brigade in the Crimea* (published

1891), a very amusing account is given of a "Ponch d'adioux," at which General d'Allonville and the French officers serving under him entertained their English comrades at Eupatoria in 1855. I believe the word is undoubtedly derived from the English *punch*, denoting a beverage (*vide Littré*). J. M., jun.

**BOOKS PRINTED IN GREEN** (4th S. ii. 391).—There was a note by ABRA upon "the first book printed in green" in "N. & Q.," u.s. Was such a practice ever made use of to any extent? I have a *Lectonarium S. Mar. Virg., S. Thom. Cant., S. Aug., S. Kynch. Gloucestr., S. Ken. de Hibern.*, by W. H. Hart, F.S.A., Lond., 1850, with the capitals in red and the rest in green. It may be from my own want of acquaintance with book rarities, but I cannot call to mind any other book so printed. ED. MARSHALL.

**"NOTHING SUCCEEDS LIKE SUCCESS"** (6th S. v. 189).—I am sorry that no one has responded to my query. In the new edition of Hazlitt's *English Proverbs* (1882) the proverb is given thus: "Nothing succeeds so well as success"; and Hazlitt adds, "This is also in French." Will any of your correspondents favour me with the French, and give any passages in which the proverb is used? F. C. BIRKBECK TERRY.

**THE GAULISH "BRENNUS"** (6th S. vi. 406).—It may be worth noting what it appears to be. It seems to be identical with *reze*, *rex*, *archon*, being connected with *mark*, a boundary, or the country or district which it defines. Other related words are *horizon*, *ager*, *rus*, *Germania*. J. PARRY.

**"JERONYMO" IN THE "NEWCASTLE MAGAZINE," 1820-21** (6th S. v. 388).—The writer of the pieces under the above signature was William Gill Thompson. He was for many years a reporter on the staff of the *Newcastle Chronicle*, then a weekly paper. His writings were generally short, and originally appeared in the *Newcastle Chronicle*, the *Typo Mercury*, and the *United Mechanics' Magazine and Cabinet of Literature*, of which he was editor. He was associated with Mr. T. Doubleday and Mr. Robert Roxby in the *Newcastle Fisher's Garland*, in the edition of which edited by Joseph Crawhall, 1864, several of his pieces will be found. WM. LYALL.

**BURRETH: ATHELINGTON** (6th S. vi. 168).—Athelington is Allington, of which name there are two villages near Grantham: East Allington in the parish of Sedgebrook, and West Allington. There is a parish of the same name in Suffolk, which is entered in Bacon's *Liber Regia*, p. 751, as "Athelington, alias Allington." Burreth I do not know. May it be a variation of *burgh* or *brough*? W. E. BECKLEY.

CAPT. WILLIAM POTTER (6th S. vi. 108).—This officer apparently attained to the rank of captain in the army on Oct. 2, 1800, but not until June 18, 1807, did he become possessed of substantive or regimental rank as a captain. He obtained promotion to a majority a short time before his death, as his name appears in the *Army List* of 1813 amongst those of other officers of that rank who had been killed in Spain.

R. STEWART PATTERSON.

Gibraltar.

DUNCAN I. AND DUNCAN II., KINGS OF SCOTLAND (6th S. v. 408 ; vi. 17, 218, 376).—It seems a pity that the trustworthy and scholarly histories of Scotland which have been given to us in these latter days should not be consulted by correspondents before presenting "N. & Q." with what is so often either a non-existent or an exploded doubt. The late John Hill Burton (*History of Scotland*, vol. ii. p. 12) names "gracious Duncan" as the son of "Cronan or Crinan, Abbot of the Culdees of Dunkeld, who had for wife the daughter of Malcolm II." On the early race, or rather races, of Scottish kings, however, Burton is much less full and precise than either Skene, in his *Celtic Scotland*, or the late E. W. Robertson, in his *Scotland under her Early Kings*. Burton, for instance, mentions the parentage of "gracious Duncan" rather *obiter*, by way of illustrating the thesis that "the Culdees married and gave in marriage, many of them founding considerable families, enriched by Church property." And, in support, he refers to such cases as those of the eminent Highland names Mac Nab, Mac Pherson, &c., derived by Celtic scholars, as he says, from "a priestly fatherhood, commemorated as a distinction." This statement needs qualification. The organization of the Celtic Church, in "Scotia Minor" as in "Scotia Major," i.e., in what we now call Scotland as well as in what we now call Ireland, and to a perhaps lesser degree also in Wales, was at once monastic and tribal, reproducing in the latter respect the organization of the Celtic state. Hence the lay abbeys, held by leading members of the great clans, on both sides of the Irish Channel. There was a natural tendency to this system in the Celtic Church, even without the helping cause to which Mr. Skene seems almost exclusively to refer it, viz., the general relaxation of Church life caused in the ninth and tenth centuries by the constant pressure of internal feud and the ravages of Scandinavian and other invaders.

Abbot Crinan's position is thus tersely summed up by Skene (*Celtic Scotland*, vol. i. pp. 390-2):—

"Though bearing this designation [i.e., that of Abbot of Dunkeld], he was not an ecclesiastic, but in reality a great secular chief, occupying a position in power and influence not inferior to that of any of the native magnates.....Crinan, or Cronan, as lay Abbot of Dun-

keld, probably possessed, with the lands belonging to it and other foundations intimately connected with it, territories in the district of Atholl, of great extent, including almost the whole western part of it, and must have occupied a position of power and influence."

From the coincidence of the Christian name of Duncan, given by Crinan to his eldest son, Skene infers that Crinan was probably himself the son or grandson of Duncan, the lay Abbot of Dunkeld, recorded as slain in battle A.D. 965, and "in whose person the lay abbacy became hereditary."

That Duncan was Crinan's son by the daughter of Malcolm II. is as clearly stated by Skene as by Burton. Skene is also of opinion that Crinan had "probably another son, Maldred."—I presume by the same wife, but that is a point outside of the limits of the present discussion.

Sir Bernard Burke, alike in his statement of the parentage of Duncan I. and of the legitimacy of Duncan II., is in full accordance with the latest and best authorities on early Scottish history.

C. H. E. CARMICHAEL.

New University Club, S.W.

I have got the seventh edition of *The Scots Compendium*, 1761, and in it Duncan I. (the eighty-fourth king!) is said to be grandson of Malcolm II., not of Malcolm I., as M. H. R. quotes. I have also *The Rudiments of Honour ; or, the Second Part of the British Compendium*, printed 1720, which treats of Scotland, and contains the genealogy of the kings. Magbeth (as here spelt) is described as grandson to Malcolm II. It also gives the derivation of the name of Scots from *Scota*, the daughter of Pharaoh, whose husband Gathelus founded a colony in North Britain.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

WOODEN TOMBS AND EFFIGIES (1st S. vii. 528, 607; viii. 19, 179, 255, 454, 604; ix. 17, 62, 111, 457).—In your review of Paul's *Incised and Sepulchral Slabs in North-West Somersetshire* (*ante*, p. 120) you remark that "figures in this material are very rare"; it appears to me, therefore, to be opportune to repeat the wish expressed by CHEVERRELLS, when "N. & Q." was but three and a half years old, that a list should be made of those still existing. Even when carefully preserved these tombs and effigies perish under the tooth of Time; but we are living in the days of church restoration, and these interesting relics have occasionally been pointed out to the stranger as "only of wood, you know, and quite out of place here." Let me, then, refer your readers to your indexes—would that they were complete!—and invite the aid of such as may be interested in completing the record commenced thirty years ago in your columns by St. BEES.

Since example is better than precept, I will set the ball rolling by adding to the list two very early

examples in the church of St. Andrew at Weston-under-Lizard, in Staffordshire, which are assigned by inscriptions of respectable antiquity, in the one case to Sir Hamo de Weston, *ob. c. 1188*, "father of Robert and Osbert, grandfather to John, great-grandfather to Sir Hugh"; and in the other to Sir Hugh de Weston, *ob. 1304*, "father of Sir John de Weston," the ancient lords of that manor. The heads of both effigies are covered with coifs or hoods of chain mail, which extend to the shoulders, and which are similar to the remarkable relic of extreme rarity and interest which I saw years ago in the valuable armoury at Parham. In both figures a haqueton or gambeson protects the body, extending to the middle of the thigh, there being no hauberk. The sword-belt of the one is across the shoulder, whilst that of the other passes round and droops below the waist. In each case the left hand supports the sheathed sword almost vertically, whilst the right hand grasps the hilt. The hands have no covering; the legs, which in both instances are crossed, are not encased in chausses; and there are no champons on the feet, which rest upon lion-like animals. These knightly appointments, it will be noted, are of a very simple and early kind, moreover the figures lack the finish of the later period.

In the restored east window of the church are preserved the remains of the ancient memorial window of the above-named Sir John de Weston, *ob. 1348*, and of his wife Isabella de Bromley. Both knight and dame are kneeling and adoring, he in a complete suit of chain armour with a close-fitting *coif-de-fer*, on the top of which is riveted a crown-plate of steel. He is belted and spurred, his sword by his side, and his sable surcoat bearing an eagle displayed argent, over all a label of three points gules, fretty or. She in wimple and coverchief, her kirtle being quarterly, per fesse indented or and gules. A coloured plate of two of the compartments of the original window is given in Dallaway's *Heraldry* (pp. ii and 109), but the surcoat of Sir John de Weston has been in some copies left white, whilst, with a disregard of the heraldic law that metal upon metal is inadmissible, the eagle has been coloured yellow.

J. B. Z. A.

CHRISTMAS BOXES IN THE LONDON BANKS (6th S. vi. 504).—I should like to correct some false impressions which might be created by Mr. BOASE's note on this subject. Gratuities to bank clerks date far back into the last century, and, with few exceptions, are not only received to this day at the principal private banks, but at more than one of the more important joint-stock banks. There is no rule as to the amounts received, this depending more on the generosity of the customer than on the length of his account. Nor is there the same mode of distribution in any two banks: in some banks the division is made *pro rata* on the

clerk's salary, whilst in others the amount received is divided on a fixed plan according to length of service. In most banks all clerks, in a few only a certain number, participate in the fund. I quite agree with Mr. BOASE (who, by the way, speaks of the fund as a thing of the past, whilst it is, in fact, still as popular with customers as in the early part of the century before joint-stock banks were known) that employers take this fund into consideration in paying their clerks, but it would be pure supposition to say that clerks would receive from employers a corresponding increase to their salaries were the fund to be abolished. In fact, I know that it is not so; and it is notorious that in Scotland, where nobody expects gratuities from a customer, and where the fund is unknown, the average wages of bank clerks are barely higher than those of a London bricklayer.

MR. BOASE ventures to quote a tradition that Messrs. Rothschild have persistently refused to contribute to their bankers' Christmas fund. I humbly, but not the less emphatically, say that this is but idle tradition. The advent of joint-stock banks has not in any degree lessened the amounts received on the various funds, and whilst I admit that the best known of these do not receive *money* for a fund, I do say that "black-mail" is received at all joint-stock banks, but instead of taking the shape of money, which would allow of distribution, it takes the shape of geese, cases of wine, and cigars; and if any reader of "N. & Q." and especially Mr. BOASE, desires to test the truth of this assertion, I would suggest that he should address a little note to the manager or other official of any joint-stock bank where he may happen to have an account, requesting his acceptance of, say, a small case of brandy, and I promise him a hearty shake of the hand the first time he shall come in contact with the same official.

Personally, I have no affection for the principles of the fund, nor do I consider that it is always equitably divided, but I am far from astonished that customers should allow their accounts to be debited annually for such amount as their generosity dictates, it being a practical proof that they are satisfied with the courtesy and attention they have received; and as the gift is invariably spontaneous, I hardly think those who do not contribute should find fault with its continuance.

AN OLD B.C.

OLD ENGLISH BLACK LETTER BIBLE (6th S. vii. 128).—The Bishops' Bible, first issued in 1568. See an account of the various editions, explanations of the initial letters, &c., in *Old Bibles*, by J. R. Dore (London, B. M. Pickering), a handy and useful little book.

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nabes appeared at Paris in 1645 under Benedictine auspices, and another edition by Vossius himself in 1646 at Amsterdam. Since Ussher's time the discovery of a very early MS. Greek text of this Epistle in the Codex Sinaiticus and the labours of various scholars have thrown a flood of light upon the many vexed questions connected with the Epistle, upon which no fresh light is thrown by the present publication. No future edition will, however, be complete without some notice of this accurate reprint, for which our thanks are due to the Delegates of the Clarendon Press and to the now, alas! no longer living editor, the Rev. J. H. Backhouse.

*The Roxburghe Ballads.* Part XI. Edited, with Special Introductions, Notes, and New Woodcuts, by Joseph Woodfall Ebsworth, M.A., F.S.A. (Ballad Society.)

UNDER the eminently competent directorship of the Rev. Joseph Woodfall Ebsworth, M.A., F.S.A., the Ballad Society's labours are actively conducted. Part xi., forming the second part of vol. iv. of the *Roxburghe Ballads*, has now seen the light, and will shortly be followed by part xii., completing the volume. The number is ushered in by a temporary preface, which is, it is stated, "to be cancelled when volume fourth is bound." Few subscribers, we opine, will adhere too closely to instructions or fail to include in the bound volume the characteristic "notelets," which, to quote Mr. Ebsworth, "the present editorial Ancient Mariner sends forth.....in his accustomed mood of tolerant good-humour." Not the least attractive portions of the volume are Mr. Ebsworth's cheery and Lamb-like essays upon his own responsibilities, upon the coyness of English public libraries, the shortcomings of subscribers, and so forth. Fortunate, indeed, is a society which can find an editor thus brisk, competent, self-reliant, and energetic. The entire work of the volume, including the reproduction of the numerous new drawings and engravings, has been executed by Mr. Ebsworth single-handedly and free of any cost whatever to members of the society. Wholly miscellaneous are the contents of the present part, consisting principally of social and amorous ballads, which may be roughly arranged by the predominant initial letter of their titles under the letter D. We have thus "The Dorsetshire Damsel," "The Doubting Virgin," "The Dumb Lady," "Dying Tears of a Penitent Sinner," "Downright Dick of the West," "Dreadful Virgin led Captive," "The Dying Lover's Reprieve," and so forth. Excellent reading are not a few of the ballads. To our thinking, however, the prefaces and notes, the latter brimming with humour and with quaint and curious information, constitute the most attractive portion of the work. The appearance of part xii. is eagerly expected.

*Some of Æsop's Fables with Modern Instances.* Shown in Designs by Randolph Caldecott. (Macmillan & Co.) THE admirers of Mr. Randolph Caldecott will find much to attract them in this handsome volume. The scheme of illustrating certain of Æsop's fables with modern instances is an admirable one, for it enables Mr. Caldecott to combine his faculty for animal drawing with those charmingly arch and playful social sketches of which he has the secret. As examples of the former nothing can be better than the "Fox and the Crow," the "Wolf and the Lamb," and the "Hawk chasing the Dove." Very delightful, too, is the scrupulous amiability of the coppersmith's puppy at meal-time. The modern instances strike as a little unequal. But this is possibly owing to the fact that some of them are unusually good. The wayworn traveller in front of the welcome "Travellers' Rest," where the word "beerseller" on the sign has been replaced by "bookseller," is a fancy which would have delighted Thomas Bewick. But the dejected and

prostrate painter, who, between the Real and the Ideal, has attained the Namby Pamby, and the critic whose criticisms are being cut up by the avenger in front of the picture he has defiled with his hideous ink-splotches, are surely inventions of the happiest order. Indeed, we are so impressed by the last that, in fear of a similar Nemesis, we hasten to record our unfeigned admiration for Mr. Caldecott's work in general, and our cordial wishes for the success of his latest venture.

*Some Impressions of the United States.* By E. A. Freeman. (Longmans & Co.)

THE larger portion of this volume consists of entirely new matter; the remainder is made up from four articles contributed to the *Fortnightly* and *Longman's Magazine*. Mr. Freeman's impressions of the United States are founded on a visit to the country which lasted from October, 1881, to April, 1882. Within the space of six months an experienced traveller would naturally find many points of contrast between England and America; it is not, therefore, surprising that Mr. Freeman's materials should be so abundant as they are. But these observations are more than the acute criticism of an intelligent visitor; they have the far higher value of being the observations of the historian of federal governments on the practical working of federalism.

*Our Iron Roads.* By F. S. Williams. Second Edition. (Benrose & Sons.)

MILLIONS of people travel by the railway without knowing or understanding anything of the service or system on which their lives are dependent. In some matters ignorance is wisdom, for the amateur doctor is generally a valetudinarian. But in railway travelling a little knowledge is not dangerous, nor is the amateur guard necessarily a coward. Mr. Williams's book is one of considerable interest; the information is full and varied, and, in spite of the technical nature of parts of the subject, there is not a dull page in the volume. The reader will find in *Our Iron Roads* clear explanations of all the component parts of a system which is the most striking phenomenon of modern life, and will not only derive instruction, but save himself from many causeless panics by its perusal.

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E. T. Y. (Aylsham).—A great deal on the subject has already appeared in "N. & Q." See "Keeping School in the Parvise," 6th S. xi. 306, 394, 472; xii. 57, 49, 91, 149, 197, 277, 334, 437; also, "Chambered Church Porches," 6th S. vi. 361; vii. 33. Probably during some modern structural alterations all trace of the entrance was obliterated.

W. B. NEELEY (Pittsburgh, Pa.).—"C'estuis que trust."

W. A. L'ARSON.—We shall be glad to have it.

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## SOME NOTES ON PERSONAL NAMES, CHIEFLY THOSE OF THE BRITISH ISLES.

(Continued from p. 242.)

*Modifying Influences.*—It was a common custom among Aryan peoples to shorten in familiar usage the two-stemmed personal name which has been previously described as the original normal form. This was done by cutting off either the stem at the beginning of the name or that at the end. Thus we have from such ancient normal Sanskrit names as Deva-datta, Indra-ketu, the corresponding contractions Deva, Indra, Datta, Ketu. From the Greek full name Στρώμο-δάρος we get the shortened form Στρώμο-ς. To the Slavonic Ljubobrat and Brato-ljub corresponds the contracted name Ljub. The Cymric compounds Arth-mael, Broc-mael, are represented by Mael. The Irish names Aedh-ghal, Art-ghal, Flann-chadh, have the shortened corresponding forms Aedh, Art, and Flann. Alongside the Anglo-Saxon names Wulfred, Beornfrith, we have Wulf and Beorn; and the peculiarly Scandinavian forms Ulf-ketel and Col-brand have contracted representatives in Ketel and Brand respectively.

It is here to be noted that these contracted names were usually made by cutting off the latter half of the complete name, although it is diffi-

cult to say in many instances whether the form retained represents really the stem at the beginning or that at the end of the original compound word. In cases where we know the shortened name to correspond with a stem which is used only at the end of compound names no doubt can be entertained (such as Γέρων from Δαμογέρων, or Ketel from Ulf-ketel or Grim-ketel), but where the retained stem is found indifferently either at the beginning or at the end of the original appellation we cannot be quite certain as to which it represents.

The contracted forms just described, where one of the stems of the original name was retained in its primitive bareness, constitute but a small proportion of the shortened names which we find to have been used. These bare stems received in the majority of cases a further development. By the application of different forms of suffixes, expressive of familiarity or affection, they were made to yield a still richer variety of appellations. It would be beyond the scope of these notes to discuss all the kinds of suffixes employed, and a few instances must therefore serve to show the principle upon which these secondary personal names were formed.

From such contractions as the Sanskrit Aryama, Deva (Aryama-datta, Deva-datta), we have further forms made by the use of a *k* suffix, e.g., Aryama-ka and Deva-ka, Aryama-ika, Dev-ika, which correspond with such Greek forms as Ἰππο-ακος (cf. Ἰππο-κλῆς), Πύρρ-ακος (cf. Πύρρ-ανδρος), Αἰθιυ-αχος (cf. Αἰθιυ-δαμος). Alongside these may be ranged the Scandinavian Brynki (Bryn-jölfr), Runki (Rün-ölfr), Sveinki (Svein-björn), &c. Compare the following Anglo-Saxon names, taken from the *Codex Diplomaticus* and the *Liber Vitæ*: Dremka (Dreamuulf), Brynca (Byrnhelm), Beoduca (Beodunulf), &c.; Hynca (Hun-berht), &c.; also the names ending in *uc*, *oc*, taken from the same sources: Addoc, Bralluc, Coloduc, Crinoc, Duduc, Duddac, Dadeo, Huduc, Onoc, Truttuc, Tunnoc, Uiduc.\*

Besides the old Gaulish Divico (Dêvo-gnâta) we have many similar Celtic names, e.g., Cymric Tâtûc (Tât-neth), Bîdic (Bîd-gualan), Catôs (Cat-gualatyr), Conôc (Con-guas), Clotûc (Clot-ri), Matoc (Mat-gueith).

An original *ia* suffix is exhibited in Aryam-*ia* (cf. Aryama-datta), which seems to be represented in the Greek Κυρπ-ια-ς = κυρπ-ιος-ς (cf. Κυρπογένηα); the Old German Hlud-*io* (cf. Hlud-wig) = κλυτ-ιος-ς; the Anglo-Saxon Cuddi (cf. Cuthberht), Æli (Eadsige), Tydi (cf. Tid-wine, Tit-frith), &c. The Ruodi of the Swiss and the English familiar forms Billy, Willy, Dicky, are further instances of this suffix.

\* It is probable that some of these names are Celtic. Compare the Celtic contracted forms in the next paragraph.

The numerous Greek personal names ending in *ων*, genitive *ωνος*, preserve another ancient suffix which may be identified in numerous Teutonic names. Thus as parallels to *Λύκων* (cf. *Λυκομύδης*), *Βούλων* (cf. *βουλ-αγορας*), we have Old High German *Wolf-o* (cf. *Wolf-arn*, &c.) and *Will-o* (cf. *Willa-halm*, &c.). Compare with these the numerous Anglo-Saxon contracted names ending in *a*, making their genitives in *an* (weak declension). The following few instances are taken from the *Liber Vite* and the *Codex Diplomaticus* :—

Eada, Eata [Adda, Atta], Eda\* (all contracted forms of one or other of the compounds of *ead*, gen. *eades*=possession, riches, &c., e.g., Eadgar, Eadred, Eaduulf, Eadberht, &c.).

Bada, Bæda, Beda (shortened from some compounds of *beadu*(o), gen. *beadpe*=battle, e.g., Bado-heard, Bado-uulf=Beowulf, &c.), Beonna (Beornhelm, cf. Totta from *Torhthelm*), Bota, Botta (shortened from some compounds of *bot*, gen. *bote*=help, assistance, e.g., Botwine, Bot-uulf, &c.), Brordat (a name formed by modification of the latter part of some compound of *brord*, gen. *brordes*=blade, weapon, e.g., Wiht-brord, Willi-brord, &c.), Baega (a shortened form of some compound of *baeg*, gen. *beages*=a ring, crown, &c., e.g., Baegmund=perhaps, the crownward).

Cyna, Coena (from *cyne*=bold in such names as Coenberht, Cynuulf),† Ceolla (from some compound of *ceol*, gen. *ceoles*=ship, e.g., Ceolnos, Ceol-uulf, Ceol-red), Cudda (from some of the many compounds of *cuth*=known, manifest, e.g., Cuthuulf, Cuthbert, Cuthred, &c.).

Deora (from such forms as Deorlaf, containing *diore*=dear, precious).

Ecca, Ecga [Acca] (from compounds of *ecg*, gen. *ecge*=an edge, a sword, e.g., Ecg-berht, Ecg-laf, Ecg-hun, &c.), Egisa (from compounds of *ege*, gen. *eges*=terror, e.g., Egesberht, Eges-noth).

Guda (from compounds of *gup*, gen. *gupe*=war, e.g., Guth-heard, Guth-lac, &c.).

Similar forms are *Lafa* (Ecg-laf, containing *laf* =that which is left), *Lioda* (cf. *Liod-berht*), *Odda* (Ordgar), *Penda* (cf. *Penduulf*), *Pegga*, *Pega* (cf. *Pecht-uulf*), *Saba* (Sæberht, see *Beda's Eccl. Hist.*, ii. 5), *Tata* (cf. *Tat-uin*, *Tat-noth*, *Totfrith*), *Totta* (one of this name is mentioned also as *Torhthelm*, from which it is contracted), *Tida*, *Tyda*, *Tuda*, *Tutta* (cf. *Tid-bald*, *Tid-beah*), *Tuna*, *Tunna* (cf.

*Tunwald*, *Tunberht*, &c.), *Siega* (cf. *Sige-berht*, *Sige-bald*), *Uniga*, *Wiga* (cf. *Uuig-mund*, *Uuig-berht*, &c.), *Uuita*, *Witta*, *Huita* (cf. *Uuiht-gar*, *Uuiht-brord*, &c.).

The following Scandinavian forms ending in *i* are to be equated with the contracted names just given, being, like them, of the weak declension. *Siggi* (*Sig-urð*=*Sig-roðr*), *Erli* (*Erl-indr* [*Erlingr*]), *Gutti* (*Guth-ormr*), *Valdi* (*Thor-valdr*), *Mundi*, or *Asi* (*As-mundr*), *Laki* (*Thor-lakr*), *Leifi* (*Thor-leifr*), *Laði* (*Ólafr*), *Eyvi* (*Eyj-ólfr*), *Keli* (*Thor-kell*), *Laugi* (*Gunn-laugr*).

It will be noted that many of the shortened forms have their final consonant doubled. This tendency is exhibited also in Old German names. Stark adduces as instances *Itta*=*Ita-berga*, *Ricca*=*Rigilda*, *Sicco*=*Sigbertus*, *Sigfridus*, &c., *Aggo*=*Ago-bardus*, &c. We find numerous instances also in Greek contracted names. Fick furnishes a list in his *Die Griechischen Personennamen*, p. lix, to which I have been much indebted for these introductory remarks.

The use of an *l* sound in forming suffixes of these shortened names is evidenced by numerous instances. In Sanskrit we have *Aryam-ila*, *Datt-ila*, *Dev-ila*, shortened forms of such compounds as *Aryama-datta*, *Datta-çitru*, *Deva-datta*. In Old German we encounter such names as *Badilo*, *Patilo* (*Bado-már*), *Berilo* (*Berwart*), *Berhtilo* (*Berhtmár*), *Bodilo* (*Bodefird*), *Dagilo* (*Dagobert*), &c. Compare Anglo-Saxon *Bacola*, *Bosel*, *Ossel*, *Ebbella*, &c. Compare also the Old Gaulish *Vergo-bretus* and *Vergilius*, *Catu-gnatos* and *Catullus*, *Veni-carus* and *Caratullus*, *Tasco-vanus* and *Tascillus*.

It might be contended that these seemingly contracted forms were really older than the compound names in which they occur—that, for instance, such forms as *Bil* and *Wil* were of more ancient date than *Bilfrith* and *Wilfrith*. To meet this charge it will be necessary to give a few proofs of the assumptions made in the previous part of this paper. 1. It has been observed that one-stem personal names have, almost without exception, representatives in normal two-stem forms. 2. A great many of the one-stem names, if we consider them by themselves, are entirely without meaning, and, so far as outward form is concerned, are not regularly constructed, whereas, judged in relation to the corresponding two-stem names, they satisfy the demands of both sense and form. 3. We have instances on record that individuals were designated familiarly by the short forms instead of by their corresponding two-stem designations. Greek instances are given by Fick in the work already cited, p. lxi, of which a notable example is the contraction in the *Protagoras* of Plato of *Ζεύς* from *Ζεύς-εργος*. Anglo-Saxon illustrations are given above in the cases of *Saba*, *Totta*, and *Eda*, and a few of such

\* "Eadwine qui et Eda dictus est" (Simeon of Durham). Eadwine appears in the *Codex Diplomaticus* sometimes as *Adwinus*, hence the contracted form *Ada* or *Adda*.

† Kenble (*Names of the Anglo-Saxons*) would make *Brorda*=one having a sword, and regards it as a nickname. He ranges it alongside such forms as *Nebba*=having a beak, from *neb*=a beak, but it falls more readily into the class mentioned above.

‡ Some of these compounds may perhaps be regarded as containing *egne*=royal, e.g., *Cyneðegn*, *Cyneward*, representing the king's thane and guardian respectively.

alternative Norse names are to be found in the Sagas. See Cleasby and Vigfusson's *Icelandic Dict.*, p. xxxv. 4. Another and cogent proof rests in the fact that in all branches of the Aryan speech (with the exception of the Italic languages) the system of personal nomenclature described above holds good, and furnishes a solution of many problems in name-science which would otherwise remain inexplicable. Regarded in this light, the patronymics which enter into our English names of places no longer present the difficulties with which we were wont to invest them. We know that before such names as Billing or Willing, and the hams or tuns called after them, existed, there must have been, as there were, Bilfriths and Bilhelms, Wilfriths and Wilhelm, and that the Beadingas, Readingas, Totingas, and Wigingas who have left their names fixed in our local nomenclature bore names which become significant only when we see them in their original two-stem form.

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(To be continued.)

#### EXPENSES AT CAMBRIDGE IN 1667.

MR. EARWAKER's communication (*ante*, p. 265) has reminded me that I have a very interesting series of accounts of expenses and copies of letters of one John Gibson, a student of St. John's College, Cambridge, from 1667 to 1671. They are written with a crow-quill in the small neat hand of the period, and many of the letters are addressed to a Mr. Tate, an ancestor of mine, who had been Gibson's guardian in the North of England. I subjoin two specimens of the letters, and also the two first quarters' accounts:—

To M<sup>r</sup> Francis Wright.

Kind Brother & Sister,—Not to write at all were (without question) ingratitude, & now to write is what you will be pleased to account it. thank's should be return'd with y<sup>e</sup> soonest: especially as it is with me viz: where there is no more to give. it is y<sup>e</sup> observation of one, y<sup>e</sup> ingratitude is y<sup>e</sup> greatest vice; & now while I am drawing up an indictment against ingratitude, you know y<sup>e</sup> therein I condemn my self. but though y<sup>e</sup> King where there is nothing to be had doth loose his right yet he may justly expect some Acknowledgment. so I being noway able to return y<sup>e</sup> Courtisies in kind: do present (though not in due time) this paper (as an Evidence of my gratitude) unto you both; but it is so far below y<sup>e</sup> desert y<sup>e</sup> it can only let you know y<sup>e</sup> I have a will to be thankfull. Belesue it Dear Brother & Sister I write unto you in short term's as if I were discoursing with you face to face, & y<sup>e</sup> you will say is a true familiar I're, w<sup>ch</sup> so expresseth ones mind. though you &c: of my good friends be now a good way out of my reach, yet you are not out of my remembrance: I send you both my due & deserved thanks with my best affections wrap'd up in this paper for y<sup>e</sup> friendly foe you pleased to give me at our parting. I wish y<sup>e</sup> both y<sup>e</sup> dayes may be lengthen'd out in all health to y<sup>e</sup> own contentment & to y<sup>e</sup> comfort of y<sup>e</sup> children. if you are in health it is well, (thank's be to God) we are here also; I pray distribute my love plentifully amongst all our friend's

in Whitwell & elsewhere. so may all health & happiness attend you according to the wishes of

Y<sup>e</sup> loving Brother in all y<sup>e</sup> power & will  
can manifest, JOHN GIBSON.

St. John's Coll: Camb: Aug: 24, 68.

To M<sup>r</sup> Robert Mickelfield jun:

S<sup>r</sup>.—You had a good while y<sup>e</sup> interest of a friend in me. but you have now more; for I am y<sup>e</sup> Brother by marriage w<sup>ch</sup> hath turned friendship into an alliance. I am heartily glad y<sup>e</sup> my sister whom I have great reason to respect & whom I love dearly well is so well bestow'd & I know you will approve y<sup>e</sup> choice. I think it no prophaneas to add, y<sup>e</sup> saying of y<sup>e</sup> Lyric poet Horace with w<sup>ch</sup> I know you are pretty well acquainted, & wish it may be verified in you both.

Folices ter & amplius  
Quos Irupta tenet copula nec malis  
Divulsus querimonij  
Suprema citius solvet amor die.

You are mightily to be commended Brother for y<sup>e</sup> choice in y<sup>e</sup> Election for love rather than lucre ought to be ones guide in this though an equality of both be good, yet it is better y<sup>e</sup> latter should be wanting (than y<sup>e</sup> first. I send you many thank's for y<sup>e</sup> wedding gloues you pleased to bestow on me w<sup>ch</sup> I have been this while very chary to keep as a monument of y<sup>e</sup> love; I heartily congratulate y<sup>e</sup> marriage, & pray y<sup>e</sup> a blessing may descend upon you both, from the fountain of all felicity: in this prayer (being suddenly surpriz'd by an unexpected occasion) I rest y<sup>e</sup> most affectionate Bro:

JOHN GIBSON.

St. John's Coll: Camb: Aug: 27, 1668.

#### Disbursements from Octob: 25 till Decemb: 20, 1667.

	£.	s.	d.
ffor a trunk	...	...	0 8 0
ffor a candlestick	...	...	0 0 6
ffor jnk & paper	...	...	0 1 0
6 pd of candles	...	...	0 2 6
ffor Priorems	...	...	0 4 0
ffor other necessities	...	...	0 2 8
ffor chaires	...	...	0 2 4
ffor Matriculation	...	...	0 1 2
ffor Bookes	...	...	0 6 4
ffor Letters	...	...	0 0 7

Sum i 9 i

#### My second qter bill 1667-8.

	£.	s.	d.
Sacr.	...	...	0 0 6
first month Jan. 18	...	...	0 5 11
Whole Duty of Man	...	...	0 3 2
Method of Devotion	...	...	0 2 6
Sec. month Feb. 13	...	...	0 6 7
Vossius Gramm.	...	...	0 1 0
3rd month March 15	...	...	0 8 5
Shoomaker	...	...	0 1 4
Boddmaker	...	...	0 4 0
Laundress	...	...	0 4 0
Barber	...	...	0 2 6
Cook	...	...	0 3 0
Chamber rout	...	...	0 5 0
Tuition	...	...	1 0 0

Sum 4 10 0

W. R. TATE.

Walpole Vicarage, Halesworth,



THE ORIGIN OF THE NOBLE FAMILY OF  
CECIL.

The previously obscure name of Cecil was first brought into English history by Queen Elizabeth's great Prime Minister, but it was by no means so unfamiliar before as that of either of the two great political chiefs of our own day. In Lincolnshire, at least, the name had some local reputation and had been twice inscribed on the roll of sheriffs. The great Lord Treasurer's power and influence in the state continued so long that interest was taken in everything concerning him both by his friends and his enemies. His pedigree received due attention from the heralds of the time, and their researches and skill soon found for him a descent from an ancient family on the borders of Wales of the name of Seisill or Sitsill, of which they asserted Cecil was a corrupt form. Two remarkable and unusual documents in Norman-French of the time of Edward III. also most opportunely turned up to confirm the antiquity of the family of Sitsill and their coat of arms. Whether these are genuine or not some experienced archivist could perhaps tell in a moment from that slip, however slight, which is to be found in all forgeries, even the most skillful. These documents were printed in full by John Bossewell, in his *Works of Armorie* (ed. 1597, p. 81), which he dedicated "to the right honorable and his singular good lord Sir William Cecil, Baron of Burghleigh." The author adds, "The which said original writings being written in parchement according to the antiquitie of the time I myself have seen, being in the possession of the right honorable the lord of Burghleigh."

Unfortunately the work of the Tudor heralds can never be received nowadays by any critical investigator without some independent corroboration, and, in consequence, genealogy and heraldry still, in a measure, deserve the ridicule of historians.

Their method is clear. After having gone back as far as they could with the Lord Treasurer's ancestry, they then grafted these Cecills as a branch upon a perhaps ancient, but certainly obscure, stock, the Seyills or Sitsills of Alterrenes, in the parish of Walterston, in Herefordshire, who evidently welcomed the process, for it seems they subsequently adopted the spelling "Cecil" themselves. Then, having got out into deep water, beyond any future sounding, as they imagined, these officials freely indulged in pure invention, to use a very mild term, and the only wonder is they were discreet enough to stop short of the Norman conquest, and not to raise to the peerage a few ancestors in that remote past which might be the undisputed realm of these heraldic kings. The whole was inserted by Dr. Powel in his edition of Lhoyd's translation of Caradoc of Lancarvan, printed in 1584. So the pedigree they drew up for the Queen's Lord Treasurer falls into three divi-

sions: (1) the evidently fictitious early portion, not worth further examination; (2) the Sitsills of Alterrenes; and (3) the genuine Cecills, beginning only with David Cecil, his lordship's grandfather, whom they made son of Richard Sitsill, of Alterrenes. The improbability of this affiliation will be seen by what follows; but I cannot find that any one has shown all this up before. David must, however, have been the son of a Richard, or Lord Burghley would surely have detected the mistake; and I dare say it was the "discoveries" of the heralds rather perplexed him, but were nevertheless received in good faith, as were two quarterings he used, engraved in Bossewell, and to be found on his portrait in the Bodleian and on his beautiful monument in St. Martin's, Stamford.

Very properly the peerages now begin with Lord Burghley himself; but Drummond's *British Families*\* gives the whole fiction, and suggests a derivation from Seisyllt, the father of Llewelyn, Prince of Wales, who died 1021. Blome, *History of Rutland* (p. 80), also gives the fictitious pedigree, but partly in notes. The author of *The Norman People* (p. 192) evidently believed in it, and suggests that this was a branch of a Flemish family named from the town of Cassel, near Bruges, and which he assumes to have been a younger branch of the Carolingian Counts of Gand!

It is more likely that the name of Cecil originated as a matronymic, and that this family were descended from a certain Cecilia, whose name they continued to bear as a surname after its meaning had been lost and her memory forgotten. Cecilia was a Roman personal name borne originally by the females of the ancient gens Cœcilia, probably of Etrurian origin, and which was spread into the west by the legendary fame of St. Cecilia. This Christian name was a very common one in Yorkshire in the fourteenth century.

I have been led to take up this matter by finding the name of Cecil—exactly as Lord Burghley and his father and grandfather usually, if not invariably, spelt it themselves—occurring in four Yorkshire fines of the reigns of Richard II. and Henry IV., and referring to messuages and lands in two places—Hedon and Belby, near Howden—where Joan Cecil, (second) wife of David Cecil, Lord Burghley's grandfather, had lands and died seised thereof March 8, 1537; Anthony Villers, gent., being her son and heir, æt. twenty-four, the same to whom David Cecil, his stepfather, by will dated on the Feast of the Conversion of St. Paul, 1535, left his second best gowne, his best doublet, and his velvet jacket. Joan was an

\* This splendid but unfinished work is by no means critical, except where Mr. Stapleton's assistance is evident. The pedigrees are very badly arranged, but the heraldic illustrations are extremely good, and the engraved plates most excellent, particularly the portraits coloured by hand and the drawings of monuments.

heiress; but how she became possessed of the manor of Cotness and other lands in Howdenshire I do not know. It is not unlikely she or her previous husband had bought those in Hedon and Belby, at least, of David Cecil himself, who afterwards married her, or of some member of his family. Judging by dates, Robert Cecil, of Howdenshire (1404-9), and Isabel his wife might have been the grandparents of David, and I hope some document will be forthcoming to prove that they were. What this property in Belby we learn from the more explicit Inquisition taken on March 3, 1 Edw. VI. (1547), after the death of the said Anthony Villers, Esq.: Belby, one message and ten acres of land and a close called Thorne-garth, held of the Bishop of Durham as of his manor of Howden in socage by the annual rent of 3s. 4d. and worth 8s. 4d. per annum (Add. MS. 26,724, p. 188).

I now give abstracts of the fines before referred to:—

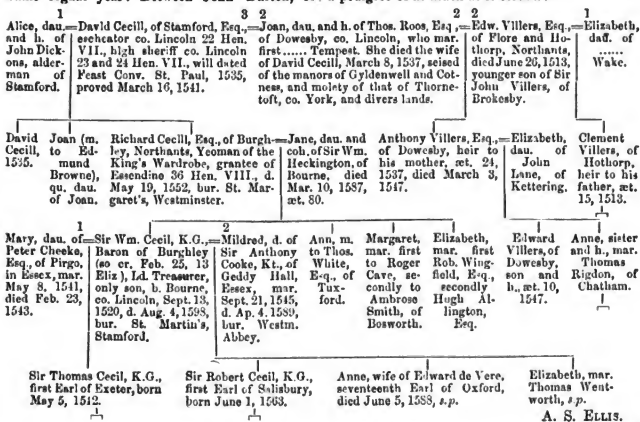
*Stephen Cecil, of Howden, and Alice his wife.*—Yorkshire Fines, 14 Ric. II. (1390-1): Between Robert de Garton, clerk, John de Skeftling, clerk, Henry Maupas, clerk, Simon Gannstead, clerk, and John Burton, of Hedon, complainants, and Stephen Cecil, of Houden, and Alice his wife deforciant, of two messages with the appurtenances in Hedon, acknowledged to be the right of Henry, and quitclaimed from Stephen and Alice and the heirs of Alice (Add. MS. 26,730, p. 167). Same regnal year: Between John Burton, of

Hedon, complainant, and Stephen Cecil, of Houden, and Alice his wife, deforciant, of one message with the appurtenances in Hedon, acknowledged to be the right of John, and quitclaimed from Stephen and Alice and the heirs of Alice (*ib.*, p. 169).

*Robert Cecil and Isabel his wife.*—Yorkshire Fines, 6 Henry IV. (1404-5): Between William Algar, chaplain, and Thomas Snawe, chaplain, complainants, and Robert Cecil and Isabel his wife, deforciant, of two messages and eleven acres of land with the appurtenances in Thorpe-juxta-Houeden, acknowledged to be the right of William, and William and Thomas settle the same upon Robert and Isabel and the heirs of their bodies, with remainder of the whole in default to the right heirs of Isabel (*ib.*, p. 263). 10 Hen. IV. (1408-9): Between Robert Cecil, complainant, and Robert Wresill, of Thorpe-juxta-Houeden, and Agnes his wife, deforciant, of one message and a score and nine acres of land with the appurtenances in Thorpe-juxta-Houeden and Belby, acknowledged to be the right of Robert and quitclaimed from Robert Wresill and Agnes and the heirs of Robert (*ib.*, p. 321).

The origin of the Cecil arms deserves inquiring into, as well as another coat for the name given in heraldic dictionaries—Sable, three chevrons (another, benda) argent.

To aid those who have the time and opportunity to pursue this investigation further, I append a pedigree of as much as is certain:—



A. S. ELLIS.

GHOSTS IN SPAIN.—K. H. B. (*ante*, p. 242) says that ghosts are almost an unknown quantity in Spain. It is true that the ghosts there are less obtrusive and more friendly than with us, so much so that the spirits of the departed (*animas*) have even been known to play the part of good fairies, and there are tales that

"Tell how the drudging goblin sweat  
To earn his cream-bowl duly set."

Nevertheless Spanish ghosts are often as grim as their Northern brethren, and stories of their doings are not at all unrequent. There occurs to me, for instance (from a series of legendary tales of Seville, published in *El Porvenir*, by Señor Hurtado), the story of a woman who decapitated her seven children *seriatim*, and threw them into a drain near the Calle de los Baños. By-and-by this blood-thirsty matron suddenly and mysteriously disappeared; and soon after, to the terror of the neighbourhood, there issued from the fatal drain the murderess, clothed in black and throwing out fire from her body, followed by her seven headless children cursing her. This ghastly procession nightly haunted the neighbourhood, till the woman's father, arming himself to the teeth with holy relics, went out to meet her, and was so successful in his negotiations with the powers of darkness, that those nightly processions were forthwith discontinued.

Fernán Caballero has given in her collection of popular tales a very weird story (*Juan Soldado*) of a soldier who goes to live in a haunted house, the former owner of which had been hanged. While the soldier is just finishing the first repast in his new quarters, the late owner's ghost introduces itself in a rather novel way. First its foot drops down into the room, then its leg, then its thigh, and so on, till it gradually gets "set up" like a four-poster after a house removal. When completed and in working order, the apparition conducts the soldier down to the cellar and reveals to him a hidden treasure wherewith to institute masses for his soul in purgatory. Many other instances could, no doubt, be found.

J. W. CROMBIE.

Balgownie, Aberdeen.

SCOTCH NEWSPAPER OF THE AGE OF QUEEN ANNE.—I have in my possession a copy of a fac-simile of the first number of the *Edinburgh Courant* (Feb. 14, 1705), together with a short history of that journal. I have also an original copy of a later date (March 20, 1710), which appears to have been the production of Daniel Defoe, as will be seen from the following, taken from the notes appended to the fac-simile copy. Can any of your readers inform me if it is considered rare or valuable?—

"For nearly five years the course of this journal seems to have been one of unbroken prosperity. The last sheet

which he (Mr. Adam Boig) edited, No. 685, appeared on the 27th January, 1710; and on the margin of the copy which is preserved in the Advocates' Library a contemporary hand has written, 'This day the Courantier dyed.' With Boig's death the grant of the Privy Council took end; the *Edinburgh Courant* continued to appear for a short while, but it no longer bore to be 'Published by Authority.' That privilege was transferred to another journal, bearing the same title, but edited by a writer of far higher name—the prolific author of *Robinson Crusoe*. The Union had superseded the Scotch Privy Council, but the censorship of the press which it had so rigorously exercised was assumed, nothing loath, by the Town Council of Edinburgh. The proprietor of the *Courant* was scarcely stiff in his shroud before the following ordinance was passed by the Municipal Corporation: 'Att Edinburgh the first day of February 1<sup>st</sup> vii<sup>th</sup> and ten years: The same day the Council authorized Mr. Daniel Defoe to print the *Edinburgh Courant* in place of the deceased Adam Boig, Discharging hereby any other person to print News under the name of the *Edinburgh Courant*.'

"The first number of Defoe's journal bears the title of 'The *Edinburgh Courant*, with the Freshest Advices, Foreign and Domestic. Published by Authority. Munday, March 20th, 1710.' The imprint runs thus: 'Edinburgh, Printed by John Moncur, for the Undertakers, and to be sold at Mr. John Johnston's House almost at the foot of Mowbrays Close, at the Nether Bow.' In outward appearance the paper scarcely differs at all from its predecessor. Nor is there anything in its literary contents to show the presence of a pen of such power as was wielded by the Cobbett of Queen Anne's days. How long Defoe's *Courant* continued to appear, we cannot say. We have not been able to trace it beyond the second number, and perhaps it did not live through many more, for we know that the author was immediately recalled to London by affairs of much greater urgency than any which remained to be acted in the forsaken theatre of Scotland."

J. S.

"ECRAZEZ L'INFÂME" (*Voltaire's Letters*, cxxxvi.).

"The letters between the Empress of Russia and Voltaire are the best in the large collection of his correspondence. I prefer those of the Empress to those of Voltaire. *Ecraze l'infame* was a kind of party watchword among the encyclopedists. It means *Ecraze l'infame superstition*; that is, what the Roman Catholics call Christianity, and we senseless numskulls. It might have been used by Luther. I see no harm in it. *Corruptio optimi pessima*."—*Walpoleana*, ii. 83 (ab. 1800. A.D.).

F. J. F.

A STRANGE DONATION.—In Mr. Macray's *Annals of the Bodleian Library*, p. 107, under the year 1684, there is this entry: "Sir Rob. Viner, Bart., the loyal alderman of London, favoured the Library with a human skeleton, a tanned human skin, and the dried body of a negro boy!" ABHBA.

LAMB: VEAL.—I have seen various remarks in reference to the subject of killing young animals for food, arising out of the late well-intentioned notice from royalty. But I have not observed any reference to the fact that Henry VIII. attempted a similar course in respect of veal. The preamble of statute 21 Hen. VIII. c. 8, states

that, whereas there used to be a great increase of cattle by the weaning, bringing up, and rearing of calves, now of late the owners "of their covetous myndes" have used to sell their young calves to the butchers, to the diminishing of the stock and increasing of the price; and the Act accordingly provides that no such calves shall be sold from January 1 to May 1, for three years.

ED. MARSHALL.

MODERN ENGLISH POETS.—As a slight contribution to this subject ("N. & Q." 5th S. viii. 444; ix. 193) I desire to point out that in the *Gentleman's Magazine*, lxxxix. part ii. 595 (1819), there is a list of about one hundred and fifty contemporary living poets.

GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster.

"JOHN INGLESANT" AND LITTLE GIDDING CHURCH.—The few lines quoted by CUTHBERT BRIDE, ante, p. 342, as from an anonymous *Life of Nicholas Ferrar*, are taken, word for word, from Peckard's *Life*, "under the east window" included.

EDMUND RANDOLPH.

Ryde.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE HALFORD BARONETCY.—This baronetcy, created by King Charles I., December 18, 1641, is surely not yet extinct, and it should not be difficult to ascertain who is the rightful heir to the title. Sir Richard Halford, fifth baronet, of Wistow, co. Leicester, died September 5, 1727, having had, by Mary Cotton his wife, sixteen children, nine sons and seven daughters. His second son, Thomas Halford, Esq., was father of Sir Charles Halford, seventh and last baronet, who by his will settled his Wistow estates upon the issue of James Vaughan, of Leicester, M.D., and Hester his wife, who was the daughter of John Smalley, alderman of Leicester, by Elizabeth his wife, who was the third daughter of Sir Richard Halford, fifth baronet. Upon the death of Sir Charles (who died s.p. July 21, 1780) the baronetcy would devolve upon the younger sons of Sir Richard Halford, fifth baronet. These were, (3) Charles, fellow of New College, Oxford; (4) Welby, who died December 9, 1728, aged twenty-three; (5) and (6) two sons, who are said to have died young; (7) Benjamin; (8) Richard; and (9) George. Surely all these sons did not die without issue. It is said that the heir to the baronetcy in 1780, finding the estates left away from him to the issue of a daughter of Sir Richard, fifth baronet, refused to assume the title, and it has not since

been taken by any member of the family. But who would now be the rightful baronet? The Wistow estates, upon the death of the widow of Sir Charles, the last baronet, came to Henry Vaughan (eldest son of James Vaughan, M.D., and Hester), physician extraordinary to King George III., who assumed the name and arms of Halford, and was created a baronet September 27, 1809. His grandson is the present Sir Henry St. John Halford, third baronet. But surely the baronetcy under the old creation of 1641 cannot yet be extinct.

W. G. D. F.

"HAGAR'S WISH": "ESSAYS OF ELIA."—In "Oxford in the Vacation," Elia says: "Dr. D., introducing some instructive homily against riches and the desire of them, would exclaim, 'Give me Hagar's wish!'" I find this droll misprint of "Hagar" in *Essays of Elia*, 1867. Dr. D. alluded to the wish, not of Hagar, but of Agur, as expressed in the Book of Proverbs, xxx. 8: "Give me neither poverty nor riches." Does the misprint exist in the essay as first printed in the *London Magazine* for October, 1820, or in any edition published during Lamb's lifetime? Or was the mistake due to some later "reader," uncertain of his h's? The misprint is corrected, as one might expect, in the new edition of the *Essays* by the Rev. A. Ainger; but he does not give the reference to the Book of Proverbs. JATDEE.

"THE SOUTHERN CROSS."—Mr. Jefferson Davis, in his *Rise and Fall of the Confederate Government*, mentions a poem called *The Southern Cross*. He says that

"On September 11, 1863, one of the city newspapers published the poem entitled *The Southern Cross*. The publishers and editor were immediately arrested, not allowed communication with any person whatever, and on the same day sent across the lines, with the understanding that they should not return during the war."—Vol. II. p. 464.

The city mentioned was Baltimore. I shall be obliged to any one who will tell me where a copy of this poem may be seen. EDWARD PEACOCK.

Bottesford Manor, Brigg.

"THE LUXURY OF WOE."—The writer of a poem entitled *The Perils of Poetry*, quarto (about 1770? my copy wants the title), speaking of Otway, says, p. 23:—

"And oh be mine, when Evening shades prevail,  
Pensive to listen to his tragic tale,  
And feed my soul (as tears spontaneous flow)  
On all the poignant Luxury of Woe."

This last phrase is very familiar, and is, I should think, rather adopted than for the first time struck out by the author of this poem. If so, by whom was it first used? Ovid has what may have been its prototype,

"Est quedam flere voluptas,"

in his *Tristitia*, IV. iii. 37. Is it known who wrote

*The Perils of Poetry?* The author ridicules Mason's love of alliteration at p. 11 :—

"What tho' with Mason, Simpering, Soft and Sweet,  
In Glimmering Groves your Lady-Muse you meet."

At p. 14 he attacks the *Monthly Review*, "Beau Griffiths and his wife"; and on p. 24 praises Holland for his acting in the characters of Chaucer and Pierre. These names may enable some one to fix the date of the work. W. E. BUCKLEY.

OLIVER BROMSKILL.—This minister was appointed by the Committee for Plundered Ministers to the rectory of Loughborough, Sept. 26, 1647, on the ejection of Nicholas Hall, but at the Restoration was himself ejected from the living. Who were his parents? When did he die, and where was he buried? Is his will extant? He was a man of wealth, and was "well knowne to and approved by the gentrie of the sd. countie." Any particulars as to his parentage or ancestry will be gratefully received. All I can find about him is that he is called "my nephew" by Lady Margaret Bromley, widow of Sir Edward Bromley, in her will, proved 1657; and that his granddaughter, Abigail Bromskill, is called "my cousin" by Lucy Tate, widow of Henry Tate, of Buteleigh Park, Esq., in her will, proved 1723. What became of him after his ejection from the rectory of Loughborough in 1662?

W. G. D. FLETCHER.

12, New Walk, Leicester.

#### AN OLD MADRIGAL.—

"The Sunne yrisen hathie,  
The Birdes bin singen clere,  
The Larks with cheerie Lays  
Awakes the blushing Morn,  
Up, up, mie Love, nor longer staye,  
But thro' the verdaunte meades lett's straye,  
Or by the babbling Brooke,  
Or mid the Foreste droke,  
And gather as we goe  
The gemme Flowers that growe,  
Nowe all besprente with Dewe."

Is this melodious old madrigal to be found in any garland of early English poetry? There is a sweet pastoral simplicity about it, and in some respects it is suggestive of Herrick's *Corinna's going a-Maying*. Ellis does not refer to it.

CH. ELKIN MATHEWS.

Exeter.

POPE GREGORY III.—I have a halfpenny token in my possession, with the head (apparently) of King George III. on the obverse, with "Gregorius. III. Pon." over it, and "I. C." under it; and on the reverse an Irish harp, with "Hebrides" over it, and the year "1781." With what object was the token issued, and by whom? ABHBA.

[Gregory III. was Pope 731-741.]

THE PORT MASON.—I shall be greatly obliged for any particulars respecting the ancestry of the

poet Mason, who was born in 1725 and died in 1797. It is known that his father, the Rev. William Mason, was Vicar of Holy Trinity, Kingston-upon-Hull, and died in 1733; and that Mary, the poet's mother, died in the same year in which he was born, and that she was buried Dec. 26, 1725. C. A. E.

A MULE CONTRACT.—What is a mule contract? Mr. Jefferson Davis, in his deeply interesting *Rise and Fall of the Confederate Government*, speaks of "mule contracts and other forms of bribery" (vol. i. p. 398). ANON.

PATENTS OF PRECEDENCE IN SCOTLAND.—Can any of your correspondents inform me whether patents of precedence (as in the present day) would have been granted in Scotland about the year 1645 to an earl's grandchildren whose father had predeceased his father? A. B.

THE FIRST BISHOP WHO WORE PANTALOONS.—In the May number of *Harper's Magazine*, in an article on Anthony Trollope, it is stated that on one occasion, being thrown into company with a bishop to whom he was personally unknown, he introduced himself with, "My lord, may I venture to claim your acquaintance? I am Anthony Trollope." The claim was at once and most genially admitted, and presently the bishop, looking downward, said, "I am the first bishop that ever came out in pantaloons. If you set down aught of me, set down that." Who was the bishop? JNO. PATCHING.

FAMILY OF STUBBS OF BALLYBODEN, CO. DUBLIN.—John Stubbs died in 1699, leaving as executors Robert Stubbs and John Herron. John Stubbs in 1693 had a lease of a house in Dublin assigned to him. In 1704 Robert Stubbs took a lease of the lands of Ballyboden, co. Dublin, from Lord Wharton. In 1706 his eldest grandson was born, so in 1704 the above Robert must have been between fifty and sixty years of age. What relation was John Stubbs to Robert? When did the family come over from England? What English family did they belong to? Besides the cases of John Stubbs, of St. Alban's, co. Longford, gent., whose brother Daniel was murdered in the rebellion in 1641, and the Rev. John Stubbs (father of the celebrated Dr. Henry Stubbs, the great writer), of co. Lincoln, who for some time settled at Drogheda, are there any cases of persons of the family of Stubbs being in Ireland in the sixteenth and seventeenth centuries? A. B. C.

30, Upper Fitzwilliam Street, Dublin.

ESTATES FORFEITED TO THE CROWN.—Is there any return of the estates forfeited to the Crown, with names and dates, in existence? If so, where is it to be seen? R. P. H.

WAS THE REV. WILLIAM PETERS A ROYAL ACADEMICIAN?—In Bryan's *Dictionary of Painters* it is said that he flourished in the latter half of the eighteenth century, and died about 1800. I have a picture painted by him—it is a full length, 55 in. by 40 in.—of a girl but slightly draped, with a cat in her arms and a goat by her side. It has been supposed to be a portrait. I should like to learn whether this picture was ever exhibited at the Royal Academy or engraved. The same artist painted "The Pious Family," and, it has been said, the portraits lately destroyed at the fire at the Freemasons' Hall. C. H.

[*The Year's Art*, 1883, says that he was A.R.A. 1771, R.A. 1777, resigned 1790, died 1814.]

THE NUN'S CROSS.—Is anything known of the date or history of this Dartmoor cross? It is about three miles south of Princetown, near the west end of Fox Tor Mire. An inscription, apparently in modern-shaped characters, but difficult to make out owing to the weathering of the granite, reads NOD, and in line below LORD.

C. S. WARD.

Wootton Vicarage, Basingstoke.

AN INVOICE, 1637.—In certain invoices made at Plymouth about the year 1637 appear the following: "Mussel hooks, which are some kind of fishing-hooks, road pans, spitting cloth, 1 bonny, staddel timbers for a vessel, 1 linn spinde." What is the derivation of these words? B.

#### AUTHORS OF QUOTATIONS WANTED.—

"Slowly grows the march of ages,  
Slowly grows the forest king,  
Slowly to perfection cometh  
Every good and perfect thing."

CLEER ET AUDAX.

#### Replies.

#### THE RUTHVEN PEERAGE: SCOTTISH PEERAGE DIGNITIES.

(6th S. vii. 87, 109, 153, 168, 198, 229, 290.)

MR. WOODWARD charges me with writing "a little loosely" because I used the expression "Lord Kellie has been adjudged his earldom of Mar." He adds that he is "not aware that, strictly speaking, an earldom of Mar has been 'adjudged' to Lord Kellie," and for this he relies on a magazine article twelve years old, in which it is stated that such a decision "is a mere opinion, and has no judicial consequence." I had hoped that by not speaking of it as the earldom, or mentioning by whom it had been "adjudged" I should avoid wounding Scottish susceptibilities. But as MR. WOODWARD insists on raising the question, I must remind him that he has no right to charge me with inaccuracy for using a term which might possibly conflict with one of his

views. I am, of course, aware of this Scottish contention as to the jurisdiction of the House of Lords, but I am also aware that it is only a contention, and that in England it has been vigorously rejected. As MR. WOODWARD kindly referred me to works which he "thought might be of benefit to me, let me commend to him, in my turn, a work by the very champion of his cause, viz., Lord Crawford's *Earldom of Mar*. He will learn from this unimpeachable source that the Mar resolution (1875) opens with the words "resolved and adjudged," and that it was printed as a "judgment." He will also learn that "Lord Mar.....made no claim to the earldom adjudged to the Earl of Kellie" (ii. xxii), that "Lord Mar" spoke at Holyrood (1876) of "the adjudication in favour of the Earl of Kellie" (ii. 150), and that, on that occasion, "one and all of those who took part in the discussion, including Lord Mar himself, assumed or allowed that the House of Lords had jurisdiction in dignities as a court of justice" (ii. 163).

He will also learn that by the proceedings in 1877, the House indicated its

"right of jurisdiction over peerage claims and rights, in absolute oversight and.....exclusion of the sovereign, and of such a character as to constitute the House of Lords, in this class of claims, a court of first and last instance, without appeal" (ii. 177);

that among the "fundamental propositions laid down by the House of Lords" on that occasion was this—

"The House of Lords possesses absolute jurisdiction in Scottish dignities, irrespective of the sovereign; and their decision expressed in the Resolution of a Committee for Privileges, approved by the House, is a judgment final and irrevocable, without appeal, and not to be questioned, whether right or wrong" (ii. 240);

that even Lord Galloway admitted that the claim had "been adjudicated upon by the Committee of Privileges"; that the Duke of Buccleugh expressed his amazement at "the extraordinary statement.....to the effect that this decision of the House of Lords was merely an opinion, and not a judgment"; and that Lord Selborne observed that such views proceeded

"upon a forgetfulness of that which we all know;.....the decisions so arrived at have the force of statute law."

And if he will turn to the recent *Letter of Lord Redesdale* (who, as Chairman of Committees in the House of Lords, must be presumed to know what he is writing about) he will learn of a Report of the Committee for Privileges, that

"when confirmed by the House, it has always been considered a judgment and acted upon without royal or other confirmation" (p. 17).

So much for MR. WOODWARD's magazine article, and for the only charge of inaccuracy which he can bring against me.

MR. WOODWARD's complaint of "sneers" is based on an unfortunate, but very common, confusion. There is no sneer in the plain fact that

Scottish peerage claims are decided by the House of Lords, and not by the votes of individual jurists or of zealous amateurs. The latter classes may be as right as they please in all their (sometimes conflicting) views, but as long as claims of peerage are not decided by them, but by the House of Lords, their views, when differing from those of the Lords, are a factor which the practical lawyer is compelled to exclude from his problem. To the historian and antiquary, *per contra*, these views are of the utmost value.

MR. WOODWARD observes, oddly enough, that certain "eminent students of Scottish peerage law" (Lord Crawford, James Maidment, &c., "not to cite the much-abused, but learned and conscientious, authorities of the Lyon Office") "have just as little respect for Lord Redesdale's new Mar creation as they have for 'coronation baronies.'" I do not quite see the force of this remark. The only "coronation barony" that has been mentioned is that of Ruthven. Does MR. WOODWARD imply that these eminent students were all acquainted with Ruthven as a "coronation barony," and—like Mr. Foster—rejected it accordingly? Surely, there is no other meaning.

"For this shadowy figment," says MR. WOODWARD (of "Lord Redesdale's new Mar creation")—the term applies admirably to T. T.'s Ruthven "nomination" (p. 110)—"we are to give up the grand old earldom." No doubt it would be mortifying to Scottish pride to give up such a *lusus naturæ*, such a striking constitutional phenomenon as an earldom that has been held by "the Earls of Mar" (according to "Lord Mar") "for the last thousand years" (!), and which is declared by Sir Bernard Burke (the *protégé* of the Lyon Office) to have been created "before 1014,"\* in which year it was vested, as we all know, in that grand old peer of the realm "Earl Donald I. of Mar."† What a depth of unconscious satire lurks in Lord Hailes's naive vaunt that this earldom "existed before our records, and before the era of genuine history!"

But if these "eminent students" are so eager to remove the mote from their neighbour's eye, namely the "new Mar creation" of which they allege the House of Lords to be guilty, why do they not begin at home, and cast out the beam from their own eye? Why are they blind to the "new creations" for which we are indebted to "the much abused, but learned and conscientious, authorities of the Lyon Office"? The Lords "create" only by resolution, but the Lyon Office by "recognition" and "matriculation." First, by recognition. In a Scottish attack on Mr. Foster to which I have already alluded it is complained that he relegates to "chaos" a class described as "baronets by recognition."‡ What

is a "baronet by recognition"? I had always imagined that baronets were created by patent. Is a Lyon Office "recognition" (like Scottish marmalade) "an excellent substitute for" that instrument? Secondly, by matriculation. When Mr. Goodeve-Erskine was allowed by the Lyon Office to matriculate arms as Earl of Mar and Lord Garioch, this was at least as much a "new creation" as was the decision of the House of Lords. In fact, to adopt the *ipsissima verba* which Mr. Woodward applies to the latter case, "we are asked to acquiesce in" Lyon's "new creation of" a barony of Garioch\* "dating from.....(?)", although we have no patent nor anything else that is tangible in its favour. I appeal to IGNORAMUS, to T. T., and to Mr. Woodward to define for us the position of this dignity in the natural history of the peerage. It would perhaps be too cruel to describe it as a *matriculation barony*!

J. H. ROUND.

Brighton.

MIDDLE EXCHANGE (6th S. vii. 149).—This was part of Salisbury House, built by Sir Robert Cecil, Secretary of State under Queen Elizabeth, and created Earl of Salisbury by James I. in 1605. It stood on the south side of the Strand, where Cecil Street now is. The mansion was a very large one, and after his death was divided into three parts: Little Salisbury House, which was pulled down and a street of houses, named Salisbury Street, built on its site; Great Salisbury House, which continued the residence of the family; and an intermediate portion, partly over the long gallery, which was converted into an exchange. This place is described in Strype's *Stow*, bk. iv. chap. vii.: "Middle Exchange consisted of a very long and large room, with shops on both sides, which from the Strand run as far as the water-side, where was a handsome pair of stairs to go down to the water-side to take boat at; but few or no people took shops there, and those that did were soon weary and left them: insomuch that it lay useless, except three or four shops towards the Strand; and coming into the earl's hand, this Exchange, with Great Salisbury House, and the houses fronting the street, are pulled down, and now converted into a fair street called Cecil Street, running down to the Thames, having very good houses for persons of repute."

As Lord Salisbury was the builder of the adjoining New Exchange, opened in person by King James in 1609, when the king gave it the name of Britain's Bourse, it is probable that the subsequently formed Middle Exchange was designed to rival the New Exchange, and that it consequently found no favour with Lord Salisbury.

\* Sir Bernard Burke (the pupil of the Lyon Office) denies this barony to "the Earl of Mar," and yet assigns it, as a courtesy title, to his son!

\* "Creation—Before 1014."—Burke's *Peerage*, 1853.

† Lord Crawford's *Earldom of Mar*, i. 40.

‡ *Journal of Jurisprudence* (March, 1883), p. 117.

The Exchange was demolished shortly after the date of Delaune's book, for the building of Cecil Street commenced in 1696. EDWARD SOLLY.  
Sutton, Surrey.

MR. C. WALFORD will find all particulars of the Middle Exchange in Strype, bk. iv. p. 120, quoted in Cunningham's *Handbook of London*, p. 437; as well as in Britton and Brayley's *Beauties of England and Wales*, vol. x. pt. iv. He will there read how a part of Salisbury House, built "over the long gallery," by Sir Robert Cecil, Earl of Salisbury, at the house-warming of which Queen Elizabeth was present a few months before her death, Dec. 6, 1602, was converted into an Exchange, consisting of "a very large and long room with shops on both sides," running from the Strand to the river, with "a handsome pair of stairs to take boat at" at the end. The place soon became the resort of disreputable characters, got called by a name more vigorous than refined; and the place proving a commercial failure, it was pulled down and Cecil Street built on its site in 1696.

The New Exchange, a little further west, on the site of the stables of Durham House, the palace of the bishops of that see, though built under the auspices of James I., and honoured with the presence of his Majesty, the Queen, and the royal family at its opening in 1609, and named by him Britain's Bourse, had a longer period of prosperity, but eventually proved an equal failure. Originally intended to rival the Royal Exchange, it gradually "dwindled into frivolity and ruin," ceased to be much frequented after the death of Queen Anne, and was finally taken down in 1737. Its memory is preserved in "New Exchange Court," on the opposite side of the Strand, 419a, well known as the place of the Commissioners' offices. EDMUND VENABLES.

The Precentory, Lincoln.

Peter Cunningham has the following note in his *Handbook for London, Past and Present*, vol. ii. p. 554:—

"Middle Exchange, in the Strand, a kind of New Exchange, but considerably smaller. It stood (hence the name) between the Royal Exchange and the New Exchange, on part of old Salisbury House, and is rated for the first time in the parish books of St. Martin's in the year 1672."

Mr. E. Walford, in *Old and New London* (vol. iii. p. 104), says that the New Exchange was opened in the year 1609, and "was a long building running parallel to the Strand, and its site is now occupied by the houses Nos. 54 to 64, the bank of Messrs. Coutts being the centre. It stands on the Covent Garden front of Durham House." Mr. Timbs, in the *Curiosities of London* (pp. 330-1), agrees with Mr. Walford, and says that it stood on the south side of the Strand, having been built by the Earl of Salisbury on the site of the stables

of Durham House. He adds that "it was taken down in 1737, and the site covered with houses; the name is retained in Exchange Court." Mr. T. J. Smith, however, in his *Streets of London* (1849), pp. 144-5, states that it was "pulled down in 1696 by the Earl of Salisbury, along with Salisbury House, when Cecil Street was first built." G. F. R. B.

THE DENHAM FAMILY (6th S. vii. 107).—Your correspondent OFFIE does not say whether it is the English or Scotch family he desires to know about. Presuming that the four brothers Denham who attended Prince Charles Edward Stewart to the field of Culloden in 1746 belonged to the northern Denhams, I beg leave to give him a few particulars of the family; but I regret that I am unable to mention anything as to the fate of the brothers; indeed, I was not aware that any of my name had been in the ranks of the Highlanders at Culloden, and should be glad to learn what he knows of the descendants of the brother who remained in the Isle of Wight.

The Denhams of Westshield, in Lanarkshire, were the principal family in Scotland of the name, which is territorial, and originally derived from the barony of Denholm, or Denham, in Roxburghshire, of which Sir Thomas Cranston of that ilk obtained a charter of confirmation Sept. 10, 1441. Sir Thomas was ancestor of the late Lord Cranston, whose arms were similar to the Denhams', showing a probable family connexion. Possibly Sir Thomas or an ancestor had acquired the barony of Denham by marriage with the heiress. The Cranston arms are: Gules, three cranes argent. Crest, a crane sleeping with the head under its wing, lifting up one foot with a stone; and for supporters on the right side a lady richly attired holding out a bunch of strawberries to a buck proper, the supporter on the left side. Motto, "Thou shalt want ere I want." The arms of Denham of West Shiels, or Westshield, were: Gules, a chevron argent, between three cranes' heads erased or; crest, a crane proper, holding in her left foot a stone; motto, "Cura dat Victoriam." The Denhams of England, four fusiles in fesse, ermine (see Nisbet's *Heraldry*, vol. i.).

From the Denham pedigree given in the Coltness collections (Maitland Club) the family seems to have had an early settlement in Lanarkshire, probably about the year 1450, or earlier. Andrew Denham, of Braidstain, married Marion Liddell, the heiress of Westshield, and it descended, first by males for many generations, and afterwards by females, to the late Sir James Stewart Denham, Bart., who died at Cheltenham Aug. 5, 1839, aged ninety-five, being at the time of his death the senior general and the oldest soldier in the British army. He was colonel of the Scots Greys from 1815 till his death, and had been an officer for seventy-



eight years. He was styled the "Father of the British Calvary," to him having been confided in 1788 the reducing to order and uniformity its system of tactics and field movements. In the *Inquisitiones Speciales* (Omnia), under the heading "Lanark," we find that Symon Dennum was served heir "Joannis Liddaill, avi, in terris de Westscheill in baronia de Carnwath." The date of the retour is June 16, 1506.

By reference to the Denham pedigree it will be seen that from the ancient family of Denham of Westshield are descended some of the principal families of Scotland. I refer your correspondent to the very interesting descent sheet of the Denham memoir of the Coltness collections. The name is not often to be met with now, but more frequently under the modern spelling Denholm than the older and more correct form Denham; the names are the same, however. Your correspondent will find some of the family settled in East Lothian, Berwickshire, and Lanarkshire, and a few in other counties, but the whole number is very small.

Sir William Denham, Bart., of Westshield, Master of the Mint, is stated in the pedigree to have been born in 1630 and to have died in 1732. If this is correct he was one hundred and two years old at his death. He was married, first, to Janet Maxwell; secondly, to Elizabeth Henderson, of the Fordel family; and thirdly, to Catherine, daughter of the Lord Cardross, but died without issue, or, at all events, surviving issue. "John Denham" seems to have held the office of Commissary-General of the Scots army in 1650; and "James Denham," cornet of horse in the Scots army, was taken prisoner, along with other officers, by Oliver Cromwell at the battle of Dunbar, Sept. 3, 1650.

A very early reference to the English Denhams concludes this rather lengthy reply to your correspondent. On the 14th of February, 1365, there was an indenture between King Edward III. and the abbot of St. Albans granting corrody to Walter de Denham. W. D.

9, Holyrood Crescent, Glasgow.

P.S. There was a title existing "Lord Denham" in the English peerage about 1400 or so; I forget the exact date.

THE SMALLEST PARISH CHURCH IN ENGLAND (6th S. vi. 514).—My late father-in-law, the Rev. A. Cox, Rector of Askerswell, a native of Gainsborough, always used to say that he had officiated in two of the very smallest churches in England, viz., Pilham, described by Mr. BLENKINSOP, and Chilcombe, in Dorset, of which latter parish he held the curacy in conjunction with his incumbency up to the time of his death. I do not know the dimensions of Chilcombe, but there can scarcely be a smaller church in England. It is a complete little structure, however, and has lost

none of its ancient thirteenth century features. There is a curious piece of oak carving over the Communion table, said to have been taken from the stern of a foreign ship and presented to this church by the family of Admiral Lord Nelson, who own a part of the parish. The subject is a Scriptural one, but it is many years since I saw it. The parish contains less than thirty inhabitants; it lies in a secluded spot amongst the downs between the road from Dorchester to Bridport and the Channel coast. J. MASKELL.

Emmanuel Hospital, Westminster.

Not a few of the readers of "N. & Q." will have visited Wastdale, in the Lake district, and some may have attended service in the church there, said to be the smallest in England. I am not aware of its precise internal dimensions, but should say, from memory, that these could scarcely be less than those mentioned of Pilham. The occasion on which I was present at the service in Wastdale Church was in connexion with the harvest festival of the dale, and it was symbolized by a large fleece placed on the Communion table. The choir consisted of the officiating clergyman's wife and little daughter, reinforced when they paused for want of breath by the clergyman himself. The congregation present did not number more than a dozen persons at the outside, and I thought the interior looked fairly occupied. The sermon preached was the briefest I ever heard—short of four minutes, as I timed it. The well-known William Ritson and his wife Dinah kept the inn there at that period.

JAMES HIBBERT.

Preston.

It has been distinctly stated that Culbone Church, West Somerset, is smaller than St. Lawrence's Church in the Isle of Wight. It was the parish church of Ada Byron, and the Lovelace pew had the distinction of being supplied with straw mats on the seats as cushions when the writer saw it many years since. Culbone Church is placed in so deep a coombe in the forest between Porlock and Lynton that the sun does not shine on it during the winter months. I cannot place my hand just now on the exact dimensions of this church, but probably some of your readers may be able to give them. W. SYMONS.

I once sketched old Buttermere Chapel, between Derwentwater and Ennerdale, but failed to take dimensions; it is very small, and "not capable of containing more than half a dozen householders." It is a rectangular fabric, without apse or chancel. The new building, close by, has only five pews on each side, with a square one at the end. It is the larger of the two. Would some Lake-dweller or tourist give the exact measurements?

W. F. HOBSON.

Woodley, Cove, Farnborough.

The church of Lullington, in Sussex, is sixteen feet square, interior measurement. The population of the parish at the last census was sixteen. This curious little church is accessible from Eastbourne by a walk of five miles over the Downs, through the pretty and interesting village of Levington. Those who wish to shorten the return journey may take the train at Berwick station, two miles from Lullington; those who wish to prolong it may come on to Selmeston, where the last number of "N. & Q." will be found to answer as a passport.

W. D. PARISH.

Selmeston.

There is a very small parish church on the Wye, at Llancaut, Gloucestershire, whose superficial area, I think, is less than that of Pilham, considering that the latter has an area 6ft. 6in. deep. Llancaut Church is a trifle under 40ft. long by 12ft. wide, and is perfectly plain, the only architectural feature being a round-headed window at the east end. There is no chancel, the only distinction being a raised floor of a few inches for about a third of the extent of the building. This very old church is now in disuse, the roof has been removed, and the doorway partially built up. The last service was held here about 1864 or 1865. There is no sign of its ever having been seated. There is a piscina.

S. H.

32, Ainger Road, N.W.

I recently found the following story in the "Varieties" column of a newspaper. When Sir George Rose was dining on one occasion with the late Lord Langdale, his host spoke of the very diminutive church in Langdale, of which his lordship was patron. "It is not bigger," said Lord Langdale, "than this dining-room." "No," returned Sir George, "and the living not half so good."

HIRONDELLE.

CHANGE OF CREST (6th S. vii. 107).—It is not likely that Mr. SALTER will find any rule for the alterations of which he speaks; but he himself supplies, if he be correct, an extraordinary amount of authority. He speaks, 1, of the original; 2, of the first difference; 3, of the second difference; 4, of the third difference; 5, of what he calls a fourth difference on the authority of a grant 9 H. VIII.; 6, 7, 8, 9, confirmations of all these, 1, 2, 3, 4, at subsequent visitations to the original. It would be interesting to learn on what data he has founded this idea. A grant 9 H. VIII. must have been surely prior to all visitations; and were not these cases of men of different families, not really differences in the case of "younger sons upon setting up a house"? Arms apparently allowed in visitation books are sometimes accompanied by a contemporary grant not there noticed; and occasionally, at a subsequent visitation, apparently in ignorance of the first or from other reasons, the arms

allowed show somewhat different bearings in arms and crest, though a descent from the first family is distinctly recorded.

Cwr.

AN OXFORD JEU D'ESPRIT OF 1848 (6th S. vii. 104, 353).—The readers of "N. & Q." may well be pleased at being reminded of the famous Oxford squib by Mr. PICKFORD, whose Oxford reminiscences are so numerous. But he must allow me to remark that there seem to be three or four inaccuracies in his version which may admit of correction from the previous insertions as communicated by TEWARS to "N. & Q." 1st S. viii. 584, and by Mr. W. P. STORER, ix. 113, which, however, differ from one another. The title should be "Liberty, Equality, Fraternity," as in the French motto. There should be between "to it" and "The Vice-Chancellor" the sentence "The term of their tyranny is at length accomplished." There should be at the foot "Floreat Lyceum." Has the original "(Queen's)" after "Wrightson"? It probably has not. It may be mentioned that Guizot was in the Sheldonian this year, and on being recognized "was escorted by acclamation from the area to the doctors' seats in the upper semicircle" (G. V. Cox, *Recollections of Oxford*, p. 346, Lond. 1868); also that Mr. Gladstone received his D.C.L. degree amid the fiercest opposition in consequence of his recent political course: "Not a word of Dr. Phillimore's presentation speech was allowed to be heard" (ib.). The author was supposed, I imagine, to be not Canon Shirley, but a wit who is still living, and whom, therefore, I forbear to name. But this may have been corrected by later information.

I was at Hastings on the occasion of Louis Philippe's arrival at St. Leonards after his landing at Newhaven on March 3rd, 1848. The circumstances attending his exile, as connected with these towns, may be briefly noticed. The *Times* had for some time, through its correspondents, been placing the foreigner in possession of every conceivable means for the invasion of England, to the alarm of the residents on the south coast, and to the stirring up of Hastings courage, through which, anticipating the general movement, a volunteer regiment of rifles was organized for self-protection. On a sudden the news of invasion came, but it was by Louis Philippe, in the person of Mr. Smith and his small company of followers, which had landed at Newhaven and had come on to St. Leonards. When the Empress Eugénie came to England under similar circumstances, she also came to Hastings, and took refuge in the Marine Hotel, next door to the former residence of her husband in 1840, where she was attended by the same physician, Dr. Blakeston(?), who had attended him and (?) Louis Philippe as well.

ED. MARSHALL.

Sandford St. Martin.

NURAGHES (6th S. vii. 247, 313).—I have reproduced in the *Giornale degli Eruditi e Curiosi* the query on this subject by DR. CHARNOCK and the learned reply by MR. C. H. E. CARMICHAEL. I have myself received several replies, notably one from Prof. Ettore Pais, Director of the Museum, Sassari, Sardinia, at the present moment absent in Berlin on a visit to the illustrious Mommsen. I condense the substance of the replies received by me, as they may be of interest to your readers.

The etymology of the word *nuraghes* has been often attempted, but hitherto without success. Some have found its origin in the Semitic root *nur*, fire. Canon Spano, the distinguished Sardinian antiquary, takes *nur-hag* to mean fire-circle, or hearth, which would agree well with his view that the *nuraghes* were dwelling-houses. On the other hand, Prof. Flecchia, in the *Memorie* of the Royal Academy of Turin, regarded this etymology as unfounded, and proposed a very ingenious theory of his own, based on the principles of Neo-Latin Glottology, arguing a possible change of *n* into *r*. Thus, *nuraghes* would be *muraghes*, *muracci*, i.e., old houses, literally old walls. But of this change of letters no proof has been given, and Prof. Pais is unacquainted with any documents in which the name appears under the supposed form of *muraghes*, while the existing form *nuraghes* may be traced in writings dated as far back as the thirteenth century.

The suggestion made by Prof. Pais in the *Atti* of the Royal Academy of the Lincei of Rome, on the other hand, seems to deserve careful consideration. Pointing to the fact that *nuraghes* exist in the island of Minorca under the name of *talaiats*, and that the island itself was called Nura, while there are districts in Africa called Nourali and Naragarra, Pais urges the possibility of an African source for the disputed etymology.

The form *nuraghe* is clearly indigenous in Sardinia, as appears by the number of places recorded in the extract from La Marmora printed in "N. & Q." in MR. CARMICHAEL'S reply. It would seem, therefore, that the hypothesis adopted by Prof. Pais agrees very well with the reasoning of those ethnologists who advocate the Libyan origin of the early inhabitants of the Balearic Islands and also of Sardinia.

The true etymology is, perhaps, still to be sought; but, in the meanwhile, the views of Prof. Pais seem deserving of consideration by DR. CHARNOCK and other English philologists and ethnologists interested in the long-standing problem of the origin and etymology of the *nuraghes*.

EDITOR "GIORNALE DEGLI  
ERUDITI E CURIOSI."

PADOA.

BROKER (4th S. xii. 143, 195, 377; 6th S. vii. 349).—I cannot admit that I have added the

senses "employ, have the use of," of the M.E. verb *broken*, out of my own head, as DR. CHANCE accuses me of doing. I appeal from the senses as given by Matzner to the very examples which Matzner cites. The very common phrase "so mot I brouke min eyen" means, "as I hope to have the use of my eyes." The fact that I long ago explained *brouke* by "to use" in my glossary to Havelok, and *brooke* by "continue to use" in my glossary to *Specimens of English*, at once disposes of the accusation that I invented these explanations for the purpose of manipulating the senses of the word. That the word is difficult, I admit; that DR. CHANCE may be right is probable. Still that only shows that I am fallible, not that I am an impostor. It is very difficult not to err unconsciously; but I think all will bear witness that imposition is just the very thing I have uncompromisingly protested against as well as I can ever since I have written anything. It is insufficient to say that I am "not aware I" manipulate the senses of words; for the senses "employ, have the use of" most certainly occur. Certainly DR. CHANCE'S list of words in *-ere* will be useful, if there is space for it; it must be rather a long one.

WALTER W. SKRAT.

THE PATRONYMIC -ING (6th S. vii. 301).—MR. KERSLAKE runs a-tilt at Kemble's canon as to the gentle patronymic names in *-ing*, and quotes me as having accepted it. If he will look at the notes appended to the passage he refers to (*Words and Places*, p. 134), he will see that I notice certain notable exceptions to the law that *-ing* is ordinarily a patronymic suffix, and that I draw special attention to Kemble's remarkable paper in the *Philological Proceedings* (vol. iv. pp. 1-9), in which he largely qualifies the generalization laid down in *The Saxons in England*. I would also observe that a large number of names in *-ham*, especially those near rivers, have nothing to do with *home* or *heim*; but it is only exceptionally, as in the case of Durham, that these are corruptions of *holm*. The correct meaning was long ago pointed out by Leo in his *Rectitudines*, and a number of good instances have been brought together by Mr. Monkhous in his *Bedfordshire Etymologies*. The modern pronunciation often preserves the etymology, *-hām* being a place enclosed or hemmed in, while *-ham* denotes the home of the primitive settler.

ISAAC TAYLOR.

MAUPIGYRNUM (6th S. vii. 148).—The ingredients of the dish called *maupigyrn* are exactly the same as those of a dish called *maumeyn* in the *Babes Boks* (p. 53) and in *Household Ordinances* (p. 455). The recipe for the latter is "Take brawn of capons or of hennys and dry tham wale and towse [bruise or cut] tham snalle; than take thyk mylk of almonds, and put the saide brawn

therto and styr: it wele ouer the fyre, and seson it with snger and powder of canelle, with mase, quibibs and anneys in confete." The first syllable is, I think, the Norman French *mat* in *mat-on*, which M. Grandgagnage explains as "grumeau ou caillot de lait = Afr. [Old Fr.] *mat*, mase, lait caillé dont on fait le fromage." He also explains it as meaning "sorte de fromage fait de crème et d'œufs mêlés." Roquefort has, "*Mat*, *mate*, lait caillé dont on fait le fromage; ces mots sont encore usités dans plusieurs provinces de la France." Its primary meaning is something that forms a mass, and it is, therefore, a name for the flower of the snow-ball (guelder rose). When applied to milk it denotes a curded state. In the Walloon country and in Picardy it appears in "*matouffe*, ragout composé d'aliments mélangés ou mêlés." *Pigryn* is probably connected with Med. Lat. *picea*, a fowl or chicken, for the dish was formed chiefly of milk, the brown of capons, and "chicken parboiled and chopped." J. D.

Belisle Square.

THE BEACON TOWER NEAR WOKING (6th S. vii. 107).—I remember this tower, having resided in the neighbourhood from 1825 to 1834. It was about one hundred feet high, and open from ground to roof, though there were indications of stairs having once existed. The occupier of Hoe Farm, in whose grounds it stood, had a colony of pigeons which nestled in and about its leaden roof. I saw it again about the year 1840 or 1841 intact. About 1875 or 1876 I walked from Woking Common station to Woking itself, and missed the once familiar object. Upon inquiry I was told that a few years previously the owner had blown the bottom out with gunpowder, for the sake of the bricks of which the tower was built.

The tradition in the neighbourhood, when I was a boy, was that it had been built by a very wicked man named Zouch, who then lived at the foot of the hill upon which it stood, and that it was used for a beacon to guide persons crossing the heaths. There was also a row of houses adjoining Woking Churchyard, which were of extraordinary height, and which were said to have been built by the same man to shut out the view of the church from his house. There were scores of legends as to this Zouch, every one of which represented him as a monster of wickedness. Mr. LYNN is wrong in speaking of a church at Stoke, there being no church there. Send Church and Woking Church would be pretty nearly in the line indicated.

E. EDWARDS.

Harborne, Birmingham.

See the new edition of Brayley's *Surry*.

MCS RUSTICUS.

WENDISH-AND MANX (6th S. vi. 208, 435, vii. 316).—C. W. S. says at the last reference that the Manx sermons at certain remote Dissent-

ing chapels in Man are "all that is now left of the public use of Manx." But surely the Acts of Tynwald are still proclaimed yearly in Manx as well as in English, from the Tynwald Hill at St. John's? When I was last in the island, some ten years ago, I heard Manx spoken, though rarely, in the market place at Douglas on market day; I heard it on the hills above the Foxdale lead mines, and in cottages near Peel, and (I think) at Craigneish, and certainly in some farmsteads on the west coast, beyond Glen May. At one of these the whole household spoke Manx among themselves, and the elders hardly knew any English.

The only way to preserve the Manx tongue is to encourage it and make it useful, which could be done by allowing it in schools side by side with English, and by fostering among the people a taste for their own old legends and ballads. This, however, cannot be hoped for. The Manxmen, indeed, have a certain just pride in Ellan Vannin. But when a small and poor people, of mixed race, is suddenly allowed to share the wealth of Liverpool and Manchester, is invaded by countless British Trinculos, whose money it understands but whose contemptuous ignorance it takes for wisdom, then truly we may abandon all hope that the insular life and language will last. The Philistines are upon Ellan Vannin, or rather she herself is in league with Dagon.

A. J. M.

CHILLED (6th S. vi. 387).—The use of *chill* as a verb, in the sense of to take the chill off, is not a slang expression, but one found in various counties of England. I have frequently heard the word so used in Yorkshire with reference to water, beer, milk, &c., and have met with the word in divers glossaries, to wit, those of Shropshire, Leicestershire, Northamptonshire, Lincolnshire, and Sussex. Sub "Beer-chiller," the Rev. T. L. O. Davies, in his *Supplementary Glossary*, has, "A pot or vessel used to warm beer. The name seems to be given on the *lucus a non lucendo* principle. In *Sketches by Box* ("Mr. Watkins Tottle"), Dickens speaks of 'a pint pot, the contents of which were chilling on the hob.'" And again, "We should have gone dreaming on until the pewter pot on the table, or the little beer-chiller on the fire, had started into life, and addressed to us a long story of days gone by" (*Sketches by Box*, "Parlour Orator"). F. O. BIRKBECK TERRY.

BISHOP SPRAT (6th S. vii. 106).—It appears by his wife's will, 1726, that she bequeathed, among other legacies, her seal of arms and the pedigree of her grandfather, Sir Jno. Zouch, lady Wolseley, to her husband's nephew, Jno. Glover. It would thus appear that she was connected with both the Zouch and Wolseley families, W. S.

CLOVE FOR CLAVE (6th S. vii. 90).—Webster's *Dict.* (1880) gives "*Clave*, obsolete; *clove*, obsolescent." The form used by the Poet Laureate is to be found in Shakespeare:—

"When thou *clovest* thy crown i' the middle, and gavest away both parts, thou borest thy ass on thy back o'er the dirt: thou hadst little wit in thy bald head when thou gavest thy golden one away."—*King Lear*, I. iv.

Shelley uses the p.p. *cloven*:—

"How will thy soul, *cloven* to its depth with terror,  
Gape like a hell within!"

*Prometheus Unbound*, Act I.

Probably *clove* may be found in his poems.

F. O. BIRKBECK TERRY.

Cardiff.

"LONDON BEFORE THE GREAT FIRE" (6th S. vii. 348).—I have a thin large quarto of Herbert's *London before the Great Fire*, 1817, with neither title-page nor "finis." The plates, several and very good, are noted as published by W. Herbert, and others by Boydell. If your correspondent thinks this is the book he refers to, and cannot otherwise see it, I will with pleasure show it to him, either here or in London. W. RENDLE, Trevelyan, Forest Hill, S.E.

N. HAWKESMOOR'S "SHORT HISTORICAL ACCOUNT OF LONDON BRIDGE," 4to., 1736 (6th S. vii. 348).—MR. GRAY can see a copy in this library.

W. H. OVERALL.

Guildhall Library, E.C.

WOODRUFF FAMILY (6th S. vii. 127).—Having lately observed in Major Lawrence-Archer's *Monumental Inscriptions of the West Indies* a note on the rare occurrence of the name of Kirton in pedigrees, I, the great-granddaughter of a Kirton, have been tracing in the Harleian MSS. their different intermarriages, and I shall be pleased to let H. L. W. have all information I have gained about the family of Woodruffe. V. I. C. S.

TO WRING (6th S. v. 468; vi. 94, 256, 523).—Can I be correct in this, that no one has mentioned the use of *wring* in Goldsmith's *Stanzas on Woman*?—

"The only act her guilt to cover,  
To hide her shame from every eye,  
To give repentance to her lover  
And wring his bosom, is to die."

ED. MARSHALL.

ANCIENT CUSTOM AT THE BRINGING-IN OF LIGHT (6th S. vi. 346, 524).—In a translation of a French lady's travels in Spain, printed for Samuel Crouch, at the corner of Pope's Head Alley, next Cornhill, in 1693, I find in letter ix. of the second part, dated "From Madrid, this 29th of March, 1679":—

"After the Collation was ended, Flamboys were brought in; there came in first a little simple Fellow, white with Age, who was Governor of the Pages: He

had a great Gold Chain and a Medal about his Neck; this was the present he had at the Prince of Montelaon's Marriage, he kneel'd down upon one knee in the middle of the Gallery, and aloud said, *Let the most holy Sacrament be prais'd; to which every body answer'd, For ever; This is their Custom, when Light is brought in.*"

W. R. TATE.

Walpole Vicarage, Halesworth.

A hymn of high antiquity and Catholic use is the *Hymnus Vespertinus*, of which St. Basil writes in *Liber de Spiritu Sancto ad Amphilocho*, cap. xxix. (*Opp.*, tom. iii. p. 62 B.): *καὶ ὁστίς μὲν ὁ πατήρ τῶν ἡμῶν ἐκείνων τῆς ἐπιλυχνίου εὐχαριστίας* (in gratiarum actione ad lucernas), *εἶπεν οὐκ ἔχομεν ὁ μέντοι λαὸς ἀρχαίαν ἀφήσιν τὴν φωνήν, κ.τ.λ.* There is a translation of this hymn by John Keble, as one of the poems on the "Lighting of Lamps," in the *Lyra Apostolica*, lxii. p. 73, 1836. The hymn itself is given at p. 74, from Routh's *Reliquiæ Sacrae* (iii. 299, Oxon, 1815) as a hymn of the second or third century.

ED. MARSHALL.

In Hungary people wish "Good evening" when they bring in a light or when they light the candles at dark.

L. I. K.

North Ferriby, East Yorkshire.

CATERWAYS (6th S. vii. 88, 354).—This word, or a form of it, seems well known in the States. "Don't you know," says Mr. Spoonendyke to his wife, during their friendly game of checkers (draughts), "you've got to move *catercornered*!" (*Mr. and Mrs. Spoonendyke*, Ward & Lock's edition, p. 33).

JAMES BRITTEN.

"THE BUTTERFLY'S BALL," &c. (6th S. vii. 90, 118, 136, 158, 178, 236, 258, 314, 357).—On reference to Jesse's *Life of Beau Brummell*, vol. i. p. 241-2, I find that the subject on which Beau Brummell wrote was *The Butterfly's Funeral*. In a note it is added "that the *Butterfly's Ball* and *Grasshopper's Feast* was written by W. Roscoe, Esq., for his children, and set to music by order of their Majesties for the Princess Mary, the present Duchess of Gloucester." L. I. H.

PUTTING THE DEVIL IN A BOOT (6th S. vii. 368).—MR. E. GUNTHORP may feel interested in knowing that the representation of "John Schorne holding a boot into which he has just conjured the devil" undoubtedly refers to the supposed magical attributes of "Maister John Shorne, that blessed man borne," a wonder-working sage once living in the little village of Shorne, about four miles from Gravesend, Kent, and who has been called indifferently by the local chroniclers "Maister John Shorne," and "Sir John Shorne." His reputation was based on the tradition that he cured agues and confined the devil in a boot. Though never canonized, shrines were erected in his honour at Shorne and North Marston, Buck.

inghamshire. At Cawston and Gately, in Norfolk, he is pictured with a "glory" round his head on the roof-screens, while a chapel was devoted to him at Windsor. I have long cherished the notion that the leathern boot in which his satanic majesty was supposed to be imprisoned—no doubt a metaphorical expression, conveying an idea of the sufferings of pedestrians through tight boots in olden days—might account for the popularity of the "Leathern Boot," afterwards corrupted into "Leather Bottle," so popular as a tavern sign in this part of Kent. E. L. BLANCHARD.

ALL SOULS (6th S. vii. 8, 295).—I venture to think that the church at Aughton, referred to by Mr. BLANKINSHIP as a solitary example of the extraordinary name of "All Souls" being given to a church, did not originally bear that name, which was probably the invention of some very ignorant or very ultra-Protestant rector—I ask pardon for the hendriads—in comparatively modern times. My reason for saying this is that I find in the *Testamenta Eboracensia* (Sartees Society, pt. ii. p. 76) this same church is called by the more appropriate name of "All Saints." The words are from the will of Aleisa Myton: "Item, lego ad fabricam ecclesie Omnium Sanctorum de Aughton quinque marcas argenti." The date of the will is 1440. I need scarcely say that All Souls' College, Oxford—a foundation in memory of all who perished in the wars with France—is not a case in point. The service for the consecration of churches is sufficient to show the impropriety of dedicating a church to "All Souls." We certainly are dreadfully in want of a Congregation of Rites to keep these things straight. C. K. W.

TEAM PRONOUNCED AS A DISSYLLABLE (6th S. vii. 107).—Perhaps the following quotation from the Poet Laureate's *Northern Farmer, Old Style*, will be of interest to CUTHBERT BEDE:—

"But summan 'all come ater meii mayhap wi' 'is little o' steam  
Huzzin' an' malizin' the blessed scõlds wi' the Devil's  
oân teâm." St. vii.

F. C. BIRKBECK TERRY.

With the statement of CUTHBERT BEDE that *team* is pronounced as a dissyllable in Rutland, I am as satisfied as though my own ears had been witness to such utterance, having myself heard the same both in Mid-Beds and North Bucks, which are on the road to Rutland going from London. The word *feast* was also treated in the same way, i. e., the improper diphthong was unwittingly employed as a disresis, by which the word became articulary a dissyllable. The same peculiarity obtains in some of the western counties, but with this difference, that in the latter case the soft labial *f* is vocalized into the hard labial *v*.

H. SCULTHORP.

James Street, Buckingham Gate.

A TOWN BEADLE CALLED "BAN-BEGGAR" (6th S. vii. 106).—Grose, in his *Glossary*, has, "*Bang-beggar*, a beadle, Derbysh." Messrs. Nodal and Milner, in their *Lancashire Glossary* (E.D.S.), give the word in the same form as the "name for a person who kept off noisy intruders during church time. From *bang*, to beat." They quote, "Just then owd Pudge, th' *bangbeggar*, coom runnin' into th' pew, an' he fot Dick a souse at back o' th' yed wi' his silver-nobbed pow" (Waugb, *Barrel Organ*, p. 29). *Bangbeggar* is defined in Leigh's *Cheshire Glossary* as "a beadle, one of whose duties it was to take up and drive away any beggars in the district, and 'prosecute them as the law directs.'" In Staffordshire the word appears as *banbeggar*.

F. C. BIRKBECK TERRY.

I think this name ought to be *bangbeggar*, because some forty years ago it was the provincial term applied to the parish beadle in the county of Chester, from his presumed power of being able to apply corporal punishment to vagrants. In Halliwell's *Dictionary of Archaic and Provincial Words* may be found, s. v. *Bang* (2), "To strike; to shut with violence. Var. Dial. Hence, to surpass, to beat." *Bangbeggar*, "A beadle. Derbyshire. Also a term of reproach, a vagabond." Hogarth, in one of the scenes of his idle and industrious apprentices, has depicted the beadle or *bangbeggar* discharging one of the functions of his office, by stealing unawares on the idle apprentice playing at chuck farthing on a tombstone during divine service, and preparing to apply his uplifted rattan to the boy's person.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

AN ATTRACTIVE WOMAN (6th S. vii. 106).—The incident alluded to by G. V. W. M., of a wife who buried eight husbands, reminds me of an epigram of Martial's (ix. 16) on a wicked woman who buried seven husbands, whom she was suspected of having poisoned, and then raised a monument to their memory, and at the foot inscribed, "*Se fecisse Chloe*," which was interpreted as a confession of her crimes:—

"Inscriptis tumulo septem celebrata virorum  
Se fecisse Chloe. Quid pote simplicius."

In the *Westminster Review*, April, 1853, this was thus paraphrased:—

"In Stepney churchyard seven tombs in a row  
For the reader's soft sympathy call;  
On each, 'My dear husband lies buried below,  
And Chloe the widow to all.'"

I cannot vouch for the seven tombs in Stepney churchyard; perhaps those who know the locality better than I do may be able to do so.

By way of P.S. I may mention the case of a *grateful woman* I heard of in Somersetshire. She had lived on bad terms with her husband, but

when he died she had inscribed on his tomb, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." For which of the two events she was most grateful remained in doubt until she remarked that "a fat sorrow was better than a lean one." G. G. HARDINGHAM.  
Temple.

RICHARD GOUGH, THE ANTIQUARY (6th S. vii. 108).—The bearings of the family of Gough, of Perry Hall, co. Stafford, to a junior branch of which the antiquary belonged, are "Gu., on a fesse ar., between three boars' heads coupé or, a lion passant az. Crest, a boar's head coupé ar., devouring a broken spear gu. Motto, 'Domat omnia virtus.'" Another branch of the family was raised to the peerage under the title of Barons Calthorpe, and bears the same arms. The crest is described, however, as "a boar's head coupé ar., pierced through the cheek with a broken spear gu."; the motto being, "Gradu diverso via una." Sir Henry Gough, the first baron, assumed the name of Calthorpe on succeeding to the estates of his kinsman Sir Henry Calthorpe (*vide* Burke's *Peerage*). Families of Gough in the counties of Gloucester, Radnor, and Somerset bore a kindred coat, viz., Ar., three boars' heads coupé sa., armed or.

S. G.

He was entitled to impale Argent, three talbots' heads erased sable, langued gules, between nine cross crosslets of the last, his wife having been Anne, the daughter of Thomas Hall, Esq., of Goldings, Herts.

F. H.

PRAYER RUGS (6th S. vii. 147).—No meaning whatever can be assigned to the outlines described by A. J. M. It may be remarked, however, that most of these carpets are woven by mountaineers, who have no notions beyond their daily wants, unless they may have inherited some corrupt form of ancient art and symbolism. As is enjoined by the Koran, "Turn thy face towards the holy temple of Mecca" (chap. ii. v. 139), the pointed end of a design is placed in that direction in divine worship (praise, not prayer).

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

The devices referred to by A. J. M. are no doubt pictorial reminders of the *mehra'ab* or niche which is made in the wall of a mosque to point out the direction of Mecca. ST. SWITHIN.

THE FRENCH PREPOSITION *à* (6th S. vii. 108).—The inquirer may find help in Freund and Theil's *Latin and French Dictionary* (Paris, Didot).

A. T.

"CUP MARKS" IN INDIA (5th S. vii. 41).—At this reference the cup marks found in India on the boulders surrounding tumuli and on rocks were noticed by me, and it was suggested that the

permutations of large and small cups might be a primitive style of writing or inscription, after the manner of the permutations of dots and strokes in the Morse system of primitive printing by electric telegraph. The paper by M. Terrien de Lacouperie, *Journal of Royal Asiatic Society*, vol. xiv., seems to confirm this view, and notices the similarity of the Kumaon cup marks and the "Ho" map of the Chinese "Yh King." It seems desirable, then, that antiquaries should carefully note such permutations. I shall be glad of any information bearing on the subject.

H. RIVETT-CARNAC, F.S.A.

Ghazipur, India.

FOLK-LORE OF THE LOOKING-GLASS (6th S. vii. 108).—I remember that in Kesteven it was not considered at all the thing to give oneself the pleasure of introducing a baby to itself in a looking-glass; but I cannot recall ever hearing why it was "not lucky." The supposed doom of the reflected infant reminds one of the fate of Narcissus. I confess I had a suspicion that it was fear for herself, and not for her child, that led a mother to deprecate anything suggestive of an early replica of it. I thought the fancy might be classed with one noted in "West Sussex Superstitions," *Folk-lore Record*, vol. i. p. 11:—

"Those women who would avoid becoming mothers of an overwhelming progeny must not allow any one to rock their cradles when they are empty:—

'If you rock the cradle empty

Then you shall have babies plenty.'

A schoolmistress in the adjoining parish was always rating her scholars if they touched her cradle, and exclaiming, 'There, leave that alone, can't ye! I have children enough already!'

By the way, I observe that the rocker has gone out of fashion—a check on population never contemplated by Mr. Malthus. That it is unlucky to break a looking-glass is an article of faith; that "tis ill luck to see one's face in a glass by candle-light" is a fancy registered by Brand; that the looking-glass in a death-chamber should be veiled is held to be seemly in many parts of England. I am not aware that the saying that a woman who ties her night-cap before the looking-glass will be an old maid has ever been recorded in print; but I can readily believe that it has. ST. SWITHIN.

The superstition referred to prevails here. It is also to be found in the county of Durham (*cf.* W. Henderson, *Folk-lore of the Northern Counties*, p. 21 (ed. 1879).

F. C. BIRKBECK TERRY.

REFERENCES WANTED (6th S. vii. 267, 297, 318, 358).—1. Watt, *loc. cit.*, gives the date of the publication of the work entitled "*Moralities* | or | *Essays, Letters, Fables*; and | *Translations*." By Sir Harry Beaumont, London. | Printed for R. Dodsley in Pall Mall, MDCCCLIII." It consists of 167 pages, is divided into books i. and ii., and

"The Party colour'd Shield" is fable x. of book i., pp. 99-102.

WILLIAM PLATT.

AUTHORS OF QUOTATIONS WANTED (6th S. vii. 369).—

"One far-off Divine event," &c.

See the concluding lines of Tennyson's *An Memoriam*.  
FREDK. KULE.

"Thus far with victory our arms are crown'd;  
For, tho' we have not fought, yet have we found  
No enemy to fight withal."

This quotation, correctly given above, is from Fielding's *Tom Thumb*, II. iii.

CUTHBERT BEDE.

"I hold that a man is only fit to teach so long as he is himself learning daily."—Dr. Arnold, in letter to H. Wise, *Life*, by Stanley, vol. II. p. 150, first edit. Is this the passage of which Mr. PICKFORD is in search?

C. T. B.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*English Men of Letters*. Edited by John Morley.—*Fielding*. By Austin Dobson. (Macmillan & Co.)

Of the important and interesting series in which it is included Mr. Austin Dobson's *Fielding* is one of the chief honours. Much has been written about Fielding, and one living writer, Mr. Leslie Stephen, has furnished a critical estimate which, were there in literature such a thing as finality, might be accepted as final. Besides being an industrious student, Frederick Lawrence, whose biography of Fielding saw the light in 1855, had a ripe humour and a sympathy with his subject which exactly fitted him for the task he undertook. His opportunities were limited, however, and Mr. Dobson, while admitting the value of his labours, has contrived in some important respects to supplement them. Some foundation exists for the censure passed by Mr. Dobson upon Lawrence, that he attempted an impossible task in seeking to make Fielding a literary centre. So good is Lawrence's work, however, that a volume weaker than that of Mr. Dobson would probably have failed to obtain a hearing. Very modestly does the latest biographer describe his own contribution to a more intimate and exact knowledge of the great novelist. More than one date previously resting wholly on conjecture is now definitely settled, and statements which since the days of Murphy have obtained credit are shown to be erroneous. Perhaps, however, the most interesting portion of the additions consists in a series of extracts from a correspondence, apparently unpublished, in which, to Aaron Hill and his daughters, Richardson expresses his opinion about his greater contemporary and rival. That the author of *Pamela* should regard the author of *Tom Jones* as "a very indelicate, a very impetuous and (d) unyielding-spirited man" is so natural it scarcely moves a smile. No serious contrast can be entertained between the writings of Fielding and those of Richardson. When, however, the fact, established from the British Museum Catalogue, that *Tom Jones* has been translated into French, German, Polish, Dutch, and Spanish, is mentioned, it is well to bear in mind that the writings of Richardson exercised an influence over French literature stronger than was exerted by Fielding or probably by any other writer whatever up to the time of Byron. Mr. Dobson writes clearly, agreeably, and well, the facts are well marshalled, and the task of praising his work is a pleasure. The critical verdicts are, moreover, weighty, and the opinions he utters command respect. In one particular alone does the delightful volume he has written

come short of the previous biography of Lawrence—it has no index.

*Essai de Bibliographie Oratorienne*. Par le Père A. M. P. Ingold, Bibliothécaire de l'Oratoire. (Paris, Fauton & Poussielgue.)

FATHER INGOLD, the learned and accomplished librarian of the French Oratory, has recently published a work which commends itself to the notice of all persons interested in bibliography and in the history of literature. Benedictines and Jesuits, to name only these two orders, have long had their catalogues of writers; it was high time that a congregation which boasts of such men as De Bérulle, Richard Simon, Malebranche, and Massillon should possess a similar series of *facts*. As Father Ingold truly remarks, a society which in the short space of less than two centuries has produced 366 authors, many of whom are distinguished by their science as well as by their virtue, can justly be proud of the influence it still enjoys. Quétif and Echart published the *Bibliotheca Scriptorum Ordinis Minorum*; Dom Taschereau *Histoire Littéraire de la Congrégation de Saint Maur* is well known; our author's brochure, modestly brought out under the simple title of *Essai*, is, we hope, only the promise of a larger and more ambitious work; as a sketch it cannot be too highly praised.

The honour of composing a literary history of the French Oratorians has already tempted several writers, and Father Ingold, in his preface, mentions Le Brun (1661—1729), Cloyseault (1648—1728), Batterel (1680—1752), Desmolets (1678—1760), Bougerel (1680—1753), and lastly Adry (1749—1818); but some of the works of these authors are incomplete, others have mysteriously disappeared, and none of those which time has handed down to us realizes satisfactorily the plan conceived by the present librarian; hence this *Essai*, comprising notices and bibliographical lists not only of past, but of contemporary members of the Oratory. Father Ingold has added, by way of introduction to his catalogue, Father Adry's own preface, which had never yet been printed, and which contains, amongst other details, an account of the foundation of the Oratoire. It was not consistent with the author's original plan to do otherwise than merely mention the less illustrious members of the society; accordingly, the only ones who are made the subject of lengthened notices are Adry, Amelotte, Berthault, Berthier, Bougerel, Bourbon, Bourgoing, Bourée, De Bralion, Cabassut, De Carrières, Cloyseault, De Clugny, De Condren, Desmolets, Duhamel, Duranty de Bonrecueil, Fydit, Goujet, Gratty, Houbigant, Lamy, Lecointe, Lebrun, Lejeune, Lelong, Malebranche, Mascaron, Massillon, Mauduit, Mérault, Morin, Senault, Simon, Tabaraud, Thomassin, De Valogier, De Bérulle, and Duguet. In this list, reduced as it is from far longer one, how many are known to our readers? Who except journalists have ever heard of the Abbé Goujet's voluminous publications? Who but Bible scholars are acquainted with Houbigant's *Prolegomena in Scripturam Sacram*? The name of Lelong himself conveys very little impression to persons not interested in the history of France; and if Massillon's sermons are still admired by men of taste on this as well as on the other side of the Channel, those of Mascaron are scarcely known in England.

There is no doubt that, setting apart the notice of Cardinal de Bérulle, the three others which are likely to be most eagerly consulted will be those of Malebranche, Duguet, and Richard Simon; the first is by M. Blampignon, and the last by M. Bernus, who has made a special study of Simon's labours in the various fields of sacred criticism. As a rule, each of the articles begins with a brief biographical notice of the person men-



tioned; then come a very complete catalogue of works, supplemented by notes whenever necessary, and, finally, a list of authorities to be consulted. Forty-three large octavo pages of close print are taken up by the article on Richard Simon; this remarkable work would alone suffice to recommend Father Ingold's *Essai de Bibliographie Oratorienne*. When we think of the numerous pseudonyms assumed by the author of the *Histoire Critique* (Rec. Sciméon, De Simonville, R. S. P., Rabbi Moses Levi, Théologien de la Faculté de Paris, Jérôme à Costa, De Moni, De Saint-Jorre, &c.); when we consider the host of adversaries against whom he had to contend (Vossius, Spanheim, Basnage, Colomès, Le Clerc, &c.); finally, when we look at the quantity, the variety, and the character of his writings, we are astonished that M. Bernus should have been able to produce so satisfactory a notice. It must have required immense research, and is evidently the result of unparalleled industry. In conclusion, we would thank most cordially Father Ingold for a brochure which, in every sense of the word, reflects the greatest credit upon the congregation of the French Oratory.

*Leigh in the Eighteenth Century, 1689-1813.* A Series of Papers reprinted from the *Leigh Journal and Times*. By Josiah Rose. (Leigh, Pink.)

MR. ROSE was last year permitted by the overseers of the poor of the parish to examine and arrange the documents which are at present preserved in the parish chest. We have no doubt whatever that he discharged his duties as to the arrangement of the papers most satisfactorily. The interesting book before us is evidence that he has read them carefully.

The older documents have perished. The earliest paper that Mr. Rose has come upon is an assessment of the year 1689. This is wisely printed in full, as it gives a list of the names of all the rated inhabitants of the parish. Several other like lists for later years are given. They will be found very interesting by local genealogists, and are not without value to the wider circle who are students of family and Christian names. The extracts from the parish account books contain many curious items. We have payments for hedgehogs, foxes, and titmice. The charge for the titmice draws from Mr. Rose the remark that "the wisdom of our forefathers was mixed." Rushes for strewing the church floor appear, and there are numerous charges relating to vagrants. In one instance, in the year 1715, 3s. 1d. was paid "for whipping a counterfeit cripple."

Leigh does not seem to have suffered much from the Stuart invasion of 1745 which swept over it. It had, however, its tale of loss to tell. Eight pounds were paid for two horses "for the rebels" and five pounds in cash given to them, as well as some smaller sums spent in billeting them.

Mr. Rose has, on the whole, discharged his duties as an editor satisfactorily. He has a minute knowledge of the families of the neighbourhood, and is wise enough not to despise small things. His literary style would at times bear improvement. We know that authority of a sort may be found for using "total" as a verb, but that is no reason why he should use a sentence such as "In this year the accounts totalled to ....." The book would have been more useful if it had had an index.

*Rise of Constitutional Government in England.* By Cyril Ransome. (Rivingtons.)

MR. RANSOME'S history of the rise of constitutional government is a handy volume of 280 pages. It supplies a want which is widely felt. Busy men will find in it clear information respecting the political institutions of the country; intending students of constitutional history

will obtain from it a comprehensive view of the field of study on which they are about to enter. The work is very well done. Mr. Ransome brings to bear upon it a clearness of exposition, a certainty of touch, and a sense of proportion which can only be obtained by a thorough mastery of the subject.

*Dictionnaire Technologique dans les Langues Française, Anglaise, et Allemande.* Rédigé par M. Alexandre Tolhausen. Revu par M. Louis Tolhausen. (Tauchnitz.)

THE first edition of M. Tolhausen's technological dictionary was published in 1877; the third, increased by 163 pages, now lies before us. The rapidity of its successive reissues gives the best possible proof of the utility of the publication. The development of industrial enterprise has created a new language, which, without the aid of a work like that of M. Tolhausen, would have been unintelligible. To men of business the work will be especially useful.

THE collection of books to be sold by Messrs. Sotheby, Wilkinson & Hodge, on Monday and Tuesday next, appears from the catalogue to be of singular interest. It is a portion of the library of Mr. Henry Herman, the well-known dramatist and one of the authors of *The Silver King*. The collection includes a large number of works on costume, pottery, the drama, &c.; but the chief attraction will probably be the beautiful copies, mostly uncut, of first editions of the works of Shelley, Keats, Byron, Hazlitt, Dickens, Ruskin, Tennyson, Swinburne, Wordsworth, Chatterton, Mrs. Browning, Fielding, Rossetti, and many others. A copy of the *Germ*, in fine condition, is also among the items to be sold.

We have received a copy of the *Catalogue de la Bibliothèque de feu M. J. Decaune*, classé par J. Vesque (Paris, Veuve Adolphe Labitte). The sale will take place between June 4 and 23. The collection of the late distinguished botanist is naturally chiefly devoted to botany, horticulture, and agriculture, on which sciences it contains a valuable array of rare and interesting books. One feature of the library is an extensive series of pamphlets, classified with great care.

MESSRS. BARNICOTT & SON'S *Country Gentleman's Reference Catalogue*, 1883, consists of a classified and priced list of the best works on agriculture, gardening, botany, natural history, sporting, recreations, &c.

### Notes to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

J. H. T. (*ante*, p. 360).—A correspondent writes that Turner's "Rock Limpet" is No. 629 in the National Gallery. The picture was bequeathed by the painter himself to the nation in 1856.

J. GRIFFITH.—"S. Pa[ulus], S. Pe[trus]."

A. B. G. ("Menseful maiden," &c.).—See "N. & Q." 6th S. vi. 496.

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F. Pfeiffer, Dama Row in Alldersbach. Breslau, 1853. A pamphlet.  
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LONDON, SATURDAY, MAY 26, 1883.

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## Notes.

VISITS OF THE DEAD TO THE LIVING:  
PRINCE FRANCESCO CARACCILO.

The very interesting account of the appearance of the body of Caraccioli given by F. G. (ante, p. 323) brought to my recollection a vivid description of the same circumstance which was given to me twenty-seven years ago by my respected friend the late Lord Northwick, who was not only personally acquainted with Lord Nelson and Lady Hamilton, but was on the spot when the events occurred. As soon as Lord Northwick had imparted the circumstances to me, and before going to bed, I jotted down the leading points in the roughest manner in my note-book, fully intending to amplify them afterwards. This, alas! with my numerous avocations, I never found time to do. Nevertheless, the records which I made breathe of the spirit of the moment, and I herewith transcribe them "with all faults," exactly as they stand in my book.

Nov. 11, 1856, Lord Northwick told me, at Thirlestaine House, after dinner, that he was the first Englishman in Europe who received intelligence of the victory of the Nile, and that he had learnt it from Nelson himself.

The *Téméraire* was stranded in the bay of Palermo, and Lord Northwick, at that time resident there, was called out of his bed at three o'clock in the morning to receive the admiral. From his own lips he received the account of Nelson's great achievement.

Nelson used to drive about Naples with Lady Hamilton on his left hand, Lady Hamilton and Mrs. Billington often sang duets at Northwick in after times, and Lady Hamilton went through her attitudes there within a very few months of her death. Sir William Hamilton was a very great friend to Lord Northwick, and instructed him in a knowledge of Greek art. His first taste for coins was developed in the temple of Segeste or Girgenti. Sir Robert Ainslie bought a bag of brass coins, and sold them to him after dinner for 8*s.* Lord Northwick and Payne Knight shared the collection of Prince Torremuzza between them.

He has for twenty years been the father of the Dilettanti Society, and Morritt was so before him. Lord Aberdeen stands next in seniority. At this society each member pays a guinea annually, by way of fine for face-money, till he contributes his own portrait to the collection.

Lord Northwick employed Del Frate, a pupil of Canova, to draw his coins, with a view to publication. He produced for our inspection one drawing done by Camuccini, when a very young man, from the head of Arethusa on the famous Syracusan medallion. Lord Northwick showed to Mrs. Jameson and myself his own manuscript catalogue of his coins, prepared entirely with his own pen. Lord Northwick told me that he never was at a university, but went first to a school at Hackney, and had been sent abroad at the age of fifteen. He was acquainted with Seroux D'Agincourt in Rome.

Lord Northwick had an apartment fitted up in the palace of Queen Joanna at Naples, and spent a summer there. Sir William Hamilton used to call for Lord Northwick at the Gran Bretagne.

Nov. 12, Lord Northwick gave me an account of his visits to Nelson at the period of Caraccioli's trial. He was then on board the *Vanguard*, and ordered to withdraw, with all strangers, from the room during the deliberation on the sentence. He dined with the officers that day at five o'clock, and Nelson, who had been very sulky all day, was not present. A gun fired, and Lady Hamilton exclaimed, "Thank God! That seals the doom of a traitor!" On rushing to the window, they saw Caraccioli suspended at the head of the vessel. The body, in full regimentals, was thrown into the sea. The King of Naples was so hurt and deeply offended that he refused to fulfil a promise which he had made, or rather volunteered, to visit Nelson in his ship. Nelson and Sir William Hamilton went ashore to Procida to make apologies to him. Lady Hamilton engaged a boat with musicians, and lured him on board. The king remained there. About ten days after the execution of Caraccioli the king, still on board the *Vanguard*, woke early, and at three o'clock, in summer weather, began to wash himself at the window of the vessel, with the sea close under it. Whilst washing, after plunging his head into cold water, he saw the body of Caraccioli floating in the sea beneath the window. The king shrieked out, and rushed, with nothing but his shirt on, to Sir William Hamilton's cabin, shouting, "Moo-sieur Hamilton" (thus pronouncing it), "Moo-sieur Hamilton, venite qui. Ho veduto Caraccioli, ho veduto Caraccioli!" and dragged him to see the spectacle. Sir William, with much presence of mind, exclaimed, "Ah, è ver! Povero Caraccioli, ora un rebel, ma un buon Cristiano, è venuto, Maestà, domandavi un *Christian burial*. Calm yourself, sire, I will see it done." Heavy leaden weights had been attached to the body, and had become entangled in the nets of some fishermen, who cut off the weights for the sake of the metal and their own use, together with the golden epaulettes of the regimentals. It was this that freed the body and enabled it to float and present this singular appearance. The body was now put into a hammock, and sent ashore,

with a priest, to be buried at Castelmare. The body was afterwards brought nearer to Naples, and buried in the church of Santa Lucia, the peculiar quarter of the lazzaroni. It was finally, in 1848, again exhumed, and consigned to one of the public lime-pits.—G. S., Wednesday evening, Thirsteaine House, Nov. 12, 1856.

Lord Northwick, at the age of eighteen, was well acquainted with Gibbon, and visited him at Lausanne. The historian's chief delight was to play blind man's buff, and to invite friends to a "gouter", and to see the arbour in which he completed his history and had an inscription placed over it.

GEORGE SCHARF.

F. G.'s account (*ante*, p. 323) is interesting, but it can hardly be treated as evidence, because the nobleman who gave it in 1871 could scarcely speak from personal knowledge of what took place in 1799, but must have remembered what he heard in childhood; the statement must therefore be received with caution where it differs from the accounts given by those who were present at the time.

The Foudroyant was at anchor in the bay of Naples on the night of June 28, 1799, and the rebellion was practically at an end. Early on the morning of the 29th Prince Caracciolo, one of the leaders, was brought in a boat to the Foudroyant, a captive, wretchedly attired, and with his hands bound behind him. Capt. Hardy received him, ordered him to be unbound, and gave him in charge to Lieut. Parkinson. He was placed in a cabin as a prisoner, and with two sentinels to guard him. Nelson immediately drew up the order to Count Thurn to assemble a court-martial, to consist of himself as president, and five other Sicilian senior officers. The court met on board the Foudroyant at ten o'clock, the trial was over at twelve, and the prisoner withdrawn. Sentence was soon after pronounced, and an order for his execution the same day at five o'clock, on board Count Thurn's frigate, *La Minerva*, was signed by Nelson. It can hardly be doubted that when the court was cleared for judgment Caracciolo was removed to his cabin and strictly guarded, that the decision was communicated to him by Lieut. Parkinson, and that as soon as it was so communicated to him he implored Lieut. Parkinson to go to Nelson and try to influence him, as an old friend, to obtain for him a new trial, a commutation of sentence, or at least a less dishonourable mode of execution than the halter. All this failed. We know that Nelson said at last, with much emotion, "I cannot interfere"; that a little before five o'clock the prisoner was removed to Thurn's frigate, *La Minerva*; and that he was there hanged at five o'clock, in accordance with the order given. That whilst waiting for the verdict he was, as now suggested, giving a lecture on rigging to some young men is, I think, clearly a fiction. That he put "the letter" aside and went on with his lecture is wholly improbable. If he could have done so, and did, it would have

been no evidence of bravery, but merely of theatrical bravado. I think he was wholly above this.

The other question raised is, When and where did the floating body appear to the king? It must be remembered that the king was at Palermo on the day of the trial and execution. It was not till July 10 that he returned to Naples in his own ship, the *Sirano*, attended by H.B.M.'s ship *Seahorse*, and took up his abode the following day, July 11, at 4 A.M., on Nelson's ship the *Foudroyant*, which he made his headquarters for some time. It was on the third day after this, that is, on Sunday, July 14, that the king saw, to his horror, the upright floating body of his former admiral, breast high out of water, apparently drifting towards him, with a pale face, open eyes, and tangled hair. On this day the king was living on Nelson's ship, and Nelson, to please his royal guest, took a short cruise every afternoon. It is said that a fisherman had reported to the officers of the *Foudroyant* that Caracciolo's body had risen and was floating towards the shore. This is not very important. Anyhow, the king went out to sea, most authorities say on board the *Foudroyant*, and probably it was so, for there seems no reason why he should leave Nelson's ship on that afternoon and put out to sea "on a Sicilian ship of war." All evidence tends to show that he was on board the *Foudroyant*. It was Capt. Hardy who first recognized the floating body, and it was he who weighed the double-headed shot which the sailors who took the corpse to shore brought back to him, and which, as he told General Colletta, weighed fifty-two pounds (*Storia di Napoli*, i. 418). See also Clarke and M'Arthur's *Life of Nelson*, 1809, ii. 189, and Sir Harris Nicolas's *Dispatches and Letters of Nelson*, 1845, iii. 398, 407, and Appendix, 477.

EDWARD SOLLY.

#### SEAL=SIGILLUM: SIGN=SIGNUM.

Philological students are much indebted to Prof. Skeat for the light he has thrown upon English etymology, and for the skill with which he has disposed of many of the delusive guesses which formerly passed current; of which the *Diversions of Purley* furnish a memorable example. The subject, so far from being exhausted, is only in its first stage of inquiry. The professor, with a candour which does him credit, expresses himself as anxious for illustrations from any quarter, and is ready at once to abandon any conclusion which further investigation may show to be untenable.

The words placed at the head of this article are a case in point. They are interesting in their etymology, their history, and mutual relations. I venture to suggest that further inquiry may lead to a modification of the derivation given in the

*Etymological Dictionary of the English Language.* Seal is there stated to be derived from Old French *seel*, which is in its turn derived from Lat. *sigillum*, a seal or mark, lit. a little sign, allied to *signum*, a sign or mark. A.-S. *sigl*, an ornament, is directly from Lat. *sigillum*; so also Ger. *sigel*, Goth. *siglio*, &c. *Sign*, it is said, is derived from Lat. *signum* through the French; origin uncertain. These explanations appear to me unsatisfactory, confounding together words of entirely different origin, which, although they have approximated in modern times, had originally distinct meanings.

Let us first take *sign*=*signum*. Fick\* connects *signum* with Ger. *zeich-en* and with Goth. *taikn*, also with Gr. *dek*, Lat. *dic-o*, Sansk. *dis*, to point out, indicate.

Gabelentz and Loeb† connect Goth. *taikn*, *teihan* with Ger. *zeichnen*, Lat. *sign-um*, Lat. *dic-o*, Gr. *deiknemi*. There can be little doubt that Lat. *dec-em*, Gr. *deka*, Ger. *zehn*, Goth. *taihund*, Eng. *ten* are from the same root, and primarily served to mark or indicate a certain point in counting. Our word *score* for twenty originally meant a mark or notch; so also *tally* for a specific number, from *tailleur* to cut. Lat. *sign-o* to indicate, thence to stamp, to coin, to impress with a seal. "Accepi à te *signatum* libellum" (Cicero to Atticus). "Pecunia, *signata* Illyriorum *signo*" (Livy). Besides its general meaning, *signum* had a special application to a military standard, and sometimes to a watchword or signal.

In the monastic ages, after the recorded *sign* to the emperor Constantine, "In hoc *signo* vinces," *signum* took a new departure, and was especially applied to the sign of the cross. Lactantius records, "Communitus est in quiete Constantinus, ut Coeleste *signum* Dei notaret in Scutis." Again, "Imposuerunt frontibus suis immortale *signum*." It was also called "Signum Christi," e.g., "*signum* salvatoris Domini nostri Jesu Christi in fronte tua pono." "*Signaculum* Christi super plagam faciens." *Sign-are* also meant "*signum* crucis digitis ac manu affigere." Hence arose the "*signature*" by marking a cross, when the parties could not write, and the cross which Catholic ecclesiastics usually prefix to their names in signing.

In a deed of security of the time of Justinian, given by Ducange, we read, "Hanc plenariam securitatem scribendam dictavi, in qua pro ignorantia literarum subter *signum* feci." This sign or cross was not intended to represent the cross of wood, but the Greek letter X, being the initial of the name of Christ. Oufroid, or his commentator (sixteenth century), says, "Credibile est primos christianos non ligno Christi, sed nomine Christi,

cujus prima litera X crucem refert, frontem *signasse*."

Hence also originated the Teutonic *segn-en*, to bless; *segen*, a blessing. Thus Oufroid:—

"Nu sculen wir unsin riglon  
Mit thes kruzis *segonon*."

"Now should we protect ourselves with the *sign* of the cross." The Anglo-Saxons called the labarum, or standard decorated with the sign of the cross, *segen*.

The use of *sign* and its derivatives in English in their original Latin sense, comes to us from Fr. *signe*, and is of comparatively late introduction. Littré can find no traces of its occurrence previous to the thirteenth century. In English it cannot be traced beyond the time of Chaucer, except in a passage of *Piers Plowman*, of which the meaning is doubtful.

So much for *sign*. Let us now see what is the history of *seal*=*sigillum*. Prof. Skeat says "*Sigillum* is the diminutive of *signum*." This can hardly be, since the natural diminutive *signaculum* has existed, both in classical and mediæval Latin, from the earliest period. Compare *habitiatio*, *habitaclum*; *currus*, *curriculum*, &c.

Whilst *sign* and its derivatives are of late introduction, the word *sigel*, *sigl* is found, with slight variations, over a very extensive range of languages. The Hebrew *shekel*, both as a coin and weight, was cognate, if not identical, with Persian *siyâos*, which is mentioned by Xenophon in his *Anabasis*. The Lat. *sigil-lum* is the same radical with the case ending added. It is found in every Teutonic language from time immemorial. A.-S. *sigl*, *sigel*; Goth. *sigljo*; O.H.G. *sigil*; Old Norse *segel*; Icelandic *sigl-i*; Holl. *zege*, &c. In all of these the primary signification is "bullæ, monile, fibula, inanes," ornaments, jewels, and charms. Lat. *sigilla* signified little images or ornaments. "Apposuit patellam, in qua *sigilla* erant egregia" (Cic. In Verrem). Wachter\* (sub voc. "Sigel") has the following remarks: "Vulgo ducitur à Lat. *sigillum*, Latina à *signo*, ceu parvum *signum*. Nihil hac via brevius aut expeditius. Obstat tamen Vox Dorica *σιγλαι*, 'inaures,' quæ non videtur esse Latina, et vox Hesychii *σιγλασμα*, quam ille Scythicam facit. Hinc Casaubonus existimat vocem *sigel* purè Germanicam vel Saxoniam esse, et Græcis traditam à Scythiis," &c.

The same idea is expressed by Francis Junius in his notes on the paraphrase of Willeramus (eleventh century); see also Graff,† vi. 144, and Grimm,‡ ii. 111, 112, where he derives *sigil* from the sun and *monile* from the moon. In Bede's *Ecclesiastical History* (lib. ii. ch. xxiii.) we read that Hilda's mother, when mourning for the loss of

\* *Indogermanischen Sprachen*, ii. 251; iii. 114.

† *Glossarium der Gothischen Sprache*, sub voc.

\* *Glossarium Germanicum*.

† *Althochdeutscher Sprachschatz*.

‡ *Deutsche Grammatik*.



her husband, dreamt that she found under her garments a precious treasure, "under hire krogele gylden sigle swythe dearworthe," the emblem of her illustrious daughter.

*Sigil* in the course of time naturally drifted into *seal* in its modern acceptation. The gems and rings worn by great persons were employed to authenticate transactions, sometimes by delivery, and at other times by impressions on wax. Thus *sigillare* meant "litteris sigillo munitis rem confirmare."

The use of the seal was unknown in England before the Conquest. In the Burton annals it is recorded, in relation to a deed of gift by King Ethelred, "Quia nondum utebantur sigillis in Anglia, fecit donum suum iis confirmari subscriptionibus prout in Charta continetur." It is clear, therefore, that *sigil* in A.-S. could not mean a seal in the modern sense, as such an implement did not exist.

Our word *seal* as at present employed no doubt comes to us through the old French *seel*, of which *seaeu* is shown by Littré to be a corruption; but *seel* it is admitted on all hands is identical with *sigel*, of which it is an adaptation.

I have endeavoured above to show that *sigillum* and *signum* were from separate and distinct roots, with different primitive meanings (although circumstances in modern times have led them to coalesce and amalgamate), and that *sigel* in nearly all the European languages long preceded *signum*.

The history of words is the history of ideas, manners, and modes of life, and is calculated to throw great light on the course of human affairs. There are few studies more fascinating when pursued in the spirit of candid and fair inquiry.

J. A. PICTON.

Sandyknowe, Wavertree.

A PROPHECY: NAPOLEON BUONAPARTE?—I have in my hands a very curious and scarce little tome, entitled:—

"La Samaritaine, avec ses Prédications pour l'Année 1787. A MM. Les Parisiens. Au Château de la Samaritaine, et se trouve à Paris, Hôtel de Mesgrigny, Rue des Poitevins, et chez les Marchands des Nouveautés. 1787." 12mo. pp. 140.

In it I find the following strange passage:—

"Il existoit dans un coin du monde, sans fortune, sans yeux, un Personnage qui, par ses talents extraordinaires fera le plus grand bruit, et qui, après avoir occupé les premières places d'un superbe Empire, finira ses jours en exil, et ce sera l'effet d'une cabale puissante qui le perdra. Mais sa grandeur passera dans l'Histoire, et ses ennemis y paraîtront si petits, qu'on les prendra pour des Pigmées."—P. 54.

Now, at the epoch at which this prediction was uttered, there was at Paris, in the Military School, a young man named Napoleon Buonaparte. In the course of that very year, 1787, he was appointed to a lieutenancy, "en second," in the artillery

regiment of La Fère. His birthplace was Corsica, which might be termed, not inappropriately, "un coin du monde"; and he had neither fortune nor ancestry to make a boast of. It will not be denied that he later on made sufficient noise in the world to verify the prediction, or that he attained the highest places, becoming General, First Consul, and Emperor in a superb empire, as France, of all the countries of the world, would at that time be pronounced to be. It is so generally believed that he died in exile at St. Helena, that I shall not trouble myself to adduce historical proof of the assertion, or that he was destroyed by the efforts of a powerful alliance. Finally, it cannot be denied that his greatness has now become a matter of history, and that the enemies he encountered in his career are dwarfs in comparison with him.

This prophecy, be it remarked, was specially addressed to the inhabitants of Paris, in whose midst the military student was then living. Ninety-nine people out of a hundred to whom it may be shown will at once exclaim that it refers to Napoleon. *Cela saute aux yeux*; but the prophecy becomes all the more remarkable if it can be shown that it applies with greater force and closeness of detail to any other individual. What would have been said about it if it had occurred in the rhapsodic delirations of Swedenborg?

But, after all, was there ever such a person as Buonaparte? I have before me a French treatise which labours to show "comme quoi il n'a jamais existé"; that the name Napoleon is a corruption of Apollo, and indicates the Sun; and that his twelve marshals are merely figurative of the twelve hours of the day. And I need not allude to the *Historic Doubts* of our own Archbishop Whately, where it is demonstrated with such cogency of logic that the redoubtable hero is a purely mythical personage.

WILLIAM BATES, B.A.  
Birmingham.

ARCHBISHOP TILLOTSON'S BAPTISM.—Watson, in his *History of Halifax*, p. 517, says:—

"It is very remarkable that Wright, in his *History of Halifax*, p. 154, speaking of the dispute relating to the Archbishop's being baptized in the church, says, 'I myself have twenty times looked at his name in the Register, and to the best of my remembrance, there were four others christened the same day with him, whose names were all wrote down in the same hand, and same ink, without the least interlineation.' Such an information as this, one would think, might be depended upon as exact: and yet when I searched the same Register, I found his name to be the last of seven, who were baptised together, and entered in these words, 'Bapt. Oct. 3, 1630, John Robert Tillotson, Sourb.'"

In p. 389 Watson says:—

"In the Chancel, in letters of gold, on a tablet, with the arms of the Archiepiscopal See of Canterbury impaled with his own; 'Johannes Tillotson—Archiepus Cantuar.' | Natus Sourbrie | Renatus Halifaxie 3<sup>to</sup> 8<sup>mo</sup>. 1630. | Denatus Lambethæ 22<sup>to</sup> Novbris, A.D. 1694. | Ætatis sue 65."

This is the exact copy, not quite as Watson gives it. The wooden tablet is 6 ft. 9½ in. long by 3 ft. 6 in. broad.

Now Wright, Watson, and the author of the tablet, strange to say, are all wrong, through not noticing the way in which the baptisms all through this volume are entered; and I expect to find many copies of the register are wrong through this neglect. The pages are divided into three columns, headed "Baptizati," "Nupti," "Sepulti." At the bottom of one page we have for the baptisms this entry:—

Octob.	— A
	— B
	— C
3	— D
	— E
	— F
	— G
	— H

In the next page we have—

Octob.	— A
	— John Robert Tilletson Sourb.
	— C
10	— D
	— E
	— F

Observe that the baptisms are entered in batches, each separated from the other by a long dash; a short dash is put over against every name, except (I don't know why) the last quoted. The date is put about the middle, not over against any one, so that the archbishop's baptism is entered *second* of those on October 10, not the seventh of October 3, according to Watson.

I have never met with *natus, renatus, denatus* but once, viz., on Sir John Suckling's monument, quoted in Lloyd. Are any other instances known? THOMAS COX, M.A.

UNCONSCIOUS CEREBRATION.—The phenomena of unconscious cerebration are accurately enumerated by Dr. Carpenter. The two following instances are mentioned by Cælius Rhodiginus, circa A.D. 1450-1525, and seem to be early illustrations of the theory. He says of Galen:—

"Galenus summus Medicinæ auctor prodiit monumentis, quum circa diaphragma causatilo esset inorta, per quietem sibi oblatam speciem quæ commoveret liberatum iri, si sanguinem mitteret ex vena quæ inter pollicem visitor atque indicem; fecisse quod præcipiebatur, ac mox sanitati restitutum."

And then he goes on to say of himself:—

"Ipse sum memor quum agerem matris annum secundum et vicesimum, et Antonio Boldo, nobili Veneto, tunc in patria mea præstaturum gerenti, Plinium interpretarer, ..... forte in eum incidisse locum qui legitur in septimo de iis qui plus iusto crescent, vocaturque a Græcis ectrapeli: torquebat amplius verbum id. Sciebam me legisse de eo aliqua, verum nec auctor nec locus satis suppetebant. Proinde veritus imperitiam notam, restanti animo commodum me quieti tradideram. Mox ratio-

cinans mecum librum videbare agnoscere, immo etiam locum et phyllaræ partem, ubi id foret scriptum. Excitatus denique oculi oblata per somnum repeter. Illusionem putavi. Sed quum incitatus formido infestaret amplius, ne quid intentatum relinquerem, librum arripui: sicuti somnia veram, ita comperi."—Cælius Rhodiginus, *Lectiones Antiquæ*, l. xxv. c. 19, p. 1032, A. B., Basil, Froben, &c.

Galen says that he had two dreams in reference to the above case: ἰὺδὸν δροῖν ὀνειράτων ἐπαγρύπας ἡμῖν γενομένων ἐράμμεν τὴν.....ἀποργίαν (Galen, Comm. II. in "Hippocr. de Humor," *Medd. Græc. Opp.*, vol. xvi. p. 222, Lips, 1829).

ED. MARSHALL.

SHAKESPEARIANA: "HAMLET," IV. vii. 10.—

"O, for two special reasons;

Which may to you, perhaps, seem much *unsinnow'd*,  
But yet to me they are strong."

The quartos read *unsinnow'd*; folios 1 and 2 practically the same, *unsinnowed*. I conjecture from this that Shakespeare wrote not *unsinnowed*, but *unsinnowed*. The reading *unsinnowed* was no doubt suggested by the antithesis to *strong* in the following line. Compare V. ii. 182, "a kind of yesty collection, which carries them through the most fond and *winnowed* opinions." Here I think the conjecture of Mason strongly recommends itself, "*sound* and *winnowed*." I am much inclined to look upon *winnowed* as right, and in favourable contrast to "yesty collection." *Sound* might easily become *fond* if we suppose the *s* to have been written long, and the usual abbreviation for *n* to have been either forgotten by the writer or unnoticed by the printer. D. C. T.

Eton.

PAIGLE.—This word for *convivship* is very well known in the Eastern Counties. The etymology has often been "wanted." I think it is a corruption of F. *paille*, straw, and may have meant "straw-coloured." In support of this guess I observe that Cotgrave gives, as *one sense of paille*, "the first bud of a flower"; and it also meant "a spangle." He explains the adj. *paillet* by "pale-red, pale-claret, flesh-colour"; but the original sense must have been "straw-colour." Florio gives Ital. *pagliato* as meaning "pallet, pale, or strawe colour"; so that there was an *English* adjective *pallet* with this sense. Cf. Span. *pajado*, *pajizo*, straw-coloured; *pajulla*, short, light straw.

WALTER W. SKEAT.

Cambridge.

"GOLDEN GROVE."—Many of your readers will possess a copy of the *Golden Grove*. In the *Via Pacis*, Monday, *Am.*, they find the following sentence: "The talk of worldly affairs hindereth much, although recounted with a fair intention; we speak willingly, but seldom return to silence." What meaning has ever been discovered in this last line I cannot conjecture, but a glance at the original makes all plain. It is found in Th. à

Kempis, *De Imit. Christi*, i. 10. I give the important words:—

"Multum.....impedit tractatus sæcularium gestorum, etiam si simplici intentione proferantur. Quare tam libenter loquimur et invicem fabulamur, cum tamen raro sine læsione conscientia et silentium redimus!"

C. P. E.

THE CHANNEL TUNNEL.—I venture to think that the following epigram, written by one of the Westminster boys and recited by him at the recent Election dinner in the old college hall, will amuse many of the readers of "N. & Q."—

"Omne Tulit Punctum.

"Sir Edward Watkin formed a wish to tunnel under sea,  
'No, no!' exclaimed the editor of the *Nineteenth Century*;

'The French will come and kill us all while chatting  
o'er our tea,

By my distinguished magas'ne, I swear it shall not be.'  
Agnostics and philosophers and clergymen by scores,  
And other persons qualified to guard our native shores,  
They rallied round the patriot Knowles in that heroic  
cause;

Now, if Sir Edward wants to dig, he'll have his choice  
of bora."

G. FISHER.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ARBUTHNOT'S "MISCELLANEOUS WORKS."—I should be obliged by any information as to the authenticity of the various pieces in Arbuthnot's *Miscellaneous Works*. The collection was first published in two volumes (Glasgow, 1751), when Arbuthnot's son George denied its authenticity. Another edition was published in 1770, to which were added a life and a few short pieces. The son's denial is rather too sweeping, as the collection includes some papers of undeniable authenticity. These (so far as I know) are the essay on the usefulness of mathematical learning, the account of Mr. Ginglicutt's treatise on the scolding of the ancients (ascertained to be Arbuthnot's by letters to Swift from Pope and Pulteney in 1731), the sermon at Mercat's Cross, Edinburgh (which is mentioned in a letter from Pope to George Arbuthnot, dated October 29, 1741, in Elwin's edition of Pope's *Letters*, ii. 489), the examination of Woodward's *Accounts of the Deluge*, and the poem called *Ἡρώδις σκαυτὸν*, which is added in the edition of 1770, and was first published as Arbuthnot's in Dodsley's *Miscellany*, 1748.

It is said in Chalmers's *Dictionary* that some of the other papers are known to have been written by Fielding and Henry Carey. Mr. Austin Dobson, in his recent account of Fielding, attributes to him the *Mosquerade*. It was printed with

Fielding's *Grub Street Opera* in 1731, and is there said to have been first printed in 1728. It is clearly more likely to be Fielding's than Arbuthnot's. The *Monthly Review* (iii. 399) says that another paper, the letter to the Rev. Dean Swift, was written by Gordon, of the *Independent Whig*.

I do not know of any evidence in regard to the other papers, though I should greatly doubt whether any can be attributed with any confidence to Arbuthnot. The *Third Part of John Bull* appears to me to be altogether unworthy of him. It is said in the *Biog. Britannica* that he probably wrote the *Gulliver Decyphered*, and the *Critical Remarks upon Gulliver's Travels by Dr. Bantley*. The first of these is an attack upon Swift and Arbuthnot himself, and can clearly not be his. A writer in the *Retrospective Review*, vol. viii., attributes to him a paper on "Don Bilioso de l'Estomac"; the *Essay upon an Apothecary*, which is part of a *Supplement to Dean St-It's Miscellanies*; and the *Notes and Memorandums of the Six Days preceding the Death of a Right Reverend* —, &c., that is, Bishop Burnet. This, however, merely goes upon internal evidence; and, in the last case, though the essay is highly praised, I can see no traces of Arbuthnot. If really printed in 1715, as is stated, it is certainly a brutal performance, as the bishop died on March 17 in that year. It seems to me that the collector took at random papers upon any subjects with which Arbuthnot was more or less identified — such, for example, as squibs against Woodward — and that the collection has, therefore, no authority. But I should be glad to hear of any grounds for attributing any of the papers to Arbuthnot or other writers.

Besides the papers above mentioned, the first volume contains a "Dissertation on Dumping," an "Account of the State of Learning in Lilliput," the "State Quacks," "Sickness and Death of Mr. Woodward," "Most Wonderful Wonder that ever Appeared," the "Manifesto of Lord Peter," the "Devil to Pay at St. James's," and "An Epitaph on a Greyhound." The second includes "Harmony in an Uproar," the "Congress of Bees," and "The Art of Selling Bargains"; and to the edition of 1770 are added the "Political Freeholders' Catechism," "Huyghens on Games of Chance," translated, and a short epistle to the Longitudinarians.

LESLIE STEPHEN.

FIELDING TRACTS.—I have come across the following advertisements, which relate, or appear to relate, to Fielding and his works:—

(1) An Answer to one Part of an infamous Libel, reflecting on Captain Vinegar, and the late worthy Jonathan Wilde, &c. By Hercules Vinegar, of Hockley in the Hole, Esq.; pr. 6d. [July, 1731.]

(2) A Key to Pasquin, a Dramatical Satire. Pr. 6d, [March, 1736.]

(3) Poetical Dialogues between *Pasquin* and *Marforio*, dedicated to the *Ld Corruptien*. Sold by the Booksellers, price 1s. [May, 1737.]

(4) An examen of the History of the Foundling, 1s. 6d. Owen. [December, 1749.]

I shall be obliged if any reader of "N. & Q." can give me any information respecting these pamphlets. The first is extremely tantalizing, as it suggests that there was a "Hercules Vinegar" interested in the famous thief-taker long before Fielding assumed the part of the Captain in the *Champion* of 1739-40, or published in 1743 the *History of the Life of the late Mr. Jonathan Wild the Great*. AUSTIN DOBSON.

75, Eaton Rise, Ealing, W.

KNOX'S "SPIRIT OF DESPOTISM."—If the history of this book as commonly given is true, the original edition of 1797 must be one of the rarest books in existence. It is said that Dr. Knox wrote it in 1794, and had it printed in London in 1795, but being, on reconsideration, apprehensive that he had used language too glowing and enthusiastic, determined to suppress it, and that accordingly he did so suppress it, only three copies being left in existence. Of these, one went to America, and another in time fell into the hands of Mr. Hone. The American copy was immediately reprinted, with the title, "*The Spirit of [of] Despotism* [two mottoes], London, printed in the year 1795. | Philadelphia | Reprinted by Lang and Ustick for Selves | and Mathew Carey | Nov. 28, MDCCXCV. | 12mo., twelve pages to the sheet, preface and contents i-x, pp. 1-342." Is anything known as to the two copies said to be existing in England, or the one thus reprinted in America? I have made search in vain after them, and am led to suspect that the American edition of 1795 was really the first one. If a copy of the English edition of that date is in existence, I should be very glad to know where (see "N. & Q." 5th S. xi. 43).

EDWARD SOLLY.

"SIR HORNBOOK."—Who was the author and publisher of this charming book for children, that came out about forty years ago? It consisted, as far as I can recollect, of a poem beginning:—

"Sir Hornbook wound his bugle-horn."

Other lines run:—

"His merry men all, both great and small,  
Went marching up the hill. [The hill of Learning?]  
The first that came was mighty A,  
The last was little Z."

The illustrations were little more than outline, but much in advance artistically of what was then thought sufficient for children. The frontispiece showed a knight sounding a bugle-horn and carrying a banner, and a number of little figures following him, each bearing a shield charged with a letter of the alphabet. Another illustration was a

female figure sitting under a tree with a book in her hand:—

"Gentle Proseody  
Was sitting in the shade."

ALBERT HARTSHORNE.

"THE GUNNING MYSTERY."—Recently I bought at a bookstall an old novel in two small thin volumes, entitled, *The Man of Fashion: a Tale of Modern Times*, by the late Miss Gunning, London, 1815. There is a dedication, headed, "To Beauty, Innocence, and Truth," to "H.R.H. the Princess Charlotte of Wales," by "the daughter of the late Lieut.-General Gunning, and niece of the late Duchess of Argyle and Countess of Coventry." A former owner of the book has written a note on the fly-leaf of vol. i. to the effect that the "authoress was the heroine of the celebrated Gunning mystery, which at one time afforded so much amusement"; and adds that she also wrote "a dramatic piece, a translation from the French, entitled *The Wife of Two Husbands*, or some such title." What was the "mystery" alluded to; and had the somewhat sensational plot of the novel anything to do with it? I have since met with mention of another old novel, *The Packet*, by Miss Gunning, 1794, 4 vols.; was this the same writer? The MS. note concludes, "Her mother's sister, Miss Minifie, was also a novel-writer."

ALEX. FERGUSSON, Lieut.-Col.

"ANGLORUM SPECULUM; OR, ENGLAND'S WORTHIES."—What is known of this work, which was published in 1684? It is in octavo, and bears no author's name on the title-page, but the preface is signed with the initials "G. S." It was "printed for Thomas Passinger at the Three Bibles on London Bridge." It is full of quaint and curious information, the "worthies" whom it records being arranged according to the counties with which they were severally connected by birth or by some other tie. It contains, however, many gross and transparent misstatements. For instance, under Essex (p. 197), the author makes Sir W. Mildmay the founder of Emmanuel College in Oxford; and he reckons St. Neot among the "worthies of Essex" (p. 187) instead of *Hunts*.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

THE NIMBUS.—I have read somewhere a suggestion that the nimbus round the heads of the saints may have originated in a natural phenomenon. A monk, for instance, sleeping in and on woollen may have been found in his cell before dawn with an electrical halo playing round his head. Where has such a phenomenon been noticed or mentioned?

K. H. B.

WILLIAM GAMBOLD.—In the second edition of the *English and Welsh Dictionary*, by Dr. John Walters, of Cowbridge, printed by Richard Jones,

of Dolgelly, 1815, and dedicated to Sir Robert W. Vaughan, M.P., of Nannau, at p. x of the preface is mentioned William Gambold, a native of Cardigan, born 1672, and educated partly at Exeter College, Oxon., and afterwards Rector of Puncteston, Pembrokeshire. Can any of your readers give any further particulars of this learned man? His son, John Gambold, writing from Haverfordwest, Oct. 25, 1770, says of him (his father), being incapacitated by weak health from an active life,

"he set himself to compile a just and compleat Dictionary [of the Welsh language]. Laying for his Ground Work the labours of the excellent Dr. Davies..... Theroeto he added, by fifteen years' close application, a large number of other British words which are not specified by that learned man, perusing for that purpose all Books, whether originals or translations, printed hitherto in Welsh, and also what old Manuscripts he could obtain sight of. At the same time he conferred with such persons then living as were excellent for their skill in the British Tongue, particularly the late Dr. Wotton. [Who was Dr. Wotton?]\* In the first Draught of his work he inserted also the Latin, betwixt the English and the Welsh, in the first part, but in the last copy he wrote for the press he omitted entirely the Article of the Latin words."

Mr. Gambold was never able to go to the expense of printing his dictionary, and his son gave the manuscript to Dr. Walters to assist the latter in the fine work which he published first in 1793, and dedicated to Dr. Richard Watson, then Bishop of Llandaff.

THOMAS PAYNE.

RICHARD MYLLES, OF SOUTHAMPTON.—Can any one tell me the date of the will or death of the above, who bequeathed the house in which he dwelt to Bessamy, his wife, and after her death to their daughter Elizabeth and her lawful issue, failing which, on certain conditions, to the parish of St. Lawrence, Southampton? It was probably in the earlier part of the sixteenth century; certainly before the Reformation.

J. SILVESTER DAVIES.

Vicarage, Enfield Highway.

BURYING IN COAL.—Mr. Richard Holmes, the editor of *The Books of Entries of the Pontefract Corporation*, 1653-1726, notes that the parish register contains in 1630 and 1637 entries of persons buried "in coal." The reviewer of the book in the *Athenium* (No. 2898, May 12, 1893, p. 600) remarks:—

"Why this was done is a puzzle, unless we are to understand by 'coal' charcoal, and that this substance was used for sanitary purposes. It is noteworthy that some of the bodies of the men who fell during the siege, and were buried within the castle, were found, when their graves were disturbed last year, to have had a thin covering of coal, not charcoal, strewn over them."

Has this been noted elsewhere, and is the reviewer's guess the only solution of the puzzle?

H. T. C.

[\* 1 Rev. Dr. Wotton, b. 1668, d. 1726.]

A SLIP OF CHARLES LAMB'S (?).—In the "Rejoicings upon the New Year's Coming of Age" (*Essays of Elia*), he says: "At another part of the table, Shrove Tuesday was helping the Second of September to some cock broth, which courtesy the latter returned with the delicate thigh of a hen pheasant." This paper first appeared in the *London Magazine*, 1823. Does the passage there stand "second of September"? Lamb was a Londoner of the Londoners; but even he must have known that pheasant shooting did not begin till October.

JAYDEK.

BUNGAY, SUFFOLK.—What is the etymology of the name Bungay? Bungay Burgh existed in Saxon times, and later Roger Bigot, a Norman, built a castle there. Roman coins have been found in Bungay, but I do not know what name it bore in Roman times.

C. A. S.

BLACKADER.—Lewis, in his *Topographical History of Scotland, sub nom.* "Berwick, North," states that "Blackader, one of the martyrs of the Bass, is buried in North Berwick Churchyard." Will some one tell me where I can find full information about this old Scotch Covenantant? Has he left any descendants?

G. F. R. B.

SAMUEL DALE, M.L.—On the title-page of his *Pharmacologia*, 1737, Samuel Dale is styled "M.L." These letters signify, I believe, "licentiate of medicine"; but by whom was such a diploma then granted? Dale practised as a physician and apothecary at Braintree, Essex. I should also be glad of information as to the place and exact date of his birth, his parentage, &c.

G. S. BOULGER.

9, Norfolk Terrace, W.

A BRASS TOKEN.—I have a brass token; it was found in an old wall. On one side is, in a circle, a lion rampant, and round it "Thomas Leech, 1667"; on the other side, in the circle, "His halfe-penny, T. L. A.," the "L" a little above the other two letters, and round this "In West Wickcombe." What is its history? WALTER B. SLATER.

264, Camden Road, N.W.

RICHARD NAIRN, OF SANDWICH, KENT.—He married Elizabeth, daughter of the Rev. Thomas Johnson (she was born c. 1664), and had by her three sons: John, of Bermuda; Rev. William, Rector of Poole, Dorset; and Very Rev. Richard Nairn (born 1698), Dean of Battle. Can any of your readers furnish information regarding the origin or descent of this branch of the Nairn family?

W. H. M. J.

"ONCE AND AWAY."—In *Correspondence of Carlyle and Emerson* (vol. I. p. 274), Carlyle, telling of how he sat to Count D'Orsay for his portrait, says, "I found him a man worth talking to, once

and away." The phrase, standing thus, is very striking and expressive; but is it not more commonly given in the form "once in a way"?

THOMAS BAYNE.

Helenburgh, N.B.

JAMES SOLAS DODD.—Is anything known of him in the theatrical world?

ALEX. FERGUSSON, Lieut.-Col.

LEPER HOSPITALS IN ENGLAND.—Where can information be gained as to the first establishment of leper hospitals in England, specially of the date of that formerly at St. James's Palace? F. A.

[The hospital dedicated to St. James, which once stood on the site of the palace, was founded, before the Conquest, for fourteen leprosy females; afterwards eight brethren were added.]

AUTHORS OF QUOTATIONS WANTED.—

"As bees on flowers alighting cease to hum,  
So, settling into places, Whigs grow dumb."

R. GORTON SALMOND.

### Replies.

THE FESTIVAL OF THE POPE'S CHAIR.

(6th S. vii. 47, 72, 90, 110, 151, 210, 249, 274, 330.)

MISS BUSK's paper (*ante*, p. 330) contains so many points and suggestions that I cannot undertake to reply to them all; but I must notice a few.

MISS BUSK says that she is quite at a loss to know to what lines I referred when I complained of the introduction of personalities. I quoted her own words, "quite gratuitous piece of partisanship," and "laboured argument," so that I think there is little room for doubt. I observe that she now says that I do not give her credit for candour. I am sure that I never meant to insinuate that she was not candid; nothing ought, in my opinion, to be more carefully avoided in all controversies than insinuations of any sort, and I am not aware of having indulged in any.

I certainly think that MISS BUSK does not show much acquaintance with the history of carving in ivory, and thinking so, I said so, as the necessity of the argument obliged me to do. I never dreamt of insinuating that a woman could have no opinion on such a matter. Surely all this sort of recrimination is sad waste of time. I will, therefore, make no reply as to my supposed "professional" position, my supposed want of knowledge of the *Enchiridion Precationum* of Charles the Bald, &c., and will content myself with the assertion that my sole wish has been to place a subject of great archaeological interest fully and fairly before those who care about such matters.

In pursuance of such a desire I must make a few remarks on MISS BUSK's comments on my memoir in the *Vetusla Monumenta* and replies in "N. & Q."; and first as to the question whether

the Cathedra Petri was or was not made for a throne. It must be apparent to any one who looks at the drawings of it that it has undergone little or no alteration; it has been somewhat mutilated, and additions have been made to it; but nothing, *pace* MISS BUSK, has been "incorporated" into it. If the tablets of ivory with the labours of Hercules and the pieces of wood at the angles and back were removed, it would be, except for some missing pieces, substantially what it was when first made.

Now, its form is certainly not that of a curule chair, nor of a domestic chair of the antique period, nor of a cathedra for a bishop, while it is that, as I have said in my memoir (p. 13), of a seat or throne in which (as numerous mosaics and other works of art show) it was usual from the fourth to the twelfth century to represent persons of the highest dignity as seated. I have never asserted (as MISS BUSK would seem to mean to say that I have, note on p. 332) that such thrones were confined to the use of emperors.

Padre Garrucci, in his great work *Storia dell'Arte Cristiana*, thus writes of it, "Altri negano a ragione che ai tempi di Claudio si potesse avere una sedia di quel disegno e di quel arte, tutta del medio evo che vi è sì evidente e manifesta," i.e., others deny with reason that in the time of Claudius a chair could have existed of such design and of such art, so evidently and manifestly that of the Middle Age.

If it had been constructed in the ninth century for the use of the Pope, I think it would probably have been decorated with subjects or symbols having relation to its intended use, and not with the effigy of an emperor and combats of men and animals.

I do not quite understand whether MISS BUSK thinks that the half-length effigy represents an emperor, or the "Eternal Father," or the "Salvator Mundi." As both Com. de Rossi and Padre Garrucci say that it has mustachios and no beard, I cannot think her suggestion that Scardovelli thought that he was drawing a figure of one or other of the sacred personages a happy one. Both the eminent Roman antiquaries say without any hesitation that it is the effigy of an emperor, and surely they are good judges.

Padre Garrucci would appear to be wrong in saying that the right hand holds a globe; but we are all liable to make mistakes. I have nowhere said that I agree with Padre Garrucci as to the resemblance between this effigy and Charles the Bald, but only that I agreed generally with the views as to the date of the ivories expressed by him and Com. de Rossi.

As to the attached pieces, it is quite true that Padre Garrucci and Com. de Rossi believe them to be the remains of the ancient "sedes gestatoria," but they do not appear to have con-

sidered certain facts which stand in the way of such belief. These are: (1) That the upright pieces, five in number, are of just the same height, four as the four uprights of the chair, and the fifth as that of the pediment, and that the angle pieces are deeply cut into, so as to fit them on to the uprights at the angles. They must evidently have been much mutilated in order to fit them on, a thing hardly likely if they were held in veneration. It is but reasonable to suppose that such relics would be kept in such form as to tell their story, and not backed about in such fashion as to allow them to be supposed to be mere rough pieces of ordinary wood. (2) That we have, from a competent authority, their history. Torrigio, who wrote his book *Della Basilica di S. Pietro* in the early part of the seventeenth century, mentions them (chap. xxi.) in these words: "E perchè per l'antichità andava mancando fu cinta di cingoli di ferro e di alcuni legni" (i.e., because the chair was failing through age, it was bound by bands of iron and some pieces of wood).

Torrigo, Panvinus, and Grimaldi all describe the chair in which the ivories are inlaid as the Cathedra Petri; the first alone mentions the attached pieces. Fontana, in his official report on the chair, says substantially the same thing as Torrigio. Febeo (or Phebeus), who wrote a small book on the Cathedra, quotes Torrigio's account of the pieces, but does not otherwise allude to them. Scardovelli omits the "legni" in his drawing of the whole chair, but inserts them in the elevations of the back and sides.

I think I have shown that the tradition applied to the throne or chair, and to that alone, and, *pace* Miss Busk, that by Torrigio the pieces were "considered separately," as indeed they now are by Com. de Rossi and Padre Garrucci, the phrase of the latter, "assistone unite," meaning that they are attached, as is the fact. They are not "incorporated," for they do not form a part of its body, but could be removed and the chair would be complete without them. Com. de Rossi says that the "sedia" is enclosed within an "armatura"; surely this is considering separately the chair and the "legni." Evidently the tradition that the pieces formed part of an ancient "sedes gestatoria" did not exist in the time of Torrigio, as it cannot be supposed that he would have been ignorant of it if it did, or would have ignored it.

My suggestion that the throne was made for the coronation of Charles the Bald was perhaps a hasty one. Miss Busk certainly shows that the throne could hardly have been made at Rome for his coronation; but many suggestions might be offered in explanation of the difficulty, if it were worth while to do so. He may, indeed, have brought it with him. If Miss Busk can show that the "little Christian images" were once attached to the chair, and will procure drawings

or casts of them and publish these, she will do a service to archaeology. As, however, neither De Rossi nor Garrucci has, so far as I know, ever said anything about them, whether when writing about the Cathedra or at any other time, I should be inclined to doubt whether they are of great age.

Padre Garrucci has given an engraving of the Cathedra Petri in his great work recently completed, *Storia dell' Arte Cristiana*. In his comment on this he repeats substantially what he had previously said, but adds the suggestion that the chair may have been given by Charles the Bald, and that he doubts whether all the strips of ivory which are inlaid in the chair are by the same hand.

ALEX. NESBITT.

[This discussion is now closed.]

TOUCHING FOR SCROFULA (6th S. vi. 536).—MR. FRAZER asks for the authority for the special service for the healing in Parsel's *Latin Common Prayer*. It is not very apparent. Using his third edition, 1720, I find that the form is different from that in Sparrow's *Collection*, pp. 165-6, fourth edit., Lond. 1684, which contains the form in English. This has two gospels—not to be used alternatively, but in the same service, St. Mark xvi. 14-20, St. John i. 1-14—but also fewer prayers. From the description of the ceremony in 1660 by Evelyn, it appears that the office used was different from either; for while the gospel from St. John was made use of, there was also an epistle (*Diary*, vol. i. pp. 338-9, Lond. 1850). The two gospels, as they are read in Sparrow's *Collection*, bespeak considerable antiquity, for the first is the same as in Cranmer's translation of 1539, the second almost the same, and much nearer to it than to the Geneva version. MR. FRAZER will, I am sure, see cause to alter his statement as to the merely temporary use of the royal touch in France if he will refer to "N. & Q.," 1st S. iii. 148-9, for the practice is there traced by MR. C. H. COOPER from 1480 to 1775.

On referring to the latest publication which I am aware of upon the subject, by Mr. Hussey, a member of the same profession with MR. FRAZER, I see there an investigation into the history of the Office for the Healing, with a reference to Maskell's *Monumenta Ritualia*, vol. iii. p. clvii. It is shown that the earliest known form is that used by Henry VII., while the latest is that of 1724. The form of service varied at different times. See E. Law Hussey, *On the Cure of Scrofulous Diseases attributed to the Royal Touch*, a paper read before the Ashmolean Society, Oxford, inserted in the *Archæological Journal*, No. 39, and reprinted, pp. 8-10. There is a notice of the touch-pieces from the time of Edward I., with a plate of various pieces from Charles II. to the Cardinal of York as Henry IX., from the col-

lection of Mr. E. Hawkins, F.S.A. But an earlier piece is noticed by Plot, *History of Oxford*, ch. x. par. 127—as he supposes it to be—of the time of Edward the Confessor, of which he gives an engraving, pl. xvi. No. 5. Evelyn fails to do justice to this when he says that “it has neither legend nor reverse,” for it has the letters E.C. and Plot only gives a print of the obverse, without stating that it has no reverse (Evelyn *On Medals*, pp. 84-5, Lond. 1697). This was in the possession of Sir John Holeman, of Northamptonshire. Is it known in whose possession it is now?

ED. MARSHALL.

The form of service referred to by your correspondent occurs in an earlier edition of Parsell's Latin version of the Prayer Book, dated 1716. It is headed “Forma Strumosis Attrectandi,” and is at the end of the book. On referring to Blunt I find that the earliest edition in which the office has as yet been found is of the date 1707, and the latest is that printed by Baskett in Oxford in 1732. Latin versions continued to appear in Parsell's Prayer Book as late as 1744. Further information will be found in Blunt's *Annotated Book of Common Prayer*, p. 580, quarto ed.; and also in A. J. Stephens's edition of the Prayer Book, vol. ii. pp. 990-1005, from which I quote the following:—

“Among the most curious facts of the subject it may be mentioned that the old Jacobites considered that this power did not descend to Mary, William, or Anne, as they did not possess a full hereditary title, or, in other words, did not reign by Divine right.”

It would appear that the service was an unauthorized addition to the Book of Common Prayer, its use never having received formal sanction. Blunt states that the fullest historical account of the whole subject is to be found in a pamphlet by Edward Law Hussey, Esq., M.R.C.S., of Oxford, reprinted in 1853 from the *Archæological Journal*, and entitled *On the Cure of Scrofulous Diseases attributed to the Royal Touch*.

F. A. BLAYDES.

If MR. W. FRAZER is not already well acquainted with Dr. Pettigrew's *Superstitions connected with the History and Practice of Medicine and Surgery*, he may be glad to be told that the frontispiece to the book exhibits four touch-pieces. These are described (at p. 126) as pieces of the time of Charles II., James II., Queen Anne, and (probably) one of the Pretenders. The legend on one side of the last piece is *HE. TOUCHED. THEM.* and on the reverse *AND. THEY. WERE. HEALED.* Should MR. FRAZER be interested in the religious offices used on occasion of the touching, I would venture to refer him to a paper of my own in the *Journal of the British Archaeological Association*, vol. xxvii. 282-307, in which he will find all that I was able to collect upon the subject.

W. SPARROW SIMPSON.

MR. FRAZER says, “Of course gold was used by the Stuart kings and by Queen Anne.” Did not Charles II. change the metal, and use silver instead of gold? As Henry VII. had a special Latin service drawn up for his use, it is not surprising that in a book of 1727 MR. FRAZER should find a form of service. I cannot at present say whether Parsell's service was the same as that prepared for Henry VII. I believe Charles X. of France was the last king who touched. My papers on *Folk-Medicine*—now almost through the press and about to be published by the Folk-lore Society—contain some notes on royal healing, but MR. FRAZER will find much information in Pettigrew's *Superstitions connected with the Practice of Surgery*, pp. 153-4, and Lecky's *History of England in the Eighteenth Century*, pp. 67 et seq.

WILLIAM GEORGE BLACK.

Glasgow.

In answer to one of MR. FRAZER's queries I have before me a copy of

“The Ceremonies for the Healing of them that be Diseased with the King's Evil, used in the time of King Henry VII. Published by His Majesty's Command. London, Printed by Henry Hills, Printer to the King's Most Excellent Majesty, for his Household and Chappel. 1688.”

My copy, however, is evidently only a reprint of the above, as it is “Reprinted for the Editor, and sold at No. 62, Great Wild-Street, near Lincoln's Inn Fields,” &c., and the date given is 1789. It has eight printed pages, and on the back of the title are the words:—

“This Ritual and the annexed Ceremonial are printed from a small volume containing them both; the latter in MS., late in the possession of A. D. Ducarel, LL.D. The Formularies may, as matters of curiosity, be preserved, tho' the usage of them has ceased.”

A copy of the contents of the pamphlet shall be sent for “N. & Q.” if desired, or I will send the pamphlet itself if preferred.

ESTR.  
Birmingham.

MR. FRAZER inquires whether there is any evidence to prove that the sons of James III. “touched” people who suffered from the scrofula or king's evil. I have in my possession a little silver coin such as your correspondent describes, with this inscription, “H. IX. D. G. M. B. F. et H. R. C. Ep. Tusc.” It was given to me in 1874 by the Canon Santovetti, of Frascati, together with his written affidavit stating that it was used by the Cardinal, whom he as a boy knew, and that his brother, who had suffered from this disease, was cured when touched by his Eminence. The Cardinal-Duke commenced the practice on the death of Charles Edward. HARTWELL D. GRISSELL.

Brasenose College, Oxford.

This service is given in many English Prayer Books printed in the time of Queen Anne. I have one now before me printed by John Baskett, Lon-



don, 1713, 8vo., where it occurs immediately before the Thirty-nine Articles. I believe it was inserted in the Prayer Books by royal authority, but have not the means at hand of demonstrating this.

ANON.

See Chambers's *Book of Days*, vol. i. pp. 82-5; Hook's *Church Dictionary*; and "N. & Q.," 5th S. ix. 251, 273, 336, 392; x. 53. G. FISHER.

FOREIGN PLACE-NAMES (6th S. v. 305, 472; vi. 58, 92, 137, 211, 312, 371).—Poitiers is obsolete French, and may be classed with *tract* and *pointe*. In English we still write of the Battle of Poitiers, though the name of the present town we always spell as Poitiers. So, again, we give Azincourt its usual French name, although the battle that was fought there we sometimes call the Battle of Agincourt. Nîmes and Aîsne belong to an old form, which is seen in Basle, Lisle (or L'Isle), *arballastre*, *evesque*, &c.; but, unlike the words just given, they are still used in French, as well as Nîmes and Aîsne. Nîmes, however, is the more usual form in French; Nîmes in English. Basle and Lisle we still use, the latter but rarely. Angiers, the Deeps, Nantz, and the other Anglicized names of French places mentioned by Mr. NORRIS are completely obsolete. Berne, Bienne, Soleure, Stutgard, Wirttemberg, Weissembourg, Coblenz, Juliers, Leipsic, Leipsick, Leipzig, Wittenberg, Dantzic, Dantzick, and Sleswick are French. In Friburg, Oldenburg (rarely used), and Strasburg we also follow the French spelling, merely changing the final *bourg* into *burg*. Trent is from the French *Trente*. Nieuwied (Neuwied), sometimes seen, is Dutch. Osnaburg is an English error. Nuremberg, Nürnberg, Wirttemberg, and Württemberg are also errors in spelling. We usually write Nuremberg (French) of the town, and Württemberg (the correct German) of the state. The suffix in these cases is not *burg*, a castle, but *berg*, a hill. Magdeburg is correct German: compare *Mägdesprung*, *Mägdetrappe*, *mägdebaum*, and *mägdekraut*. Drontheim is French. Gothenburg, from the French *Gothembourg*. Belgian and Dutch place-names we treat in a very irregular way. Brussels, Antwerp, and Ghent are from the Flemish *Brussel*, *Antwerpen*, and *Gent*; but in *John of Gaunt* we see an attempt to spell phonetically in English the French word *Gand*. Tournay, Namur, Mons, and Liège being inhabited by French-speaking people, we naturally always call by their French names. In addition to these, however, we use French for several Flemish towns. Such are Bruges, Louvain, Alost, Courtray, Dixmude, Furnes, Liège, Poperinghe, Roulers, St. Trond, Tirlemont, and Ypres. To this list may be added Malines, by which name we now almost invariably speak of the Belgian archiepiscopal city, though the lace that is made there we still term Mechlin lace (from the Flemish

Mechelen). Hainault (Flemish, Hennegouw) is an old form of the modern French Hainaut. Luxembourg is also French; Luxemburg (formerly Lützelburg), German. Maestricht or Maastricht, and Bois-le-Duc ('s Hertogenbosch) are French. Flushing, Guilders, and Gueldres are from the French Flessingue and Gueldre; while Guelderland is a mixture of the French name and the Dutch Gelderland. Saardam (Zaandam) is an English error in spelling. The Hague is from the Dutch, 's Gravenhage. Nijmegen and Nymegen are Dutch, and the latter, among the various ways of spelling the name of this town, is perhaps the best for English use. Nimeguen is from the French Nimègue. Nimwegen is German. Nymegen and Nymwegen are mixtures, the first of Dutch and French, the second of Dutch and German. I may remark that the patron saint of Rheims, who has been so frequently alluded to, is not Rémy, but Remy, the pronunciation being almost as though written Saint R'my. C. W. S.

I have no wish to enter on the vexed question of the transliteration of Oriental names, on which I fully liberated my mind in a letter which appeared in the *Athenæum* some years ago (No. 2593, July 7, 1877), and my only object in writing is to demur to the statement made by my fellow exile Bas, of Nagpur, that the transliteration system adopted by the Government of India is that of Sir William Jones. That great man would have been the last to claim the merit of being its author. What is now called the Jonesian or Hunterian system is due primarily to Sir Charles Wilkins. If Bas will read the *Dissertation on the Orthography of Asiatick Words in Roman Letters*, some of his present views upon the subject may, perhaps, be modified. The original Jonesian system had its merits; but the ignorance of phonology which prevailed in those days prevents it from being accepted as a scientific instrument for the reproduction of sounds outside the limited range to which Sir W. Jones, when writing on the subject, confined himself.

W. F. PRIDEAUX.

Jaipur, Rajputana.

Your correspondent E. L. G. says, "Calais, when ours, was spelt Calice." An examination of my MS. collections, consisting of letters, computuses, registers, rolls (chiefly Patent, Issue, Close, and Fines), &c., leads me to a very different conclusion. I find the word spelt as follows:—Fourteenth century, Cales, 6; Calcey, 6. Fifteenth century, Calais, 1; Cales, 19; Calcey, 2. Sixteenth century, Calais, 28; Calays, 21; Calais, 2; Cales, 3; Calcey, 4; Calice, 5; Calis, 1; Calais, 2; Calles, 2; Calles, 4; Calley, 5; Callis, 10; Calley, 1; Calyce, 7. To one conclusion at least I think we must be led by these varied spellings, that the *s* was not mute. HERMENTRUD.

Of all instances in which our thoughtless following of the French rendering of the names of other countries has led us astray, none is more flagrant than the common appellation of "The Tyrol" in place of Tirol. The French, of course, use the definite article in designating every country; why we have adopted it in this single instance I never could understand. Addison, *Remarks on various Parts of Italy* in 1701-3, printed in 1718, shows that it was correctly spelt Tirol before we backslided into copying the French. R. H. BUSK.

E. L. G. writes, "Calais, when ours, was spelt Calice." I have a half-groat of Henry VI. on which the mint-mark on the reverse is "Villa Calia." W. R. TATE.

Walpole Vicarage, Halesworth.

CHROMWELL and RUSSELL (6th S. vii. 368).—Does LADY RUSSELL's query imply a suggestion that the marriage referred to may have been a runaway match, and the ceremony only performed at Dover on the eve of leaving England? If so, I presume the parental objections must have been domestic rather than political, for the Russells and Cromwells intermarried much. I think the present representative of the Protector's family is a Russell.

The Russells of Chippenham, closely connected with the Cromwells, furnished many officers to royal guards, such as Col. Rich. Russell, Sir Wm. Russell, and Charles Russell, who commanded the First Battalion of the First Guards at Fontenoy.

HENRY F. PONSONBY.

In the *Memoir of Sir Charles Reed*, recently published by his son, it is said that in his collection of antiquities he had, amongst other curiosities, "a camp kettle of Oliver Cromwell, a treasure obtained from Mrs. Russell, of Cheshunt, the daughter of the last of the male line of the Protector." Surely, unless "Mrs." Russell had married a namesake she was not Mrs. "Russell."

J. MASKELL.

Emanuel Hospital, S.W.

"HAGAR'S WISH": ESSAYS OF ELIA (6th S. vii. 387).—In the original version of the essay, "Oxford in the Vacation," in the *London Magazine* for October, 1820, the name Agar is written Agar, a mistake quite as likely to have been due to Lamb as to his printer. Hence, doubtless, the curious change to Hagar in many subsequent reprints, referred to by your correspondent JAYDEE. At his suggestion I will add the reference to the passage in the *Book of Proverbs* should I have the opportunity of doing so in a future edition.

ALFRED AINGER.

SCHEM (6th S. vii. 206).—Whether this word be a form of *skellum* I know not. The latter word (Dutch and German *schelm*) was a very

common term of abuse in the seventeenth century. I suppose it would now be considered obsolete by genteel people, though it occurs in Burns's *Tam o' Shanter*. We constantly use it in Lindsey. A neighbour said to me, not long ago, "I call a man as keeps a sheep-worrying dog, when he knows it, a real *skellum*." As I am a farmer, I need not say that I cordially re-echoed his sentiments. I have given several examples of the word in my *Manley and Corringham Glossary*, to which may be added the following, from Wallington's *Historical Notices of Events occurring chiefly in the Reign of Charles I.*—"Intelligence is that in Cornwall and Devonshire *Skellum* Grenville hath sent out a great press, and by his warrants the men are sent in, who came to him very unwillingly" (vol. ii. p. 253). I think, but am not quite certain, that Sir Richard Grenville is the person meant. How very little information as to words and their meanings is considered a sufficient equipment for an editor of a seventeenth century manuscript is shown by the following short note which is appended to Grenville's name,—"Sir Kenelm Grenville?" The Grenville pedigree is a tree with many and wide-spreading branches. I cannot take upon myself to assert that there was not a Sir Kenelm Grenville at that period, but if he existed he has remained unknown to me, and I am certain that *Skellum* has no more to do with Kenelm than with any one of the hundreds of other Christian names which occur in directories and parish registers. It is singular that two editors should have been found so ignorant as to fall into this laughable error.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

MR. WEBB may not be aware that *skellum* (which is undoubtedly the same word as *sclem*, alluded to in his interesting note) is a common enough term of reproach in the Lowland Scotch vernacular, especially in Ayrshire, where I have frequently heard it myself. The word has been immortalized in the well-known lines of Burns, describing Tam o' Shanter's eccentricities:—

"O Tam! hadst thou but been as me wise,  
As ta'en thy ain wife Kate's advice!  
She tauld thee weel thou wast a *skellum*,  
A blethering, blustering, drunken biellum."

Perhaps some reader of "N. & Q." can enlighten us as to the etymology of the word, which appears doubtful. F. C. HUNTER BLAIR.

An hour or two after reading MR. WEBB's note I chanced to take up *Peacem's Truth of Our Times*, 1638, and happened upon the following passage:—

"Charles the first.....in a very dark and rainy night having lost his way among the Heathes and Woods, having only two or three in his company, fortune to come to a Boores house, that stood alone under a woods side, & knocking desired entertainment, but to sit up by the

fire till it were day: the Boore looking out at his window said, he and his wife were in bedde, and hee was some *Stiltum*, or rogue, that would be out so late, if hee would, to use his owne words, rest him with his Pigges in an out house hee might, in he should not come."—P. 122.

R. R.

Boston, Lincolnshire.

CORPORATION CUSTOMS (6th S. vii. 166).—In or about the year 1690 Lady Penelope Osborne by her will gave to the Corporation of the town of Buckingham the sum of 300*l.*, the interest of which was to be distributed equally among six poor men every 1st day of May, who were also to be provided every other year with a new green cloth gown, in which they were to appear on Sundays in attendance on the bailiff at the parish church. In the year 1631 Sir Simon Bennet by his will left an annuity of 20*l.* charged on the Boreton tithes for the purchase of ten blue coats for ten poor men. See Browne Willis's *History of Buckingham* (1755), p. 86. According to the Report on the Corporation of Buckingham in 1833 (*Parliamentary Papers*, 1835, vol. xxiii.) the Corporation still continued to appoint six green-coat and ten blue-coat men. From the same report it would appear that each of these men was entitled, on the occasion of the election of a Burgess, to a half peck loaf and one pound and a half of meat. Why 10*s.* 6*d.* should be charged for May bushes on the bailiff's election I know not; but it should be borne in mind that the election of the bailiff was always held on May 1.

G. F. R. B.

LOWE FAMILY, OF DERBYSHIRE (6th S. vii. 121).—MR. GREENSTREET makes three charges against the accuracy of the sixth edition of Sir B. Burke's *Landed Gentry* in the matter of the Lowes of Derbyshire.

1. As regards p. 990, he says that the Wolley document in no way indicates, as Sir B. Burke, when citing it, assumes, that three persons of the name were brothers. In the sentence where Sir B. Burke refers to Wolley he makes no such assumption. Abbreviated the sentence runs as follows: "Wm. del Lowe, who held lands at Macclesfield, and whose son Thomas was an alderman there, was presumably the brother of Thomas del Lowe, who, according to the Wolley MSS., married Margt. Legh, &c." This is the only reference to Wolley on p. 990, and no such assumption is based on it as MR. GREENSTREET supposes. His first charge, therefore, falls to the ground.

2. At p. 1450 Sir B. Burke refers to "the ancient Cheshire stock" of the Lowes. MR. GREENSTREET says the Shropshire family of La Lowe is the only family of note. But the existence of an ancient family of La Lowe in Shropshire does not disprove the existence of another ancient family of Lowe in Cheshire. Sir B. Burke begins his pedigree of Lowe of Highfield with these

words: "This family is of long standing in the county Chester" (p. 990), and till the accuracy of this statement is disproved it is hypercritical to challenge the statement at p. 1450.

3. MR. GREENSTREET imputes to Sir B. Burke the statement that the family of Lowe of Locko "died out in the male line in 1785 with Richard Lowe, Esq." I can find no such statement in the sixth edition of the *Landed Gentry*. Perhaps MR. GREENSTREET will indicate the page he quotes from.

SIGMA.

"NOLENS VOLENS" (6th S. vii. 147).—A concise biography of Eliaba Coles, with list of his works, will be found in Wood's *Ath. Oxon.*, ed. Bliss, 1817, vol. iii. col. 1274; also an account of his uncle, Elisha Coles, author of *A Practical Discourse on God's Sovereignty*. Wood says both were Northamptonshire men. Copies of the first edition, "London, Printed by Andrew Clark for T. Basset, 1675," are to be found in the Bodleian, the Douce, the Grenville, and the Huth libraries. Facing the title of the first edition is a plate, underneath the following:—

"If to the Tongue of Tongues thou hast a mind,  
If to the best of Books thou art inclin'd,  
Make this thy way, which pleasant is and plain  
Affects the Eye and Heart, instructs the Brain."

E. C."

JOHN TAYLOR.

Northampton

EVER. (6th S. vii. 148).—Like the surnames having the same prefix, proper names, such as Eversden, Everdon, &c., may be traced to Afer, Ger. *eber*, a boar. This animal plays an important part in ancient nomenclature, and a large number of surnames in use among us, even at the present day, may be traced to this root. To see the extent to which this animal was used in giving names to places we have only to turn over the pages of a gazetteer, and it will at once become evident. Under the form of *swin*, the boar, or pig (*swine*), has also given names to many places in England. I have before me a small pocket gazetteer, and under *Swin* I find eighteen different entries, all being names of places in England. The love of our Saxon forefathers for the flesh of this particular animal is a matter of history; but if we scan our geographies to purpose we shall find that even there this fact is attested.

ROBERT F. GARDINER.

TO RATCH (6th S. vii. 89).—Why should it seem strange that Cumberland and Lincolnshire are using this verb in common? The dialects of the Danes who settled on the east coast and of the Norwegians who made themselves homes on the west were very near akin, and a strong family likeness in the surviving vocabularies is just what many people would expect to find. Cleasby and Vigfusson give *rétta* and *rekja*, to stretch, in the

great work which professes to be a "Dictionary of the Old Icelandic Language, or (as it may be called) the Classical Language of the Scandinavian race." *Retch* is in various dialects to stretch or reach (see Halliwell), and I suspect that these words, with *ratcl* and *raz*, and others similar, have a Sanskrit great- (I know not how many times great) grandmother in *rag*, to stretch, &c. If folk *ratcl* in Lincolnshire when they tell great falsehoods, they are well matched by those who tell *stretchers* elsewhere. ST. SWITHIN.

This is a word that used to be common in Derbyshire, where it is spelt *reach* and pronounced *ratcl*. "Reaching leather" is used in the tenth edition of Cotton's *Scarronides*, 1715, to indicate the quality of yielding or suppleness. See also *The Delectable Ballad of the Derby Ram* (Derby, Beumrose, p. 39, 41o.)—

"The tanner that tanned his hide, sir,  
I'm sure he'll never be poor,  
For when he had tanned and *retched* it  
It covered all Linlin Moor."

ALFRED WALLIS.

See Brockett's *Glossary of North Country Words*, vol. ii. p. 90, where the reader is referred to the word *raz*, so that there can be no doubt that Mr. Brockett considered *ratcl* only another form of *raz*. The derivation there given is the Saxon word *reacan*. G. FISHER.

Barnes, in his *Glossary of the Dorset Dialect* (ed. 1863), gives this word as meaning to *stretch*, from the Anglo-Saxon *reacan*, Scot. *raz*.

J. S. UDAL.

Inner Temple.

This word was commonly used amongst the poor in Gloucestershire and Somersetshire some forty years ago. H. BOWER.

This word is in every-day use in both Lancashire and Yorkshire. H. FISHWICK.

THE AURORA BOREALIS (6th S. vii. 125).—It is suggested that Job xxxvii. 22 refers to the aurora. "Fair weather cometh out of the north" means "golden" weather or bright light. The aurora borealis has been seen (I believe) within the last ten years as far south as Egypt. Barclay's *Dictionary* says no aurora was recorded in England between Nov. 14, 1574, and March 6, 1716. Your correspondent Mr. C. L. PRINCE, F.R.A.S., says the appearance of the aurora in the south of England is "almost invariably followed by very stormy weather, after an interval of from ten to fourteen days" (*Climate of Uckfield*, p. 218).

FREDERICK E. SAWYER.

Brighton.

The Dancers is a name given in mythology to the Pleiades, which are also an abode of the souls of the dead.

HYDE CLARKE.

FRENCH RHYMES IN ENGLISH POEMS (6th S. vii. 125).—Pope's making "shining rows" and "billet doux" rhyme is hardly equal to the following rhyme from *Hudibras Redivivus*:—

"I trudg'd along as fast, Cotzowks,  
As Porter with a *Billet Doux* [sic]."

Pt. i. canto i. (ed. 1708).

F. C. BIRKBECK TERRY.

Scott's rhyme is bad enough, but not so utterly ludicrous as Mr. Dixon makes it out. If Mr. Dixon will count as the beaver did, with his fingers and thumbs (to recur for once to the good old fashion of quoting Lewis Carroll), he will see that the second of the two ten-syllable lines begins with *a*, and that the rhyme is *faute=roi*. How the line came to be misprinted I am sure I do not know. C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

KON : SWISS VILLAGES (6th S. vii. 90).—The late Dr. J. C. Bluntschli, in his great *Staats- und Rechtsgeschichte der Stadt und Landschaft Zürich* (Zürich, 1856), vol. i. p. 25, explains the termination *-ikon*, common in the Zürichgau, as being an abbreviation of *-inghova*, i.e., the patronymic *-ing* and *-hof*, and denies that it has any connexion with the Latin ending *-cum*. He cites the case of Nossinchoven in 903, which in 1158 is Nossinchoon, and later assumes its present form Nossikon. He refers for further details to H. Meyer's book *Ueber die Ortsnamen des Kantons Zürich*, 1849. See, too, Mr. Freeman's *Comparative Politics*, p. 395, where this termination is happily paralleled by the endings so often found in England, *-ingham*, e.g., Gillingham, or *-ington*, e.g., Doddington.

W. A. B. COOLIDGE.

Magdalen College, Oxford.

GORDON OF PARK (6th S. vii. 166).—The descent of this baronetcy will be found in any edition of Burke's *Peerage* prior to 1845. It became extinct by the death, in 1844, of Sir John Benjamin Gordon, the sixth baronet. Helen, daughter of Sir James, the third baronet, married John Duff, and her great-grandson succeeded to Park, and is the present Mr. Gordon-Duff, of Park and Drummuir. Sir William, the fourth baronet, was attainted in 1745, but escaped to the Continent. It is not likely that any of his descendants are alive, the estate having gone, as mentioned above, to his sister's heir. His granddaughter (sister of the last baronet) married Mr. Richard Creed, of London.

SIOMA.

Sir William Gordon, the fourth baronet, of Park, "for his services to the Emperor of Germany was allowed, for himself and heirs, the rank of the first class of nobility in Hungary." (Burke's *Peerage and Baronetage* (fourth edit., 1832, 2 vols.), vol. i. p. 524. See also *Epitaphs from Burial Grounds in North-East of Scotland*, by Andrew Jervis

(4to. 1875), vol. i. p. 28.) Query, When did the baronetcy of Gordon of Park become extinct?

L. L. H.

ENGLISH CHURCH HERALDRY (6th S. vii. 149).—MR. HUBERT BOWER has brought forward a most important matter. The monuments in our churches exhibit a mass of heraldic and genealogical record of inestimable value, and these, alas! are constantly being destroyed by what is called church restoration. Many of the readers of "N. & Q." will be interested to learn that the monumental inscriptions and heraldic achievements in the churches of this county (Hants) have been rescued from obliteration. Some few years since a gentleman made a peregrination of the county, copied all the monumental inscriptions in the churches, and made excellent pen-and-ink drawings of the heraldry in a large folio volume. This MS. has recently been purchased by the British Museum and is now in the national library. The title and reference are as follows:—"Egerton MS. 2364. 'Copies of Monumental Inscriptions and Drawings of Arms in Churches of Hampshire, including Winchester Cathedral,' by A. J. Jewers. Paper, xix cent., folio." Surely similar work might be carried out throughout the country by archaeological societies taking different counties, or sections of counties.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

COLIFINCH (6th S. vii. 187).—I think there can be no doubt that *colifinch* is either an ignorant or a careless manner of writing *colifichet*. If MR. LYNN will take the trouble to walk up St. Martin's Lane and then proceed onwards through Great St. Andrew Street and Little St. Andrew Street, he will see the words "Colifichets for sale" marked up in the windows of all the numerous bird-shops which are to be found in those streets. A *colifichet*, however, can hardly be described as a biscuit; it is more like a thin roll of bread bent into a semicircular or semi-oval shape. I have known the word for many years past, and have always seen it written *colifichet*.

GEORGE C. BOASE.

15, Queen Anne's Gate, Westminster.

DR. JOHN JAMES (6th S. vii. 188).—DR. JAMES was one of my predecessors in the vicarage of Maxey. He had been Fellow of St. John's College, Oxford, and was for some years head master of Oundle School. For a time also he had the vicarage of Southwick, a few miles north of Oundle. He was appointed Canon Residentiary (then called Prebendary) of Peterborough in 1829, and so remained till his death in 1868. He was vicar of Maxey from 1832 to 1850; vicar of Peterborough, 1833 to 1850; rector of Peakirk-cum-Glinton, 1850 to 1865. In this latter year the

livings of Peakirk and Glinton were divided, and Dr. James resigned Peakirk, but retained Glinton till his death. All these places are in Northamptonshire. Dr. James died Dec. 15, 1868, in his eighty-sixth year, and is buried on the south side of the choir of Peterborough Cathedral. The massive nave pulpit in the cathedral, recently removed during the rebuilding of the central tower, was erected as a memorial to him. It bears this inscription: "In Memoriam Johannis James, S.T.P. Hujus Ecclesie Cathedralis xl. Annos Canonici P.C. Filii Superstites A.D. MDCCCLXXXII, Ob. XV. Dec. MDCCCLXVIII."

W. D. SWEETING.

Maxey, Market Deeping.

The *Annotated Rugby Register*, i. 72, describes him as "Prebendary of Peterborough, formerly master of Oundle School."

P. J. F. GANTILLON.

RICHARD D'ESTONE AND ADAM DE ESTON (6th S. vii. 69).—The English Cardinal Adam, who has such a beautiful medieval tomb in St. Cecilia's, Rome, is always called Eston, but this name does not occur in his epitaph, which is simply as follows:—

D. O. M.

ADAM . ARGO . TT . S . CECILIE . PRESBITERO .  
CARDINALI . EPISCOPO . LEONIDENSIS . PREFETO .  
ADMINISTRATORI . INTRONITATE . DOCTRINA  
ET . RELIGIONE . PRESTANTI  
OBIT . DIE . XV . AUGUSTI (sic) . MDCCXCVIII

There are three shields on the tomb, the centre one quartering the leopards of England and the fleurs-de-lis of France, the English royal arms of the period, the shield edged at top with a jewelled band of balls and fleurs-de-lis. The other two are alike, and are occupied by a Latin cross, and at the fess point an eagle displayed; no tinctures marked. These two shields are surmounted by what is doubtless intended for a cardinal's hat, though the knotted cords end in three tassels instead of five, as ordered by the Council of Lyons one hundred and forty-three years before. The fine recumbent figure wears a plain tall Roman mitre.

Laderchi has the following about him:—

"Adam de Esthon Herefordiensis, nobilitus, teste Auberli, ex Ferdinando verò Ughellio, humilibus in Anglia natus parentibus, doctrina, ad summum in Ecclesia pervenit honores. Ex Monacho Sti. Benedicti Episcopio Londinensis, ab Urbano VI. in prima, teste Ciacconio, cardinalium creatione; ex Contelorio verò, in tertia seu quarta, id est anno 1384 Presb. Card. Tit. S. Cæcilie renunciatus est. Obiit Romæ xlii Kal. Nov. an. 1397 Sepultusque est in eodem suo Ste. Cæcilie Titulo, in marmoreo sepulchro, ejus effigie, et insignibus, ac sequenti inscriptione exornato."

Then follows the above epitaph verbatim, with the exception of Londoniensis for "Leonidensis," the interpolation of four lines which are not on the tomb, and a different date, as follows:—

"Artibus iste Pater famosus in omnibus Adam  
Theologus summus. Cardigenalis erat;  
Anglia cui Patriam, Titulum dedit ista Beatus  
Hides Cæcilie, moreq; Suprema Polum.  
Anno MCCCXVII. Mense Septemb. xv."

(xvii. being clearly a misprint for xcvi.). Then follows a page of discussion as to the exact date at which he succeeded to the title; but he is throughout called simply Adam. There is nothing more about his family, nor anything to throw light on whom it was this English cardinal left behind him in a foreign city to erect so chaste and costly a memorial. Cardinal Brignole, a late archbishop of Genoa, some years ago read a paper on the antiquities of this church at the Accademia Pont. di Archeologia which might possibly contain some further research on the subject; and Ciacconius's and Contelori's lists of cardinals might be consulted.

R. H. BUSK.

JOAN (DE GENNEVILLE), COUNTESS OF MARCH (6th S. vii. 149).—Burke, *Extinct Peerage* (sub Mortimer, Gennvill, and De Lacy), gives as to the ancestry of this lady the following information:—

"Peter de Geneville, Governor of Windsor Castle, was a Provençal, said by some authorities to have been of low extraction, by others to have been brother to the chronicler De Joinville; he died 1249, leaving a son Geoffry, who married Maud, daughter of Gilbert de Lacy (son of Walter de Lacy by Margaret de Braose) by Isabel Bigod. This Geoffry was Lord of Trim in Ireland by right of his wife, and sat in Parliament. His son Peter de Geneville married Joan, daughter of Hugh le Brun, Count of La Marche, who married Isabel of Angoulême, widow of John, King of England, and daughter of Aymer, Count of Angoulême."

H. L. O.

PREBYTERIAN ORDINATIONS, &c. (6th S. vii. 167).—A copy of a manuscript belonging to Philip A. Hart, Esq., of Bayonne, relating to the proceedings of the "Wirksworth Classis" (co. Derby), in which are recorded many ordinations during the Commonwealth, has been published by Rev. J. C. Cox in the *Transactions of the Derbyshire Archaeological Society*.

W. WEBB, M.D.

Wirksworth.

DEWHURST FAMILY (6th S. vii. 167).—A pedigree of Dewhurst, of Dewhurst, will be found in St. George's *Visitation of Lancashire* in 1613, and one of Dewhurst of Alston (not Ashton) in Dugdale's *Visitation* of 1664-5. Both these visitations have been printed by the Chetham Society (vols. lxxxii. and lxxxiv.). If your correspondent LAD will write to me direct, I can, perhaps, assist him.

H. FISHWICK, F.S.A.

The Heights, Rochdale.

UNKNOWN ACRE (6th S. vii. 167).—So called simply, I suppose, because the origin of its possession was unknown. C. F. S. WARREN, M.A. Treneigles, Kenwyn, Truro.

LEATHER FOR WALL DECORATION (6th S. vii. 167).—Consult Davillier, *Notes sur les Cuirs de Cordoue*, Paris, 1878.

NEMO.

The walls of one of the rooms at Chatsworth are, I believe, covered with embossed leather.

W. C. B.

SMITH, ALIAS HERIZ (6th S. vii. 167).—This family was of Withcote, co. Leicester. For some critical remarks upon their arms and descent see the *Topographer and Genealogist*, iii. 235-60.

H. W.

New Univ. Club.

HERALDRY (6th S. vii. 168).—The arms described are those of Hillman, impaling Davies. No motto is given for the former family in Burke's *General Armory*, but that of Davies is "Deus tuctor."

J. WOODWARD.

OLD CLOCKS (6th S. vii. 163, 237, 257, 371).—I have a clock which has been in my family for nearly two hundred years certain. It is in a tall oak case, the front of which is ornamented with Chinese figures and pagodas in gold lacquer work. The wood is said to be Scotch oak, and I am informed that in those days portions of clock cases were sent from Scotland to Holland. The Dutch, at that time having communication with China, sent the wood there to be ornamented. Mr. Spinks, a clockmaker here, describes the works as follows:—

"The striking department more of a turret or count wheel than at present. Steel arbors are particularly strong, with pivots and pinions which work from these arbors. Minute-wheel much larger than modern, and the suspension spring shorter. The two barrel wheels are much stronger than the modern. It has strong wheel with bow pallets. The bell has a particularly sweet tone. Supposed to have a quantity of silver in its composition."

The clock has moment, minute, and hour hands. It has brass gilt dial-plate showing day of month, and maker's name, "William Barrow, London," on round silver plate; on each side of maker's name brass gilt fretwork with a dolphin on each side, and a female head finely carved in each corner of fretwork. It has raised silver figure plate for hours and seconds. If Mr. OCTAVIUS MORGAN, or any other of your correspondents, could give me any information about the maker, it would fix more certainly the age of the clock.

WM. N. FRASER.

Edinburgh.

WOODEN TOMBS AND EFFIGIES (1st S. vii. 528, 607; viii. 19, 179, 255, 454, 604; ix. 17, 62, 111, 457; 6th S. vii. 377).—The following, contributed by Mr. J. P. BRISCOE to *Notes about Notts*, edited by Mr. C. Brown, may be of interest to J. B. Z. A. and others:—

"There formerly existed in the church of St. Mary, at Radcliffe-on-Trent, an oak figure, which was placed

over the tomb of Stephen de Radcliffe, who (judging from the fact that he was buried in the wall) was the founder or re-founder of the church. Thoroton thus alludes to this sepulchral monument: 'One of the Stephens, as the tradition is, gave the pasture to the town; he lies in the south wall of the church, under his image cut in oak under an arch. This is now a thing of the past. It is said to have been destroyed by the loyal inhabitants, who dressed it to represent Bonaparte, and burnt it on the news of one of the Peninsular victories. Local tradition also asserts that it was permitted by the churchwardens to be carried away by the roughs of the village, and consumed in the street on the fifth of November, about seventy years ago.'

JNO. J. OGLE.

Reference Dept., Free Public Libraries,  
Nottingham.

Mr. Clements Robert Markham contributed to the *Archæologia*, vol. xli. p. 279, a list of such wooden effigies in England as were known to him. I think it is pretty nearly complete. I am not able to make a single addition to it. I fear that one of the effigies noted by Mr. Markham—that of Ratcliffe-on-Trent, Nottinghamshire—has perished. Mr. John Potter Briscoe, in his *Old Nottinghamshire*, has published a short article on this place by Mr. F. Dobson, from which I extract the following passage:—

"Thoroton (1677), in his account of Radcliffe, has this paragraph: 'Mr. Stephen de Radcliffe had a son named Stephen, and he had a son named Stephen and one named Ancelline, who was living 29 H. III. One of the Stephens, as the tradition is, gave the pasture to the town; he lies in the south wall of the church under his image cut in oak, under an arch.' I have often wondered what became of this old relic, when a short time ago, on turning over the pages of an old directory (White's, 1852), under the heading of 'R,' I came across the following: 'The church has a nave and chancel with a tower and four bells, and had lying in a niche a wooden figure of Stephen Radcliffe, said to be the founder, which the loyal inhabitants dressed to represent Bonaparte, and [it] was burnt on the news of one of the Peninsular victories.' Can it be possible that this piece of barbarism actually took place?"—P. 38.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

N. HAWKSMOOR'S "SHORT HISTORICAL ACCOUNT OF LONDON BRIDGE," 1736 (6th S. vii. 348, 398).—If Mr. GRAY will call here, I shall be happy to show him a copy of the above work in this library.

ALEX. BRAZELEY.  
R.L.B.A., 9, Conduit Street, W.

THE OLD PRUSSIAN LANGUAGE (6th S. vii. 123, 157).—Ample information can be found in Brockhaus's *Conversations Lexicon* under the head of "Litaunen"; also in Brunet's *Table Méthodique* under the head of "Linguistique" (*Belles Lettres*).

A. T.

HERALDIC SHIELD VERSUS HERALDIC LOZENGE (6th S. vii. 187).—FUSIL has made a curious mistake; for whatever havoc Parliament may make with the prohibited degrees, it can hardly enable

a man to be descended from his own wife, or a lady to be descended from her husband. Yet he tells us the heraldic authorities may grant him a right to quarter his wife's arms, and speaks of the arms of a lady's husband quartered with her own. Now as quarterings are the arms only of heiresses from whom one is descended and whose blood one represents, it is quite impossible to get them from a husband or a wife. They come by birth, not by marriage. It seems to me the first lesson he needs is to learn the difference between quarterings, quarters, and impaling.

P. P.

EQUESTRIAN FIGURES ON RIDGE-TILES (6th S. vii. 205).—I can give Mr. WRIGHT an example from Bridgnorth, in Shropshire. In St. John Street in that town is an ancient mansion, called Diamond Hall, formerly inhabited by Mr. William Hardwicke, the Shropshire antiquary, and built by Roger Pope, an equerry to Charles II., out of the proceeds of the stakes won by a celebrated horse, called Diamond, belonging to him. A figure of a horse and rider was placed upon the roof of the house by its builder, and remained there till quite recently (*teste* Mr. Hubert Smith, *Memoir of William Hardwicke, Esq.*, Randall, Madeley, Salop, 1879).

F. S. WADDINGTON.

AUTHORS OF QUOTATIONS WANTED (6th S. vii. 389).—

The lines,

"Slowly moves the march of ages," &c.,

are in a short poem entitled "Ohne Hast, ohne Rast," which appeared in a volume called *The Drama of Life: and Aspiranda*, by John Alfred Langford, published in 1852.

X.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Real Lord Byron: New Views of the Poet's Life.*

By John Cordy Jeaffreson. 2 vols. (Hurst & Blackett.)

STARTLING as is the title assigned by Mr. Jeaffreson to his latest work, its appropriateness will not be seriously contradicted. That the public up to this date should have had very infrequent glimpses of the real Byron is a cause for little surprise. Wrapped up in selfishness and vanity, Byron took care never to show himself in his true colours. In his life as in his works, he was always posing, and his self-arrangement, though it has stirred the unwise or the unscrupulous into monstrous accusations, is transparent folly. What Byron in his life failed to do in the way of mystifying the public was accomplished by Moore in his so-called biography. More than one companion of Byron has sought to show the world the poet in his true colours. A strong nature, however, like that of Byron, exercises a potent influence over a weaker, and the revelations that have been afforded by Medwin or by Trelawny require, though in a very different degree, to be received with caution. Byron's enemies meanwhile, from Lady Caroline Lamb downwards, have been even more misleading than his friends, the result being that Byron to this day is seen in a light as distorted as though he were regarded through one of those rose-cut crystals every facet of which presents an object in some new aspect of deformity.

It has been the good fortune of Mr. Jeaffreson, and indirectly that of his countrymen also, that the explorations in which he has long been professionally engaged have brought to light important correspondence having reference to and bearing upon the poet and his immediate surroundings. This correspondence, should it ever see the light, will do so in a shape very different from that of Mr. Jeaffreson's two volumes of biography. It follows that while the significance of the discovery is made plain, the materials themselves of which it is composed remain in the background. With these, then, there is no need to concern ourselves. Mr. Jeaffreson shows us a portrait of Byron the fidelity of which we recognize by such light as is supplied us from the works. Instead of a man of mysteries and crimes, with a soul so burdened that while to none could its iniquity be revealed, yet by sheer torture some vague avowal was wrung from his lips, we see Byron wearing his heart upon his sleeve, and incapable of a momentary reticence on the subjects on which his future depends. Given to habits of introspection, he found in every temporary mood a portion of his true nature, and with poetic fervour he regarded a passing impulse as a grand passion. To those who took him *au sérieux* he became an enigma; to people of clear brain he was, as Mr. Jeaffreson states, a riddle easy to be solved. In saying that vanity was the key-note to his nature no more is said than holds true of a sadly large proportion of those who are put prominently in evidence before the world. A point of importance in regard to his self-accusations, and, indeed, to his actions, is that he appears, so far as his own statements concerning himself can be trusted, to have had constant recourse to *l'audace*. What influence this drug had upon him will never be known until the romance of De Quincey is put on one side and scientific evidence as to the effect of opium is obtained.

With Byron himself, however, we are less called upon to concern ourselves than with Mr. Jeaffreson and the manner in which he has accomplished his task. Not easy is it to imagine a narrative more dramatic, more stirring, and at the same time more trustworthy than Mr. Jeaffreson supplies. So clear is the evidence of the falsehood of such charges as Mrs. Beecher Stowe elected to transmit, the author scarcely stops to dwell upon it. Content to tell the truth, he leaves the reader to see how in its presence falsehood disappears. It is less that the touch of an *athurriel* spear reveals what is lurking in another shape than that in the presence of sunlight spectral appearances lose their power to dimay. Years, many years, after the time when Lady Byron is supposed to have held such views concerning her sister-in-law as rendered impossible intercourse of any sort, she is shown in close and confidential communication with her. This fact itself is enough to dispose of the statement Mrs. Stowe transmitted. It is, however, but one out of many things which prove the whole charge impossible. Upon Byron's pleasure in "hamming" those with whom he was thrown into association, and, indeed, the world generally, Mr. Jeaffreson writes happily; and he bears out what has been said about the way in which poets treat their passing moods when he describes as "comical" Byron's despairing utterances the moment after he has been "snowballed" Hohhouse on the Wengern Alp, and laughing till he almost cracked his sides at the repeated falls of his mountain guide." Space fails to do justice to a work of this character, or even to indicate a few of its facts. In the two volumes he now supplies Mr. Jeaffreson may claim to have produced a work which establishes itself at once as standard, and which, for grace of style as well as for intrinsic value, will retain a permanent place in literature. His volumes supply, in place of a grotesque outline of an impossible being, a

portrait which has all the fidelity of a photograph and all the value of a well-executed picture.

*Some Reasons against the Transfer of the Jurisdiction of the House of Lords in regard to Scottish Titles of Honour to the Court of Session of Scotland.* By William Oxenham Hewlett, F.R.S. (Wildy & Sons.)

MR. HEWLETT'S former work was mainly historical in its character, and only secondarily controversial. His present book is both historical and controversial, but mainly the latter. It is for that very reason less pleasant reading, especially as the side which Mr. Hewlett takes is one marked by a keenness of partisanship evidently very strong, particularly at the present moment. While Mr. Hewlett's first book may well remain a useful work of reference, whatever opinion different readers may hold as to its weakness in scientific genealogy, his present publication is clearly a *pièce de circonstance*. It contains some curious statements—curious, at least, in the way in which they are put, if not also curious in themselves. We are glad to learn that the Earl of Kellie does not deny that the heir of line of his uncle is his cousin. We do not quite know how he well could have denied that fact. What he does deny, we are told, is the consequences which, in the opinion of such men as the late Alexander Sinclair and James Maidment, necessarily flowed from that fact. In truth, what the admission comes to is something like this—we cannot deny that A. B. is the heir of line of C. D., only we say there was nothing of which he could be the heir. It appears to us, on the other hand, that Earl Cairns himself recognized that there might be something, and that the very thing which alone has ever been claimed by the heir of line.

We observe a somewhat peculiar trick of language on the part of Mr. Hewlett which seems to cover a view of the peerage of Scotland not put forth by him in plain words, but which, if it means anything, means that in his opinion there is not in existence any such thing as a peerage of Scotland. He speaks constantly of Scottish peerages as "formerly peerages of Scotland," as though by the Act of Union they had ceased to be such. This, we submit, is a radical misconception. They are as much peerages of Scotland still as the Irish peerages are peerages of Ireland, and the English peerages anterior to the Union with Scotland are peerages of England. The only alteration made by the Union was one which attached to the *persona* of the Scottish peer, who became by the Union entitled to the personal privileges, whatever they might be, of a peer of Great Britain. But his peerage remained what it was before, a peerage of Scotland, and he himself remained a peer of Scotland, with the added character of a peer of Great Britain. It was in virtue of this new character that petitions to the Crown began to be preferred by Scottish peers. That was a new right which they had acquired if they chose to use it. But the old right of access to the Court of Session, it is submitted, was never taken away, and must have remained an inseparable accident of their Scottish peerage. The new tribunal, so called, to which the Crown referred Scottish petitions, viz., the Committee for Privileges of the House of Lords, was unquestionably one unknown to Scottish law before the Union, and we are not aware that it is known to that law at the present day, as a Scottish court. *Veritas temporis filia.*

*English Dramatists of To-day.* By William Archer. (Sampson Low & Co.)

THIS is a frank, an able, and a much-needed book. If, as some lookers-on are inclined to think, the stage is a place where the conditions of success are more difficult than in other places, and where both author and actor are impeded by collateral considerations which are un-



favourable to their development, there is all the more need that a prophet should arise whose interests are not intimately allied with either, and who is bold enough to speak the language of sincerity, however unpalatable. "We have," says Mr. Archer, "got into a vicious circle, and seem likely to go on turning in it indefinitely. A frivolous public calls for frivolous plays, and frivolous plays breed a frivolous public. The public degrades the managers, the managers the authors, the authors the actors, the actors the critics, and the critics the public again." These are brave words, and they are not the bravest in the book. After them the reader may be prepared for Mr. Archer's excellent plaint against the non-literary character of existing stage-work, and his enlightened but perfectly merciless examination of contemporary playwrights. If Boileau's advice to the poet—

"Faites-vous des amis prompts à vous censurer"—has any weight, the modern dramatist should make a friend of Mr. Archer, and "grapple him to his soul with books of steel."

John Leech: a Biographical Sketch. By F. G. Kitton. (Redway.)

A WONDERFULLY rapid and indefatigable worker, Leech died in harness on October 29, 1864, at the early age of forty-six. His extraordinary aptitude for drawing showed itself very soon, and it is said that Flaxman, on seeing some of his youthful productions, declared that "the boy must be an artist; he will be nothing else or less." Though educated for the medical profession at St. Bartholomew's Hospital, Leech gradually gave up his medical work and devoted himself entirely to his pencil. It was on August 7, 1841, that his first sketch appeared in the pages of *Punch*, and from that time to his death he continued to delight us all with his inexhaustible fund of humour. It is a strange fact that though Leech has been dead nearly twenty years, yet no complete history of his life has yet been written. In the absence of a fuller biography we cordially welcome Mr. Kitton's interesting little sketch, which is accompanied with several illustrations of Leech's sketches and a very useful chronological list of works wholly or partly illustrated by the subject of the memoir.

WE have received *The Shipwreck of Sir Cloudestley Shovel on the Scilly Islands in 1707*, a paper read before the Society of Antiquaries by James Herbert Cooke, F.S.A. (Gloucester, Bellows). We owe this interesting pamphlet to Mr. Cooke having come into possession of some manuscript notes as to the terrible shipwreck in which Sir Cloudestley Shovel and 2,000 others perished. They were made about two years after the event by a Mr. Edmund Herbert, who was Deputy Paymaster-General of the Marine Bounties, and was sent to the Scilly Isles to conduct operations for the recovery of salvage from the wreck. Mr. Cooke has made his account as complete as possible by consulting the log-books of the other vessels of the squadron which are now preserved in the Public Record Office. We believe this to be by far the best and most complete account of the great shipwreck which at present exists. Mr. Cooke seems to have no doubt as to Sir Cloudestley Shovel's having been a Norfolk man. The balance of evidence is perhaps in favour of this, but genealogists should not rest satisfied until his origin is demonstrated. Yorkshire as well as Norfolk puts in a claim for him. Abraham de la Pryme states in his *Diary* (Surtees Soc., No. 54) that Shovel "was a poor lad, born in Yorkshire, who was at first oster at an inn at Redford, in Nottinghamshire; and after that, being weary of his place, he went to Stockwith, in Lincolnshire, where he turned tarpuall, and from thence, getting acquainted with the sea, he grew up to what he now is" (p. 169). Mr. Cooke's little

book contains a good pedigree of the family, which shows how several notable men of the present or recent days spring from the great admiral. The late Dr. Pusey and the late Warden of Merton College, Oxford, memorable for having contested the representation of that university with the present Prime Minister, were both descended from Sir Cloudestley's daughter Elizabeth.

THE first number of *Old Lincolnshire* is good, but it does not come up to the idea we had formed of it. It was surely a mistake to begin with a print of the tower of Boston Church. There are hundreds of interesting objects in that great county which have never been engraved or represented in any permanent form. Why, then, begin with the most hackneyed subject in the shire?

IN MEMORIAM.—A correspondent writes:—"The columns of 'N. & Q.' should record the death of an old correspondent, the Rev. F. B. Butler, of Haileybury College, at the early age of forty-two. Mr. Butler was educated at St. Paul's School and the King's School, Canterbury, and was elected to a Postmastership at Merton College, Oxford. At Oxford he was one of the founders of the Canning Society. At Haileybury he encouraged the study of the subject to which he was especially devoted by the establishment of an antiquarian society. His friends will long deplore the premature loss of a man of rare gifts, and every quality necessary to achieve distinction except ambition; whilst his retiring disposition only made him dearer to those who were privileged to know him best."

WE find, with much regret, that the writer of the query "Washington's Ancestors," ante, p. 368, adopted as his *nom de plume* the name of a gentleman well known in connexion with genealogical researches, thereby causing him much annoyance.

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A READER ("Bouclong").—You evidently mean "Beauséant," the Templar war-cry, mentioned by Boutell, *Illustrations*, p. 334, and by Scott, *Frankos*, c. xiii. It was the name of the banner of the order, but the meaning is not explained by either Boutell or Scott, and is, we believe, still an open question.

F. W. W.—You shall have a proof of the present instalment.

G. J. GRAY (Cambridge).—We shall be glad to have the MS.

COL. A. F. (Edinburgh).—We should like to have the paper. Please supply an introduction.

R. E. BARTLETT.—Consult Buckle's *History of Civilization*.

J. A. FOWLER.—Apply to the Publisher of "N. & Q."

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## THE LIBRARY OF MAGDALEN COLLEGE, OXFORD.

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No. 223 is a splendidly illuminated MS. of the liturgical Gospels made for Cardinal Wolsey, whose arms, impaled with those of the see of Winchester, and whose initials appear in the framework of nearly every page. On the fly-leaf is the form of oath taken by a T. W. as procurator for a John bishop of Winchester (? John White, 1556–1559) at his enthronization in his cathedral church. The royal arms are on the cover, the book having possibly been sold out of the Royal Library after an order or act of 1551 to purge it of superstitious books. The miniatures, probably due to artists from the Netherlands, are extremely well executed, and are the envy of a modern illuminator.

No. 213 is a fifteenth century illuminated MS. of Gower's *Confessio Amantis*—one of the class dedicated to Henry, Earl of Derby (see Pauli's edition of 1857), though Dr. Pauli does not seem to have heard of our MS. (*ibid.*, i. xviii). It came to the college, Feb. 28, 1620, "ex dono Marchadino Hunnia."

Nos. 170, 171 (both attributed to the twelfth century) are copies of Geoffrey of Monmouth's His-

tories; the latter wants the seventh book, and on a pasted-in fly-leaf we read, "Galfridi de gestis Britonum 11 libr et sexto vides prophetias Merlin."

Extracts from No. 53, which contains various minor English chronicles ranging from the twelfth to the fourteenth century, have been published by Dr. Liebermann.

No. 45 is a fourteenth century MS. of Trivet's *Annales* in French.

No. 14 contains a number of early chronicles, viz., Eutropii Hist., Gesta Francorum, Jordanis de Regnor. Success., and De Origine Getarum, Pauli Diaconi Hist. Langobardorum, Einhard's Vita Karoli Magni, the fabulous life of Charles by the monk of St. Gall, a letter of Paulus Diaconus to the Duchess of Benevento, a peculiar "Nomina Provinciarum," and a genealogy of Charles the Great. According to Mr. Coxo this MS. belongs to the beginning of the thirteenth century. Dr. Pauli, who has examined it and has published a detailed notice of it (*Neues Archiv der Gesellschaft für ältere Deutsche Geschichte*, i. 160–8), considers it a transcript by an English copyist of a singular MS. now at Bamberg, which, if I remember rightly, was one of those destroyed when Prof. Mommsen's library was burnt up.\*

Several MSS. were presented by Sir Arthur Throckmorton in 1626, at the same time as the books mentioned above, viz., Nos. 1 (a Vulgate), 31 (a twelfth century *Concordantia Evangeliorum*), 41 (works of St. Augustine and St. Bernard in French, formerly belonging to Barking Abbey), 71 (Rich. Rolle of Hampole's *Opuscula Theologica*), and 191 (*Summa de Casibus Conscientie*, compiled by Bartholomæus de St. Concordio, Ord. Præd. de Pisis, in September, 1338, as we learn from a note at the end).

No. 76 is a fifteenth century MS. written by Johannes de Rodenburg, and is interesting on several accounts. It contains works by various fathers, e.g., St. Gregory Nazianzen, St. Chrysostom, St. Basil, Rufinus on the Creed, the Epistle of St. Polycarp, and (fol. 214–250) the Epistles (genuine and spurious, sixteen in all, including that from B.V.M. to St. Ignatius) of St. Ignatius. This MS. has been collated by Archbishop Ussher, as appears from the Prefatio (p. 2) to his *In Polycarpianam Epistolarum Ignatiarum Syllogen Annotationes* (Oxford, H. Hall, 1644). Zahn, in his edition of St. Ignatius (Leipzig, 1876, Prolegomena, xxviii), reckons it as the latest in point of date of the four Latin MSS. of the "longer recension" of the Epistles, knowing of it apparently from Ussher's account only.

\* Short notices of ten of our MSS. (viz., Nos. 8, 43, 53, 70, 84, 86, 116, 166, 184, 190) are also to be found in *Neues Archiv*, iv. 387.

A large number of MSS. (twenty-one in all) of the fourteenth and fifteenth centuries, containing various theological works, have on the binding the same coat of arms. This is identified in some instances by Mr. Cox as that of Henry, Earl of Rutland, who bore that title 1543-63; but it does not appear how the MSS. came into the possession of the college.

No. 184 is written in an Italian hand of the fifteenth century, with illuminated initial letters, and contains the *Chronicon* of Eusebius with Prosper's continuation and also *Matthæi Palmieri Florentini de Temporibus Liber* (to 1440).

No. 185 is filled with copies of thirty-one Papal bulls, statutes and constitutions of the Archbishops of Canterbury, and of the legates Otto and Ottobon, visitation articles of several bishops, &c.

No. 190 is a fourteenth century copy of the *Chronicle* of Martinus Polonus and of Higden's *Polychronicon*.

No. 214 (an imperfect fifteenth century copy of Ludolphus of Saxony's treatise *De Vita Christi*) has on the right-hand side of the cover an ancient label protected by a horn covering, with the words, "Lodulfi Vita Xti," and the college arms.

No. 224 is the original MS. (c. 1619) of Peter Heylin's *Memorial of Waynflete*, which was edited in 1851 for the Caxton Society by the Rev. J. R. Bloxam, D.D., late Fellow of the College, to whom we owe the seven printed volumes of the college register.

No. 228 is a Chinese MS., and No. 105 a twelfth century MS. of Beeda's *Hist. Eccles.* with green and red initial letters.

2. To turn now to the printed books in our library, in number about twenty-three thousand. Of these a fair catalogue (especially good in indexing the papers and treatises in the great historical collections) was made by the Rev. W. Macfarlane some years ago, but unfortunately the shelf-marks were inserted at a later period, and then only partially, so that it is not easy for any one not well acquainted with the library to lay his hand on some of the older books. Very probably the mention of our library will recall to the minds of my readers Gibbon's famous sneer. In order to meet this charge against the college the idea was started (I believe first by Dr. Bloxam) of devoting certain shelves to college authors, and the collection has now become so numerous that many works by the writers of less importance have been banished to the upper library. I may mention among college authors Cardinal Wolsey, Cardinal Pole, Archbishop Frewen of York, Bishop Fox of Winchester (founder of Corpus Christi College), Foxe the "martyrologist," Sir Thomas Bodley (of library fame), Colet (Dean of St. Paul's), Lily and Wither, John Hampden, Camden the historian, Addison, Collins; and more recently President

Routh, Prof. Conington, Goldwin Smith, J. A. Symonds, Charles Reade (one of the present fellows), Lord Selborne, Lord Rosse the astronomer, &c. That even in the first century after its foundation the college bought many volumes for its library may be seen by the extracts given from the college accounts by Mr. Thorold Rogers (*History of Prices*, iii. 544-582, iv. 599-603), the number and cost of these purchases comparing favourably with those of the other great Oxford colleges. It may be interesting to note that in 1572 one hundred pounds were spent in the purchase of books belonging to Bishop Jewell, many of which are still on our shelves.

As in the case of the MSS. so here two or three volumes stand out above their fellows. Probably the most curious and valuable book in our library is one of the only two known works which issued from the press of John Letton working alone. The other, printed (according to Dibdin's *Ames*, ii. 2) in London in 1480, is in the Bodleian, and is a commentary on the Psalms. Our book has not the name of the place where it was printed, but, arguing from the Bodleian book, it may be assumed that ours is probably the first book printed in London. Prof. Chandler has ascertained that our book is more imperfect than Dibdin imagined. Three leaves at the beginning and four in the middle are wanting. It has, however, the merit of being absolutely unique. I add a copy of the colophon: "Excellentissimi sacre theologie professoris Anthonii Andree ordinis fratrum Minorum super duodecim libros Metaphisice questionibus per venerabilem virum magistrum Thomam Penketh ordinis fratrum Augustinienis emendatis finis impositus est per me Johannem lettou ad expensas Wilhelmi Wilcock impressis. Anno Xti MCCCCLXXX." Another precious volume is a copy on vellum of Fast's 1465 edition of *Cicero de Officiis*, the colophon of which runs thus: "Presens Marci tullii clarissimum opus Johannes Fast Moguntinus civis non stramento plumali cana neque ærea, sed arte quadam perpulchra Petri manu pueri mei feliciter effecti finitum Anno MCCCCCLV."

Of Caxton we have an imperfect copy of his translation of Boethius, without date. After the epitaph on Chaucer come these four lines:—

"Post obitum Caxton voluit te vivere cura  
Willelmi Chaucer clare poeta tui  
Nam tua non solum compressit opuscula formis  
Hæc quoque sed laudes jussit hic esse tuas."

By Wynkyn de Worde we have the 1508 quarto London edition of the *Kalendar of Shepherdes*, "translated out of Frensche into English" with many quaint woodcuts. According to Dibdin's *Ames*, ii. 265, note, this is the only copy known to exist, and is the *editio princeps*. A MS. note on the inner cover refers to Hearne's *Notæ ad Gul. Neubrig.*, ii. 149, for mention of another im-

perfect copy; but this reference is inaccurate, and I have not been able to find the passage indicated. By the same printer we have an imperfect copy of the (? 1498) *Legenda Aurea*, Englished by J. Gulf, which does not agree with the description given in Dibdin's *Ames*, ii. 74. By him also is the third of the following little grammars of Whittinton (a pupil of John Stanbridge at the college school), which I describe in detail as I have been unable to identify them precisely with any mentioned in Watt or Dibdin's *Ames* :—

(i.) *Roberti Whittinton lichefeldensis grammatici magistri et protovasis anglie in florentissima Ozoniensi academiâ laureati de octo partibus orationis.* 28 pages, imperfect at the end; scribbled over. Possibly Pynson's edition of 1522 (cf. Watt, ii. 965; Dibdin's *Ames*, ii. 452; *Harleian Catalogue*, v. No. 3879).

(ii.) As above, to "Laureati," then "Lucubrations." Imperfect. On the last leaf are the name and device of R. Pynson. Perhaps the 1523 edition (Dibdin's *Ames*, ii. 178, 450).

(iii.) *Editio Roberti* [then as above to "Laureati"] *Declinationes Hominum.* 28 pages. On first and last leaves a sun and the name of Wynkyn de Worde (cf. *Ames*, i. 225, 1785 edition).

We have also an undated *Juvenal and Persius* (f. c. 1470), printed by Gering of Paris, Crantz, and Freiburger (of whose press we have also the 1475 seven-volume edition of Vincent of Beauvais's *Speculum Humane Vitæ* and the 1475 *Tabula Sophologium Jacobi Magni*), of which Dibdin states that the only other copy he knew of was in Lord Spencer's library, adding that Chevallier, La Serna Santander, Panzer, and Brunet had never seen a copy of it (Dibdin, *Gr. and Lat. Class.*, ii. 144). W. A. B. COOLIDGE.

Magdalen College, Oxford.

(To be continued.)

#### THE ANGLO-GENEVAN PSALTER OF 1561 AND ITS ENGLISH REPRINT.

The results of a collation lately made by me of two unique volumes appear sufficiently important to deserve a record in "N. & Q." The first of these volumes is the Anglo-Genevan Psalter preserved in the library of St. Paul's Cathedral. It has been often examined, but has never, so far as I am aware, been fully described. The history of this Psalter—the basis of the Scottish, and to some extent of the English Psalter—will be found in the dissertations prefixed to the Rev. Dr. Livingston's reprint of the Scottish metrical Psalter of 1635. The first edition appeared in 1556; a second, which undoubtedly was published, is lost; the St. Paul's copy is the sole surviving representative of the third and last. It seems to have been prepared at Geneva by William Kethe,

who enlarged it by the addition of twenty-five new metrical psalms by himself. Of these, twenty-four are marked by his initials; the twenty-fifth (the L.M. "Old Hundredth") is strangely marked "Tho. Ster." This version is ascribed to Kethe in the first Scottish Psalter of 1564, but the blunder in the original Genevan edition, coupled with the fact that "All people that on earth dwell" is left anonymous in all the early editions of the English Psalter, has been the cause of much perplexity and doubt as to the authorship. This doubt I hope now to be able to remove.

The St. Paul's copy measures 4½ in. by 3½ in. The binding is not original. The volume consists of three parts, each with a title-page of its own, the intention probably being that the parts might be sold separately if desired. The first title is :—

"The Forme of Prayers and Ministration of the Sacraments &c. sed in the English Church at Geneva, & approved by the famous & god lie learned man, Iohn Calvin. Whereunto are also added the prayers which thei use there in the French Church: With the Cōfession of Faith which all they make that are receiued into the Vniuersitie of Geneva. The contents of this booke are contained in the page following. I. Corinth. III. Noman can laye any other foundation, then that which is laide, euen Christ Iesus. Printed at Geneva by Zacharie Dvrand. M.D.LXI."

The collation is: Title, one leaf (contents on verso); Preface, 11 leaves numbered; Confession of Faith, leaves 12 to 18; Order of Services, &c., leaves 18 to 50. The preface is a reprint of that of 1556.

Then follows the title of part ii. :—

"Fovre score and seven psalmes of David in English mitre by Thomas sterneholde and others: conferred with the Hebrew, and in certeine places corrected, as the sense of the Prophet requireth, whereunto are added the Songs of Simeon, the then Commandements and the Lords Prayer. James. v. If any be afflicted, let him pray: and if any be meriele, let him sing Psalmes. M.D.LXI."

Title and Psalms, &c., in all 172 leaves, numbered up to 7. Table, three leaves. The number of metrical psalms is eighty-seven, to which are added the Commandments, the Song of Simeon, and three versions of the Lord's Prayer in metre, with a prayer in prose. The number of tunes is sixty-five. The tune to "All people that on earth" is that by Louis Bourgeois (commonly, but erroneously, ascribed to Guillaume Franc), which appeared first in the French Genevan Psalter of 1551, set to Psalm cxxxix., but is known in England as the "Old Hundredth."

The title of the third part is :—

"The Catechisme of maner to teache children the Christian religion: wherin the Minister demandeth the question, and the Child maketh answer: made by the excellent Doctor and Pastor in Christs Church, Iohn Calvin. Ephes. 2. The doctrine of the Apostles and Prophetes is the foundation of Christs Church. By Zacharie Durant. M.D.LXI."

In all, 102 leaves. At the colophon is, "Printed



at Geneva. M.D.LXI." The typography is good, but the book contains many misprints, largely due, no doubt, to foreign compositors.

The second volume which I examined is the Psalter, also of 1561, which is preserved in the Britwell Library, the property of S. Christie Miller, Esq., who kindly sent it to London for inspection. A note on the fly-leaf states that it was originally in the library of Mr. Bowle, a clergyman in Wiltshire. It was No. 1090 in Mr. George Steevens's sale, and was also sold at Mr. Bindley's second sale in January, 1819. The late Mr. David Laing, of Edinburgh, had seen it, but does not seem to have recognized its true character; and Dr. Livingston, who heard of it from Mr. Laing, merely says: "Another edition of the same year [1561] ascribes the psalm [c.] to Kethe." My first glance at the book showed, to my surprise, that it was identical as to contents with part ii. of the St. Paul's Psalter. In size it is somewhat smaller, measuring 4j x 3j inches. The binding is of the seventeenth century, so that it is impossible to say whether the Psalter was ever connected with a Form of Prayers and Catechism. The type is black-letter; the title is the same as that of the Genevan edition, with the lines arranged differently, and the misprints "then" and "mercie" corrected to *ten* and *merie*. The volume was undoubtedly printed in Great Britain, but as there is no imprint, a question might be raised as to whether the place was London or Edinburgh. The collation is clxxi leaves paged (the title being counted as i), and table, three leaves unpagged. Folios 177, 178, and 179 are erroneously printed clxvii, clxviii, and clxix. Many of the misprints in the Genevan edition appear to have been corrected, and I noticed a few slight variations in the melodies. These, in some cases, were no doubt mere corrections of the press, but in one or two instances were possibly intentional alterations. Be this as it may, it is to be observed that where any such change in the tune appears in the Britwell Psalter it is invariably adopted in the Scottish Psalter of Andro Hart. Beyond these the only alteration I found in the Britwell Psalter is the substitution of "W. Ke." for "Tho. Ster." at the head of Psalm c.

The conclusions I draw from this collation are these: In and before 1560 very many of the exiles had returned to England and Scotland, and, no metrical Psalter having yet been published in either country, continued to use that to which they had been accustomed in Geneva. For them, therefore, and probably also for general use in Scotland, the final and enlarged edition of the Anglo-Genevan Psalter was immediately reprinted in Great Britain, and its errors corrected. This may have been done under the superintendence of Kethe himself, who had probably left Geneva in 1560, as, according to Hutchins's *Dorsetshire*, he was instituted Rector of Childs Okeford in 1561.

The confusion in the authorship of Psalm c. may, I think, be thus accounted for. My theory is that when Kethe left Geneva he had completed and left ready for the press the twenty-four psalms to which his initials are annexed in the edition of 1561; that he wrote his version of Psalm c. on his return to England, and that an unsigned copy of it reached the hands of the Genevan printers in time to be inserted in the new edition of the Psalter, when by some stupid blunder the name of Sternhold was attached to it; that this error was immediately corrected when the Anglo-Genevan Psalter was reprinted in England, the correction being followed in the Scottish Psalter of 1564; and that John Day, having also obtained a copy of Kethe's version without knowing the name of the author, inserted it as anonymous in the first edition of his English Psalter, 1560-61 (the only known copy of which is now in the possession of Octavius Morgan, Esq.), the later editions merely following the first in this respect. The Anglo-Genevan Psalter was bodily incorporated in the Scottish Psalter of 1564, and it is now clear that the Scottish editors used the reprint, not the original Genevan edition.

Whether Mr. Morgan's Day or the St. Paul's Genevan Psalter was the first published, whether, consequently, "All people that on earth do dwell" first appeared in print in England or Geneva, and whether one Psalter might have borrowed it from the other, are still open questions. We cannot fix exactly the relative dates of publication, but everything seems to me to indicate that the two Psalters appeared almost simultaneously and quite independently; and it may also be well to point out that the date 1560 on the title-page of Mr. Morgan's Day does not prove that it was published before the Genevan book of 1561. The English date is old style, and the fact that the date on the colophon is 1561 shows that Day's Psalter was not published before April, 1561. On the other hand, the year at Geneva then ended at Christmas, and Durand might thus have preceded Day by three months.

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#### SHAKSPEARIANA.

##### NOTES ON "THE TEMPEST."

"And would no more endure  
This wooden slavery than to suffer  
The flesh-fly blow my mouth."

III. i. 61, seq.

In order to complete the second line (l. 62), which to all appearance has been mutilated by some scribe or compositor, Pope reads, "than I would suffer," whilst Dyce has added "tenuely" after "suffer." This latter reading has been transferred, without a remark, to Mr. Hudson's edition, although it may be said to have *nomen et omen*;

it is tame, very tame. May not the mutilation or loss have taken place at the beginning of the line as well as at its end? May we not imagine the poet to have written,—

"And would no more endure  
At home this wooden slavery than to suffer  
The flesh fly blow my mouth"?

It need hardly be added that these three conjectures are all of them mere guesses.

"Therefore take heed,  
As Hymen's lamps shall light you."

IV. i. 22, seq.

Read *lamp*. Shakespeare is well aware that Hymen has but one lamp, or, properly speaking, torch; in l. 97 of this very scene he says, "Till Hymen's torch be lighted." The *s* in lamps has evidently intruded into the text by anticipation of the initial *s* in shall; it is the reverse of what is called absorption and what I believe to have taken place in I. ii. 497; see my *Notes*, No. iv. At the same time the *ἀποσιτέλευτον*, i.e., the similar endings of the preceding words ("As Hymen's"), may likewise have been instrumental in producing the faulty repetition of this final *s*.

"Go bring the rattle.  
O'er whom I give thee power, here to this place."

IV. i. 37, seq.

I think we should read, "I gave thee power," for Ariel has exercised the power over the meaner spirits granted him by Prospero already in the second scene of the first act, where he directs them to dance and to sing:—

"Come unto these yellow sands," &c.

"Pros. Sweet, now, silence!  
Juno and Ceres whisper seriously;  
There's something else to do: hush, and be mute,  
Or else our spell is marr'd."

IV. i. 124, seq.

MR. ALDIS WRIGHT ingeniously remarks that "it would seem more natural that these words should be addressed to Miranda." "If they are properly assigned to Prospero," he continues, "we should have expected that part of the previous speech would have been spoken by Miranda. They might form a continuation of Ferdinand's speech, which would then be interrupted by Prospero's 'silence!' Otherwise the difficulty might be avoided by giving 'Sweet.....to do' to Miranda and the rest of the speech to Prospero." To me a slight variation of the latter arrangement seems to meet all exigencies. I feel certain that the original distribution of these lines was as follows:—

"Mir. [to Fer.] Sweet, now, silence!  
Juno and Ceres whisper seriously.

Pros. There's something more to do: hush, and be mute,  
Or else our spell is marr'd."

I think it an admirable touch of the poet that the whispering of the goddesses should produce in Miranda's timid mind some vague fear lest the pageant should be disturbed by Ferdinand's remarks, and some harm be done to her lover and

herself by the irritated spirits. Her speech, however, must end at "seriously," for how should she have come to the knowledge that "there is something more to do"? Nobody but Prospero knows what is to come or to be done next, and the words "There's something more to do" cannot with propriety be assigned to any other interlocutor; whereas the line

"Juno and Ceres whisper seriously"

seems to fit no lips so well as those of his daughter.

"Leave not a rack behind."

IV. i. 156.

Dyce eagerly contends for the correctness of Malone's interpretation of this passage, *rack* in the opinion of both these critics being equivalent to *wreck*, whereas they think it completely inadmissible to take the word in the sense of scud or floating vapour, as has been done by Collier and others. In my opinion just the reverse is the case; *wreck* in this passage would be far too gross and not in keeping with the context. Without reviewing the explanations given by Staunton and other editors, I merely wish to point out a circumstance that has not yet been adverted to, and which seems to decide in favour of *rack*=vapour or scud. It is agreed on almost all hands that in these lines Shakespeare has imitated a well-known passage in the Earl of Stirling's tragedy of *Darius*, which its author winds up with the following words:—

"Those statellie Courts, those sky-encountering walles  
Evanish all like vapours in the aire."

To me it admits of no doubt that *rack* was intended by Shakespeare as a substitute for the synonymous *vapours*. And why may he not have connected the word with the indefinite article, unusual though this connexion may be? At all events this syntactical anomaly seems highly impressive, as it reduces, so to say, the mass of floating vapours to a single particle or streak, and seems to imply that all the gorgeousness of earth does not even leave behind such a single streak or drift of vapour.

K. ELZE.

Halle.

"ALL'S WELL," IV. ii. 73 (5th S. xi. 363, 411; 6th S. i. 332).—

"Since Frenchmen are so braid."

In addition to the examples I have given from Marston and Archbishop Harsnett, I would quote a substantial use of the word from Greene's *Never Too Late to Mend*, 1590, "Radagon in Dianam":—

"Dian rose with all her maids  
Blushing thus at loves brada."

Dyce, in his *Greene*, says, "perhaps crafts, deceipts," but apparently failed to remember it in his *Shakespeare Glossary*. And in Middleton's *Any Thing for a Quiet Life*, III. ii., we have an excellent example of "braided":—

"Geo. Yes, sir; not only at your person, but she shoots at your shop, too; she says you vent ware that is not warrantable, braided ware, and that you give not London measure."—Dyce, vol. iv. p. 468.

The whole poem, as do the other instances I have quoted, shows that it was certainly used as Dyce with a "perhaps" conjectured.

BR. NICHOLSON.

"KING LEAR," I. i. 281.—

"You have obedience scanted,

And well are worth the want that you have wanted."

I should like to note that *want* in Shakespeare means simply to *be without*, and that the true explanation of these words, is "You well deserve the poverty which you have never experienced hitherto."

D. C. T.

**THE DEPENDENCE OF RECOGNITION ON ASSOCIATION.**—The following incidents seem forcibly to illustrate a psychological fact which has been very little noticed, viz., how much the power of recognition, even in our most familiar perceptions, depends on associated impressions. The other day I enclosed a stamped envelope, addressed by myself to myself, in a letter to a correspondent from whom I wished for certain information. Among my letters I soon got the reply in the envelope I had thus myself addressed. But having forgotten that I had done this, I failed to recognize my own handwriting, though I examined it before opening the cover. Nay, more, I was puzzled to conjecture whose writing it was, until I actually deceived myself by a fancied resemblance to the writing of another person from whom I was expecting to hear, and I opened the letter in the belief that it was from that person.

A few days ago I was at the annual general meeting of a club of which I am a member. In the chair was an eminent judge, who had been unexpectedly called upon to fill that place. Although I had not the honour of his personal acquaintance, there was scarcely a judge on the Bench with whose appearance, voice, and characteristics my long standing at the Bar had made me more familiar in court. Yet, because I had not expected to see him in this place, nor at all associated him with my club, I entirely failed to recognize him, although my attention was specially directed to him by a member of the club who stood by me, and who asked me who the chairman was. I replied that I did not know.

It is true that my powers of recognition are exceptionally defective, as I have frequently had vexatious occasion to observe; but what is the case in an exaggerated degree with myself is true of every one. The mind becomes almost helpless, and experience ceases to be such, in the absence of its habitual context. Thinking the above facts may be useful to those among the readers of "N. & Q." who are interested in psychological

observations, I send them without further comment.  
C. C. M.

**THE WAVERLEY NOVELS.**—After a careful refusal, for the eighth or tenth time, of these admirable novels, I wish to call attention to a few errors or misprints, which have not been corrected, so far as I know, in any edition. I quote from the first collected edition (1829-1833), in forty-eight volumes.

*Legend of Montrose*, p. 134.—For "from the westward" read "from the eastward."

*Ivanhoe*, i. 314.—For "Leicestershire" read *Lincolnshire*.

*Kenilworth*, ii. 396.—The common text has, "in the employment both of Burleigh and Cecil." But Burleigh and Cecil are the same person. I suppose we should read, "both of Burleigh and Walsingham."

*Fortunes of Nigel*, i. 38.—In this place is a curious misprint, which makes nonsense of the whole passage. "Let the wheel A go round in twenty-four hours, and the wheel B in twenty-four hours fifty minutes and a half,—fifty-seven being to fifty-four, as fifty-nine to twenty-four hours fifty minutes and a half, or very nearly." For "fifty-four" read *twenty-four*.

*Redgauntlet*, i. 20.—For "Septuagint" read *Vulgate*.

*Talisman*, p. 407.—For "Montrose" read *Lovelace*.

*Anne of Geierstein*, ii.—Pp. 163, 301, for "Nancy" read *Aix*. P. 200, for "preferred" read *deferred*.  
W. S. BROWN.

**PARALLEL LINES.**—Every reader of Sir W. Scott's poems is familiar with the well-known opening lines of canto ii. of *The Lay of the Last Minstrel*:—

"If thou would'st view fair Melrose aright,  
Go visit it by the pale moonlight."

Hazlitt, in his *English Proverbs and Proverbial Phrases*, 1869, has (p. 198):—

"He who would see old Houghton right  
Must view it by the pale moonlight."  
*Higson's MS. Coll.*, No. 102."

By Houghton is meant Houghton Tower, not far from Blackburn.  
F. C. BIRKBECK TERRY.

**CUTTING PAY.**—Mr. im Thurn, in the *Journal* of the Anthropological Institute, speaks of a practice in connexion with the Indian boatmen in Guiana, which, like many others, has really been adopted from the negroes. A boatman, having a complaint, said to him, "George speak me very bad, boss; you cut his bits" (pay in quarter-dollars). Seeing a friend lately from the West Coast of Africa, he said contracts for labour are made with a headman, who is security for the gang. (A similar system I knew of with the Montenegrin workmen in Europe and Asia.) The

penalty inflicted on evildoers is to "cut" the pay, in the same words, which are most likely of West Coast original applianee. HYDE CLARKE.

FOLK-LORE.—During the recent month of May at Aberystwith I noticed in some of the bakers' shops that the loaves were marked with the sign of a cross, apparently formed by cutting across them with a knife previously to baking.

W. A. L.

STRAWBERRY HILL.—In the particulars of the sale of Strawberry Hill, by Messrs. Ventom & Co., this month, Horace Walpole's well-known parody of Pope's lines to Addison is quoted. Pope wrote, in his *Epistle to Addison*, line 29,—

"A small Euphrates through the piece is rolled,  
And little Eagles wave their wings in gold."

This was in reference to a Roman medal. Walpole, when he bought the lease of Strawberry Hill, parodied Pope's lines in his letter to Mr. Conway of June 8, 1747:—

"A small Euphrates through the piece is rolled,  
And little finches wave their wings in gold."

Messrs. Ventom have given a new turn to the thought, for they now print it—

"A small Euphrates through the piece is rolled,  
And little fishes wave their wings in gold."

EDWARD SOLLY.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

#### TIMOTHY SCRIBBLE'S "POETICAL MISCELLANY."

—Who was Timothy Scribble, who published a *Poetical Miscellany* about the year 1742, dating from "The Peak in Derbyshire"? It is an octavo volume of 416 pages, and contains several poems of interest. The editor says in the preface, "The Inquisitive will be strangely put to it to find out who this Tim Scribble is," and hints that he is of the same family as the well-known Martinus Scriblerus. A little further on he has a gentle sneer at Swift. Evidently he fully recognized Pope's power and admired his wit, but hated the man; hence he included not only the elaborate *Epistle to the Duke of Chandos* in 1732, intended to expose Pope, in which, amongst other things, the writer says—

"And yet there lives (oh, shame to Human Race!)  
A wretch, who boasts within your heart a Place:  
Who like an Adder, swoll'n with cherishing,  
Darts at his Patron his relentless sting."

but also the still more stinging epigram:—

"Let Pope no more what Chandos builds deride,  
Because he takes not Nature for his guide;  
Since, wondrous Critic! in thy form we see  
That Nature's self may err—as well as he."

Many of the poems are original; others of them are copied from existing publications. Amongst them are Jane Brereton's celebrated lines on the picture of Nash at Bath. Who was this Tim Scribble? EDWARD SOLLY.

THE PATRON SAINTS OF THE CHIEF CITIES, &c., OF ENGLAND AND WALES.—I am preparing a list of these, and shall be much obliged by any of your readers furnishing me, *direct*, with the names of the patron saints, or reputed patrons, of the following places, with their emblems; and by also saying where representations of them are to be found:—

Albans, St.	Ely	Redruth
Amesbury	Evesham	Ripon
Arundel	Exeter	Rochester
Asaph, St.	Eye	Rye
Banbury	Frome	Salisbury
Barking	Gloucester	Sandwich
Bath	Grantham	Shaftesbury.
Bedford	Hereford	Sherborne
Birmingham	Hertford	Southampton
Bolton	Hurstoncoeur	Southwell
Boston	Knarsborough	Stamford
Brecon	Lancaster	Stavstock
Bristol	Launceston	Taunton
Burnley	Leeds	Tewkesbury
Bury St. Edmunds	Leicester	Truro
Cambridge	Leominster	Twyford
Cardiff	Lichfield	Tynemouth
Cardmarthen	Lincoln	Wakefield
Christchurch	Liskeard	Waltham
Cirencester	Liverpool	Wareham
Carlisle	Ludlow	Wantage
Chichester	Luton	Westbury
Chertsey	Malmesbury	Whitby
Dereham	Manchester	Wilton
Devizes	Newark	Wimborne
Dewsbury	Newcastle-on-Tyne	Winchelsea
Dorchester, Ox'.	Oswestry	Winchester
Dover	Peterborough	Worcester
Dunmow	Pontefract	Yarmouth
Dunstable	Preston	York
David's, St.	Reading	

J. WHITAKER.

Enfield.

ETYMOLOGY OF LYMINGTON OR LIMINGTON.—In biographies of Cardinal Wolsey we are told that his first preferment was (by the Marquis of Dorset in 1500) to the rectory of Lymington, in Somerset, where he met with the treatment that St. Paul did at Philippi, but for a very different reason, and not at all to his credit (as neither was his subsequent revenge for it). But if we look for this place in a modern gazetteer, we find no such town in that county, though there is a well-known one in Hampshire. The name of the little village in Somerset, near Ilchester, of which the great cardinal was once rector, is, in fact, now usually spelt Limington; but one would like to know the meaning of the first syllable, *lym* or *lim*. Can it be connected with *limpid*, and is Prof Skeat's remark in his *Dictionary*, under "Lymph," applicable here: "The spelling with

y is due to a supposed derivation from the Greek *νιψος*, which is probably false. The word is rather to be connected with the Latin *limpidus*, clear." Perhaps I may be allowed to remark that there is a Welsh word of similar sound and meaning—*llim* or *llimp*=smooth or gliding.

W. T. LYNN.

Blackheath.

LEWIS BAYLT, BISHOP OF BANGOR, 1616.—Can any of your readers inform me whether a portrait of the above bishop exists anywhere? The present bishop informs me that there is none of him in the palace at Bangor, nor does Lord Anglessea, who is descended from him, appear to possess a portrait of him.

W. K. W. CHAFFY-CHAFFY.

AN ANCIENT VOLUME WANTED.—There is before me an original letter, addressed by the Rev. Dr. Alex. Geddes, author of *Bardomachia*, &c., to David, eleventh Earl of Buchan (founder of the Scottish Society of Antiquaries), and dated from London, July 28, 1791. It is devoted to the discussion of literary and antiquarian matters which had already been under the consideration of these gentlemen. One paragraph runs:—

"If Captain Anderson have made no mistake in the report of the date of the book of Prints in the Monastery of *Paraclete*, it must be a very great curiosity indeed. I hope his information is accurate. If I go next Spring into France, as I now purpose, I will not fail to examine this matter to the bottom, and let your Lordship know the result."

Lord Buchan's endorsement on this letter is as follows:—

"I understood from Capt. Anderson of the 55th Regt., who visited me at Dryburgh, that there was in the *Paraclete*, or a certain religious house in the neighbourhood of Chalons, in France, a volume of drawings of very old date in which were many of the Scots Abbeys, &c., prior to the Reformation."

There is nothing in the earl's correspondence to show the result of any inquiry that may have been made regarding this "great curiosity." It is just possible that some one of your readers at home or abroad may know something of the volume in question. ALEX. FERGUSSON, Lieut.-Col.

ANNE BOLEYN.—Upon what authority does Miss Fanny Kemble base her statement that Anne Boleyn possessed superfluous fingers and toes? The passage in question occurs in her *Notes on some of Shakespeare's Plays*. D'ARCY POWER, St. Bartholomew's Hospital.

A LEGEND OF COLOGNE.—Most travellers on the Rhine have seen at Cologne the two stone horses' heads which peep from the window of the top floor of a house in the Neumarkt, and have been told the legend they commemorate. The wife of a citizen who had been buried in the vault of the Church of the Holy Apostles awoke from

her deathlike trance and returned to the house of her husband, who declared, beholding the apparition, that he would sooner believe that his horses could gallop up to the roof of his house than that one should rise again from the dead. Scarcely had he spoken the words when horses' hoofs were heard mounting the stairs, and soon their heads were seen looking out of the window of the upper story. My query is this: How does the modern rationalizing critic explain the architect's intention in placing these horses' heads in the strange position in which we now see them? L. A. R.

(See "N. & Q." 6th S. iv. 344, 518; v. 117, 159, 195, 432; vi. 209, 355.)

GEORGE ELIOT'S "SPANISH GYPSY."—Can any reader of "N. & Q." tell me the meaning of *zincala*, which George Eliot uses so often in her poem *The Spanish Gypsy*? I am conversant with the Spanish language, and the word for gypsy is *gitana*. Meadows's *Spanish Dictionary* does not mention the word. EDWARD R. VVYAN.

[Another word for gypsy. Cf. Borrow's *The Zincali*; or, an Account of the Gypsies in Spain.]

ARMIGER FAMILY.—I shall be grateful to any reader of "N. & Q." who will tell me where I can meet with a pedigree of this family. I am not aware that there are any persons now living bearing this very uncommon surname. A branch of this family was to be found in Essex or Hertfordshire at the end of the seventeenth century and the beginning of the eighteenth, and I am anxious to know in what parish. Thomas and Jeremiah were favourite Christian names. John, the father of Thomas, and probably the son of Jeremiah Armiger, settled in London, and was living at Rotherhithe in 1751; his last male descendant died in 1844, aged sixty-three. Perhaps some reader of "N. & Q." may be able to inform me if this branch of the Armiger family could trace descent from Thomas Armiger of Canington, in Suffolk, who was living in 1634. General (Robert) Armiger was governor of the fort of Landguard in 1768-70. M. DE F.

[Burke, *Gen. Armory*, 1878, gives four coats for this name.]

B. F. FOSTER.—He was the author of *Double Entry Elucidated*, of which the twelfth edition was published in 1881 by Bell & Sons. This work is, I believe, the standard in use in the London Board Schools. About 1840, I am informed, Mr. Foster kept a bookseller's shop in the Strand, and there introduced the earliest children's copybooks with faint tracings of various writings to be gone over by the pupil. Can the date of Mr. Foster's death be given, and information as to the present existence or dispersion of a collection of 156 works on book-keeping which the author possessed and described? Fruitless in-

quiries have been made at the Probate Court, the Registrar-General's Department, and through the publishers, to trace Mr. Foster's death or present locality. W. C. J.

[The first edition of the work in question is probably in the British Museum.]

THE COLDSTREAM GUARDS.—When, and why, were the Coldstream Guards granted the Brunswick star; and why are the 29th Foot the only other regiment privileged to wear it on their pouches? Was it given them on the same occasion? H. EVERARD.

CHARLES MATHEWS.—Is anything known concerning a certain Charles Mathews, an obscure travelling comedian, mentioned in the *Life* of his celebrated namesake, the "elder Charles"? Where was he born? The Mathews unknown to fame performed in the West of England; and in the biography of the renowned Charles Mathews the elder frequent mention is made of the annoyance caused by this coincidence of name and profession. PORTHMINSTER.

JAMES FISHER, OF DEPTFORD.—Can any of your readers give me information about the above? In some papers in my possession he is described as of Deptford, and his wife as Ann Ireland, of Norwich. He owned the Priory, Reigate, and left an only daughter, Ann, who married Arthur Jones, of the Middle Temple, Oct. 22, 1761, at St. Dunstan's-in-the-West. In the register she is described as of the parish of Dorking. What was his profession? Is there a monument or tablet to his memory in any church in Deptford? What were his arms? W. J. WEBBER JONES.

Albury, Ware, Herts.

LOMBARDY POPLARS.—Can anybody assign any reasons for the frequent presence of Lombardy poplars near old houses? In North Shropshire and Cheshire when driving about the country one sees a poplar in the distance; on nearing the tree an old cottage or house is invariably found within a few yards of it. Lombardy poplars are rarely found as hedgerow trees, and never in woods or growing in masses. Was the timber used for any special purpose, or were the trees planted near houses for look-out purposes? NICHOLAS ROBINSON.

Frankton Grange, Shrewsbury.

WILLIAM LYNCH, OF GALWAY, ALDERMAN OF SOUTHAMPTON.—He was alive in 1579. When did he die? Either he or his son gave a benefaction to the above town. J. SILVESTER DAVIES.

Vicarage, Enfield Highway.

ADMIRAL SIR JOHN HAWKINS, 1520-95.—What children had he, when were they born, and to whom were they married? Burke mentions

only a son, Sir Richard Hawkins. *Mag. Brit.*, iii. 85-6, copies from his monument in St. Dunstan's, London, a long inscription, composed by his widow, which may answer the question; but I do not find the book in our libraries.

S. P. MAY.

Newton, Mass., U.S.A.

HERALDRY.—I should be very grateful if any one could name for me the following arms: one of the coats quartered by Kirton—Ar., a fesse between three hawks' hoods gules.

V. I. C. SMITH.

Aubrey House, Twickenham.

SIR PETER JACKSON, KNT.—Burke states that he died in 1731, leaving issue by his wife, a daughter of Sir Peter Vandeput, Bart., and that he was supposed to be a descendant of the Jacksons of Whitby, who entered their pedigree on the occasion of Dugdale's *Visitation of Yorkshire*, 1666. Can any one give further information respecting his descent, or say what arms he bore? W. F. MARSH JACKSON.

AUTHORS OF QUOTATIONS WANTED.—

"Ich komme ich weiss nicht woher  
Ich gehe ich weiss nicht wohin  
Es wundert mich das ich so fröhlich bin."

[Evidently a somewhat inexact recollection of Heine's "Ich bin ich weiss nicht was," &c.]

"They reared no trophy o'er his grave,  
They bade no requiem flow;  
What left they there to tell the brave  
That a warrior sleeps below!"

CLEER ET AUDAX.

"Now all is changed, and halcyon days  
Succeed the feudal baron's sway,  
And Trade with Arts and Peace appears  
To bless fair Scotia's happier day."

The above lines appeared in the *Imperial Gazetteer of Scotland*, under the head of "Teviotdale," and are being inscribed upon a building, following the four lines commencing "Sweet Teviot, on thy silver tide," by Sir Walter Scott. As they cannot be traced to Sir Walter, the question is constantly asked, Who can the author be? WALTER LAING.

## Replies.

COLOURS IN THE ARMY.

(6th S. vii. 286, 351.)

In Grose's *Military Antiquities*, vol. i. p. 323, there is a chapter on the clothing of troops, from which it appears that nothing is known of the early style. The clothing was not furnished by Government, and therefore was not uniform. In several writs to the sheriffs they are directed to send the soldiers "clothed with a suit," but nothing is said as to make or colour.

When soldiers were furnished by indenture, an Act was passed, 18 Hen. VI., authorizing the captain to stop part of a soldier's pay for his clothing only.

In the reigns of Edw. VI. and Philip and Mary Acts were passed for the livery coats of yeomen. Before this, as at the battle of St. Albans, the armies were distinguished by badges, and frequently the soldiers wore distinguishing scarves.

A curious MS. in the College of Arms contains the orders of the Duke of Norfolk for clothing a force for Henry VIII., "fotemen's cotes of blew clothe garded with redde clothe," and "the right hose to be all red, and the left to be blew," with a broad red stripe down it. But by a letter from Thomas, Lord Wharton, to Francis, Lord Shrewsbury, the colour at that time appears to have been generally white.

In the reign of Elizabeth (1584) there was a change of colour, the lords in council directing the soldier to have "also a cassocke of some motley or other sadd grene collar, or russet." The queen also directed that the cavalry should have "redd clokes, lined, without sleeves, and of length to the knee." But in the details of all the soldier is to have, summer and winter, colour is not mentioned.

In an original contract, 1693, in Brit. Mus., Harl. MS. C844, the clothier contracts to furnish private sentinels and sergeants with "grey coat and breeches," drummers with "purple coat and grey breeches."

It must be remembered that until the Caroline period the similarity of colour would not meet with much attention, as the uniformity of troops was shown in arms and armour, which were the men's own property, the differences on opposing sides being marked by scarves or badges.

Uniformity of dress grew, I have always thought, as armour disappeared; and, so far as I have been able to find out, we may take Charles I.'s reign as a certain early period for regular coloured uniform coats for regiments.

Old Brian Twyne kept a diary during part of 1642-3 here in Oxford at the commencement of the rebellion, and A. à Wood has embodied it in his *Annals*; but it was printed *in extenso* by Tom Hearne at the end of his edition of the *Dunstable Chronicle*. In speaking of the arrival of Parliamentary troops, he says, "Thursday, 22 Sept., there came into Oxford, about foure o'clock in the afternoone, a foot regiment of blew coate soldiars, in number about 450, from Tame or Aylesbury, but originally from London and beyond London also as is supposed," &c. On the following Tuesday "came in many more *pedites*, &c.; there were 8 or 10 aunits of them of a purple collour, with the armes of England and 7 starres in the feild; every aunit had an hundred men under it; and there had come in 6 hundred before in the forenoone and more; so that there lay in the Towne that night about 3,000 soldiars."

Some marched out next day. But that russet was a prevailing colour appears from a note a few

days later of a sort of free fight in "high street, at Carfoxe, and about the Starre," between "the blew coates and russett coates," and both seem to have given much trouble in getting them out of the place.

In 1643 Charles was establishing himself in Oxford and forming magazines.

"The Magazin for armes and gunpowder was in newe codelge, and the Magazin for vittells in the Gild hall, and for corne in the schooles; so the Magazin for cloth was in the Musicke School, and in the Astronomy schoole adjoining to it. That day also were a great many Taylers, as well foreigners as Townsmen, set on worke to cutt out these coates to the number of 4,000 or 5,000 (as I was told), which were presently afterward put forth to the Taylers here Inhabitants, and to strangers within ten miles, who were called into Oxford, to be made up and finished," &c.

The colour of the cloth is not given here, but we may conclude that it was of the two royal colours, as on the occasion of the queen's visit to Oxford in the following July we learn that the king and queen rode in from Edgehill on Thursday the 13th, and that on Saturday "all the common soldiars were newe apparalled, some in red coates, breeches, and mounters, and some all in blew."

With the Restoration and the commencement of a "standing army," "the king's livery" colours became the uniform colours for ever.

From 1660, or the date of the raising of a corps, the colour has been called "scarlet"; and two regiments raised before the Restoration were so dressed.

The 1st Foot—known as the Royals, now as the Royal Scots—have existed from 1633, when they were Le Régiment de Douglas; but I find the first date of scarlet and white facings as 1678. Colonel Monk's Regiment of Foot (the Coldstream Guards) was raised in 1650, and wore scarlet and green facings; the latter were changed to blue in 1685.

The red period may be taken, then, as 1660, when the army consisted of, first, the household corps, consisting of the Body Guards and Horse Guards, the former divided into companies of two hundred men each, the latter regimented and containing eight troops of seventy men each; next, horse and dragoons; thirdly, the foot guards, two regiments, partly musketeers, partly pikemen. The musketeers wore red coats turned up with light blue; the pikemen had coats of a silver colour also turned up with light blue. Fourthly, the infantry of the line, all clothed in red coats; for, as Mr. Gleig, the late Chaplain-General, says, in his *Military History*, "red being the royal livery, seems by this time (*temp.* Charles II.) to have been adopted as the most appropriate colour in which to array the king's soldiers." I need hardly say that our dark green for riflemen was adopted from German Jagers in 1797, when the 5th Battalion, 60th, was raised. GIBBES RIGAUD,

13, Long Wall, Oxford.

Some light is thrown upon the question raised by MRS. SCARLETT concerning the coloured regiments during the Civil War, in a very scarce little Cavalier squib, entitled "*A Case for the City-Spectacles*." Printed in the Yeere 1648, 4to. pp. 16. The unknown author, in a vein of rollicking impudence, attacks the officers of Cromwell's army by name in their weakest points, some of his anecdotes being broadly amusing, and illustrative of the wit and manners of that time. Having had a tilt at the Lord Mayor (of whom he relates a ludicrous incident, in which "the Rosemary Idoll in Cornhill" is made to figure), he turns his attention to the army, thus:—

"So I tooke my leave of his Worship & from the hemme of his Gowne I descend to the skirts of the Buffe Jacket, where I must sit a while and enquire whether my Spectacles see equally on both sides."

The use of the words "Buffe Jacket" to designate the army in general terms is here significant. After various "flouts and jeers" at a Roundhead opponent in the pamphleteering line, he says:—

"In the blew Regiment he brings in *Underwood* the Tobacco-seller, who lookes as if he fed on nothing but Mundung, and the stalkes grew out at his chin, take away *Under* and there remains *Wood*, adde *Cocks* and that will spell his behaviour at Abbington; for there like a bird of valour hee did most courageously hide his Cockscombe."

Here, then, is a blue regiment in addition to MRS. SCARLETT's list, and it is followed by her own "colour." "Next *Blackwell* is excepted against: I am not acquainted with the man," &c.; and a marginal note informs the reader, "He looks in his Scarlet Coat like a Jack a Lent new trim'd."

ALFRED WALLIS.

In the great Civil War of the seventeenth century, if we may believe Macaulay's essay on *Lord Nugent's Memorials of Hampden*, the colour of the uniform of Hampden's regiment was green:

"His men were known by their green uniform and by their standard, which bore on one side the watchword of the Parliament, 'God with us,' and on the other the device of Hampden, 'Vestigia nulla retrorsum.'"

Unless I am mistaken, the uniform of the Buckinghamshire Yeomanry Cavalry is at the present moment green in colour.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE ARMS OF THE POPES (6th S. vi. 81, 271, 290, 354, 413, 545; vii. 196).—Benedict XIII. (Orsini, 1724–1730).—The blazon of this Pope's arms, as given by Mr. EVERARD GREEN at the first reference, requires some modification. Per pale; (1) Bendy of six gu. and arg., on a chief of the second a rose of the first, barbed and seeded or; this chief *soutenu* by another of the third, thereon an eel naissant wavy fessways az. These arms are those of the great Roman house of Orsini, the

upper chief being for Rosenberg, their principality in Carinthia, the lower chief for the county of Anguillara. This blazon agrees both with the French one of Rietstap—"Bandé de gu. et d'arg.; au chef du sec. ch. d'une rose de gu. et soutenu d'une trangle d'or, ch. d'une anguille ondoyante d'azur"—and with the Latin one of Chifflet:—"Scutum sexies argento et minio oblique dextrorsum teniatum, caput Scuti argenteum rosa coccinea auro gemmata impressum: idem caput sustentatum aurea transversa tenia, quas cerulea anguilla est exarata" (*Arma Gentilitia Equitum Ordinis Velleris Aurei*, No. 287, p. 157). See also Siebmacher, *Wappenbuch*, vol. i. p. 8, where the arms of Orsini, Fürst v. Rosenberg, are given, but without the eel of Anguillara. Rietstap and Siebmacher agree in making the bendy to commence with gu., in which also concurs the plate of the arms of Benedict XIV. as given by Triers, *Einleitung zu der Wapen-Kunst*, p. 759 (where, as I have already noted, 6th S. vi. 413, the arms of Benedict XIII. are impaled by Pope Lambertini as arms of patronage). These arms impale (2) Vert. a castle arg. the port az. for the Duchy of Gravina, the Pope being a member of the family of the dukes of Orsini Gravina. As Benedict XIII. bears the Dominican Order in 1667, his shield bears the impaled coat of Orsini Gravina *abated* under a chief of the Dominican arms; these are, Sa., out of an open crown or, a palm branch and a branch of garden lilies slipped ppr., in chief an estoile or; and on a point in base arg. a hound holding in its mouth a blazing torch, all ppr. I do not see the "monde ou globe croisée" to which Menétrier refers in the following passage:—

"L'Ordre des Freres Prescheurs, institues par S. Dominique, portent d'argent chappé de sable, qui sont les couleurs de leur habit. Quelques-uns ajoutent sur l'argent un chien tenant un flambeau entre les dents, dont il éclaire un Monde ou Globe croisée. Ce qui se rapporte à la vision qu'eust la mère de oe S. quand elle le portoit. D'autres y ajoutent des palmes et des lys avec une couronne au dessus pour les Martyres et leurs saints Vierges."—*Recherches du Blason*, p. 181, Paris, 1673.

See also Mrs. Jameson's *Legends of the Monastic Orders*, p. 376. The Papal shield is sometimes divided per fess (as by Triers, *loc. cit.*), and the Dominican arms occupy all the upper portion thereof.

Innocent XIII. (Conti, 1721–1724).—Gu., an eagle displayed chequy arg. and sa., cr. or. In "N. & Q." 6th S. vi. 271, Miss BOSK asserts that Conti is not a family name. I venture to think that, whatever may have been the case with regard to the earlier popes who are mentioned by her, she is mistaken so far as concerns Innocent XIII. The Conti, who bear the arms above given, are a very old and noble family in the Romagna. In Siebmacher, *Wappenbuch*, vol. iv. pl. 2, are the arms of the Counts Conti (identical with those given above, except that the chequers are rather



lozenges, and they are tinctured, as I have sometimes seen the arms of the Pope, or and sa.). There are other families of the name who bear different arms in other parts of Italy.

Clement XI. (Albani, 1700-1721).—Az., a fesse between an estoile (sometimes of five points) in chief, and in base a mount of three coupeaux or. On the gold zechine of Cardinal Albani as Camerlengo, *sede vacante*, in 1740, the estoile has six straight rays.

Innocent XII. (Pignatelli, 1691-1700).—Or, three earthen pots with handles sa. Miss BUSK has quite correctly pointed out (6th S. vi. 271) that these are not "drinking cups," but ordinary jugs or pipkins, and that the coat is an allusive or canting one. In the supplement to Siebmacher's *Wappenbuch*, vol. vi., the pots are drawn like beer jugs, each with a single handle, and this is the usual manner of their representation in Italy; but in Maurice, *Blason des Armoiries de tous les Chevaliers de la Toison d'Or*, the arms of Joanna Pignatello, daughter of Camillo, Duca di Monte Leone, are drawn with squat two-handled pots, and they so appear in the quartered shield of Don Carlos d'Arragon, Duca di Terra Nova, &c. (No. CCXCIX.). But in the shield of Don Ettore Pignatello (No. CCCXXL.) the pots have single handles, those in chief turned outward.

Alexander VIII. (Ottoboni, 1689-1691).—Per bend az. and vert. over all a bend arg. A chief of the empire. On these arms I have no remark to make, except that they appear on the medal, No. 342, in the Papal series of the medals exhibited in the King's Library, in the British Museum.

JOHN WOODWARD.

Montrose.

(To be continued.)

"THE SANCTUARY OF A TROUBLED SOUL" (6th S. vii. 266).—The author of this little book was Sir John Hayward, or Haywarde, a somewhat voluminous writer, who was educated at Cambridge, where he took the degree of LL.D. His first publication was *The First Part of the Life and Raigne of King Henry the IV.*, Lond. 4to., 1599. This, unfortunately for him, was dedicated to Robert, Earl of Essex, with the words "Great thou art in Hope, greater in expectation of future time." This much displeased the queen, who desired Lord Bacon to read the book and search for treason. There were passages referring to hereditary succession to the throne, but Bacon found no treason, only that the writer had stolen much from Tacitus (Bacon's *Apophthegms*, 22). This saved Hayward's life, but he was committed to prison, and he suffered a tedious imprisonment for his unseasonable publication (Camden's *Annals*, 1601). After the accession of King James he was released and held in honour as a learned and godly man. In 1603 he published a quarto treatise, *The Right*

*of Succession Asserted*; in 1604, *A Treatise on the Union of the Two Realms of England and Scotland*; and in 1606, *Report of a Discourse concerning Supreme Power in Affaires of Religion*. These books pleased King James, and in 1610, when the king founded his college of Chelsea, he nominated as the two historians W. Camden, Clarencieux, and John Hayward, LL.D. In 1613 Hayward published *The Lives of the Three Norman Kings*, dedicated to Charles, Prince of Wales. In 1616 he published the volume described by Mr. WILLIAMS, entitled *The Sanctuarie of a Troubled Soule*, by Jo. Hayward, Lond., printed by George Purslow, 1616. Engraved title by W. Hole, having at foot the portrait of the author with the figures 52, presumably his age (both Granger and Bromley give wrong dates to this portrait). Epistle dedicatorie to Abp. Abbot, 3 pages. Advertisement to the reader, part i., 15 pages, and part ii., 20 pages. A verse from Homer, 1 page. Contents, 4 pages. A preliminary prayer, 14 pages. Pp. 1-333. Prayer for the author, 4 pages. Part ii., title, with date 1616. To the reader, 10 pages. Contents, 2 pages. Pp. 1-421. The book is in a small duodecimo, having twenty-four pages to the sheet. In 1619 Hayward was knighted at Whitehall by King James. In 1621 he published *David's Tears*, which was reprinted in 1622, 1623, and 1636. In 1623 he published *Christ's Prayer upon the Crosse*, and in 1624 *Of Supremacie in Affaires of Religion*. Hayward died at his house in the parish of Great St. Bartholomew, London, on June 27, 1627, and was buried in the parish church there. After his death, in 1630, there was published *The Life and Raigne of King Edward the Sixth*, with an engraved frontispiece by Vaughan and a portrait of the author by W. Paas; and in 1840 the Camden Society printed from a MS. in the Harleian collection *The Annals of Queen Elizabeth*. Wood, in his *Fasti Oxonienses*, says that Hayward "was accounted a learned and godly man, better read in theological authors than in those belonging to his own profession." Strype observes that he "must be read with caution; that his style and language is good, and so is his fancy; but that he uses it too much for an historian, which puts him sometimes on making speeches for others which they never spake, and relating matters which perhaps they never thought on." Bishop Kennet, who printed Hayward's life of Edward VI. in his folio *History of England*, 1706, quite endorses this opinion, and considers that throughout his *History of Henry IV.* he is a professed speech-maker. In his theological writings there is a racy vigour which is often quaint, and sometimes very attractive. I do not think any of them can be called scarce. The *Sanctuary*, described by Mr. WILLIAMS, is clearly not the first issue, but the copy has an especial interest on account of the MS. notes. There was a later edition, printed in

1620, and another in quarto in 1623, having a portrait by Pass, a copy of which Lowndes mentions as selling for 1l. 14s. It is probable that Hayward had incorporated in this such additions or changes as he deemed desirable. The edition of 1616 is generally described as the first, but it is probable that there were several previously. At the end of the edition of 1620 Hayward added an epilogue, commencing "And thus after twenty yeeres growth and almost so many impressions this booke is now come to the full stature, and I take my last leave either for altering or encreasing it hereafter." From this it would appear that the book was written about 1600, and first printed shortly afterwards. Probably it first came out anonymously, and possibly it had then a different title. There were also other editions printed in 1632 and 1649.

EDWARD SOLLY.

The best and fullest account of Sir John Hayward, Knt., LL.D., is contained in the interesting introduction by Mr. John Bruce to Hayward's *Annals of the First Four Years of the Reign of Queen Elizabeth*, printed in 1840 for the Camden Society. The catalogue of his works comprises ten separate publications. Mr. Bruce mentions editions of *The Sanctuaries*, all in 12mo., with these dates, 1616, 1618, 1623, 1632, 1650. I possess an edition "London, Printed by George Pyrslovv, 1631." In one of Mr. Wilson's catalogues, 1878, a copy of the 1616 edition, described as "perfect," was offered for eighteen shillings.

J. INGLE DREDGE.

ANGLO-SAXON NUMERALS (6th S. vii. 365).—I wish to add an illustration or two to PROF. SKEAT's note on this subject. His explanation of the prefix *hund* to the numerals after 60 is the most probable way of accounting for a singular peculiarity in the A.-S. scale. Its connexion with the higher French numerals is not so clear. The vigesimal scale prevails in all the Celtic tongues, and it is most likely that from this source the French language drew its clumsy phraseology. After twenty the Cymric proceeds: 20, *uagin*; 30, *degaruagin* (ten and twenty); 36, *un-ar-pymtheg-ar-uagin* (one and fifteen and twenty); 40, *deu-gain* (two twenties); 80, *pedwar uagin* (four twenties); 90, *deg-ar-pedwar uagin* (ten and four twenties).

Diez, quoted by Pott (*Die Quinane und Vigesimal Zählmethode*), says, speaking of French numeration, "Die Lat. methode erstreckt sich nur bis 60. Die übrigen Zehner werden durch Addition umschrieben. Die Art zu zählen ist uralte, doch brauchte man früher daneben auch *septante*, *nonante*, selten *huitante*." It may be mentioned in passing that *septante*, *huitante*, and *nonante* are still in use in the Channel Islands. Pott continues, "Keltischer Einfluss wird insbesondere durch die grosse Aehnlichkeit der Zählungsmethode in *Breton* wahrscheinlich gemacht."

There does not appear in the French language any adoption of the long hundred or of the duodecimal scale. The reckoning by twenties is carried on far beyond 120. Thus Joinville, "Quant je arival en Cypre il ne me fu demouré de remenant que douze vins (240) livres de tournois." Again, in Commynes, "Y perdit quatorze vingt homes."

The Celtic languages present interesting examples of the primitive quinary notation, which survives in the Greek word *πεντάω*, to count, literally to number by fives:—

"His herd

Of Phocæ numbering first, he will pass through

And sum them all by fives."

. Od. iv. 412.

Thus, after passing ten up to fourteen, fifteen begins a new series—*pymtheg*, 15; *unarpymtheg*, 16 (one and fifteen); *deuarpymtheg*, 17 (two and fifteen), &c.

Of the duodecimal scale we find only a trace in the High Ger. *elf zwölff*, Goth. *ainlif*, *twalif*, one left, two left. In the Low German it was more developed, but principally was carried out in the Norse dialects. Vigfusson says:—

"The Scandinavians of the heathen time (and perhaps also all Teutonic people) seem to have known only a duodecimal hundred ( $12 \times 10 = 120$ ). At that time 100 was expressed by Ulf. *taihund-taihund* (ten tens). With the introduction of Christianity came in the decimal hundred, the two being distinguished by adjectives, *tolf-raett hundrath* = 120, and *tiraett hundrath* = 100."

The two have run side by side down to the present time in Iceland. The Icelandic farmer counts his flocks and the fisherman his takings by the duodecimal scale. Even among ourselves the long or duodecimal hundred of 120 has lingered in many transactions both of weight and measure. The dozen and its square the gross (144) constitute the measure by which many important articles are distributed to the public. There are 12 inches lineal and 144 square inches to the foot; and in the calculation of areas and artificers' work the duodecimal mode of computation still maintains its ground. The origin of the duodecimal system is veiled in obscurity. The decimal mode of counting is clear enough from the fact of our having ten fingers, and it has been conjectured that the hand, plus the fingers, counted for six, and the two hands for twelve. Any development of this kind was checked by the adoption of the Roman scale, which, however, could not prevent the continuance of the multiples of twelve already adopted. See further Pott's *Zählmethode*, and Grimm's *Geschichte der Deutschen Sprache*, chap. xi.

J. A. PICTON.

Sandyknowe, Wavertree.

SURRENDER UP A STRAW (6th S. vi. 534; vii. 218, 253, 374).—It appears to me that R. R. has, unintentionally, caused confusion in regard to this

subject. The "breaking of a straw," which he quotes from the English translation of the *Apophthegms of Erasmus*, can have no connexion with the symbolism found in Dr. JESSOFF's quotation. Erasmus's Latin words are simply, "Prædico..... brevi inter Platonem ac Dionysium futuram similitatem," which make it clear that "to break a straw" here means "to have a row." It would be well, therefore, if, in the further discussion, this expression were kept separate from "surrender by a straw."

MR. NORGATE's allusions to the *Lex Salica* and *Lex Ripuaria*, in connexion with his remark that he could find no trace of the *breaking* of the symbol, induce me to write a few lines in the hope that they may be of some use if the discussion is continued. From the *Lex Salica* (one of the earliest documents in Medieval Latin) it appears that the Salian Franks used, as far as the Latin versions of their law tell us, six symbols: (1) the *festuca* (=culmus, calamus, stipula, which appear in later documents); (2) the *fustis alninus* or *salicinus*; (3) the *chene-cruda* (most probably—*berba pura* of the Romans); (4) the *palus*; (5) the *denarius*; (6) the *deudus* (table) and *pulle*.

The *festuca* is, of course, the symbol which chiefly concerns us. It is mentioned: (a) in ch. xli. (I refer to my own edition of the *Salic Law*, published by Mr. Murray), which treats of the *transfer of property* (just like Dr. JESSOFF's quotation); here the transferer threw the *festuca* into the lap or bosom of the transferee; (b) in ch. l, which treats of an unpaid debt or an unredeemed pledge; here the *festuca* was grasped by the creditor while he called upon the magistrate to proceed legally against his debtor (though it is not expressly indicated, we must presume that the *festuca* held by the creditor had been received by him from his debtor as a pledge); (c) in ch. lxxviii, § 6, where a person who becomes surety for another hands a *festuca* to some person not named; (d) in the same chapter, § 7, where the magistrate proceeds, with a *festuca*, to the house of a person who was unwilling to satisfy the law. I do not quite see whence the *festuca* had come in this last case.

In none of these cases is there question of *breaking* the symbol. But the *breaking* of symbol (2) is described in ch. lx., which treats of a person who wished to separate himself from his relatives (his clan). Such a person had to proceed to the *mallum* or judicial assembly, and in the presence of the magistrate, "quatuor fustes alninos (al. salicinos) super caput suum frangers debet," and throw them into the four corners of the court. The Latinity of the *Salic law* is rather awkward, and so it is in this paragraph, but it may be assumed that the party had to break one *fustus* into four pieces. Symbol (3) also implied a *breaking*, *scattering*, *throwing about*, but we need not speak of

it here, nor of the other symbols, as they do not come, I think, within the range of the present question.

As regards the *Lex Ripuaria* the *festuca* seems to have been the regular symbol for all kinds of transactions ("De quacunque causa *festuca* interceserit," tit. 71), though it is only once distinctly mentioned (in tit. 30, 1), at the trial of a slave. The *alapas donare* and *torquere auriculas* of tit. 60 at the purchase of property must not be forgotten, though I need not discuss them here.

Instead of Heineccius (quoted by Mr. NORGATE), Grimm's *Deutsche Rechtswörterbuch* should be consulted, where the subject is ably handled. I only think it necessary to add that the Latin versions of the *Lex Salica* are evident translations from an original Frankish text, of which the Malberg glosses are the only remains. The *Lex Ripuaria* is more or less an imitation of the *Salic Law*, and evidently not a translation.

J. H. HESSELS.

LLANCAUT CHURCH, GLOUCESTERSHIRE (6th S. vii. 393).—S. H. is evidently not well acquainted with the little disused church of Llancaut or its surroundings. He states that the only difference between the nave and chancel is by a few inches rise in the floor of the latter, whereas there is a massive chancel arch, and the chancel itself is about a foot narrower than the nave. The area of the little ruined church is, nave, 18ft. by 13ft., chancel, 18ft. 9in. by 11ft. 10in. This, together with the thickness of the arch (which is 2ft. 5in.), makes the total length of the church 37ft. 1in. Twenty years ago the nave was paved throughout, with pulpit, reading desk, and clerk's desk; also two square pews in the chancel, together with many rudely made benches, to accommodate the comparatively large congregation which occasionally came up, when the tide served, in boats from Chepstow. Llancaut is one of the most lovely spots on the beautiful river Wye, and is well worth a visit from any one who may chance to be in the neighbourhood of Chepstow, two and a half miles distant. Mr. Ormerod, in his *Strigulensis*, says:—

"It is impossible to conceive any situation more fit to carry the mind back to the period of the early British Anchorites than the position of this rude fabric, in one of the most romantic crooks of the Wye, overhung by precipices and surrounded by woods, which still extend, almost continuously, to the actual Forest of Dean, and justify the appellation of Llancaut, or the church of the wood. Tradition states it to be one of the most ancient places of worship in the district, and its romantic and sequestered site still retains many of the attractions that might be supposed likely to have tempted a pupil of the schools of St. David, or of St. Illut of Llantwit, with both of which places lines of Roman Way gave communication."

The old leaden Norman font, of which there are but three or four, I believe, remaining, is removed

for safety to Tidenham, one mile distant, where there exists another and in better preservation. Mr. Ormerod states concerning these:—

"The Tidenham font is completely perfect, and previous to late alterations, during which it was removed to a Baptistery under the tower, stood on a short cylindrical column with plain projecting base and cap; but that of Llancaut has suffered much damage besides loss of two of the original twelve compartments. This latter font is placed on a column with a projecting plinth, circular in its lower part and octagonal above, very rudely cut, and apparently adapted to the reduced diameter of the font. In other points resemblance between the two fonts is exact."

In the churchyard of Llancaut there is the base of an old cross on two massive steps, and part of the stone shaft. The floor of the church is almost wholly covered with gravestones, some of which are very ancient. PERCY BURD.

Tidenham Vicarage, Chepstow.

JAMES II. AT PARIS (6th S. vii. 48).—According to Jesse, in his *Court of England under the Stuarts* (London, 1855), vol. ii. p. 463, King James, who died at St. Germain on Sept. 16, 1701, expressly desired in his will that he should be buried in the parish church there, that his funeral should be only such as was usual for a country gentleman, and that his only monument should be a plain slab, with the words "Here lies King James" engraved on it. These injunctions were disregarded by Louis XIV.; the remains of the dethroned sovereign were embalmed on the day of his death, and his obsequies were conducted with regal ceremony. "His body," says Jesse, "was inhumed in the parish church of St. Germain, his bowels in the English College at St. Omer, his brains and the fleshy part of his head were sent to the Scots College at Paris, and what remained after this singular distribution was interred in the English Benedictine Monastery in that city." A writer in the *Edinburgh Review*, noticing Madame Campana de Cavelli's *Derniers Stuarts à Saint-Germain* (July, 1872), says that the king's body, "enclosed in several coffins, was deposited unburied in the church of the English Benedictines (in Paris), to await its future translation to the chapel of Henry VII. in Westminster Abbey"; adding, that "the inner parts of the body of James II. were distributed as follows: his heart at Chaillot, his brain to the Scotch College, while his entrails were divided between the English College at St. Omer and the parish church at St. Germain." In the same article there is an account by an eye-witness of the breaking open of the coffins containing James II.'s body at the Benedictine Monastery by the Paris mob in 1793, and a minute description of the state of the king's remains. While the parish church of St. Germain was being rebuilt in 1824 three earthen chests were discovered, the reviewer continues, "one of which bore an inscription to the effect that within were contained 'the flesh and

noble parts of the body of the very powerful, very excellent prince Jacques Stuart, second of the name, King of Great Britain,' with his arms (i.e., armorial bearings) at the foot of the inscription. The other chests contained the entrails of the Princess Louisa, his daughter, and of the Queen Mary Beatrice." A report, under the date of September 9, of the ceremony of reinterring these relics of the king is given in the *Annual Register* for 1824. But the impression at that time seems to have been that what was found and buried again was the body (namely, the trunk, limbs, and cranium) of James II. Jesse says that "in the chapel of what was once the Scots College at Paris, in the Rue des Fossés St. Victor, may still [that is, in 1855, apparently] be seen a monument of black and white marble, executed by Louis Garnier, to the memory of the exiled king"; and this was "formerly surmounted by an urn of gilt bronze which contained the brains of the king." The monument, as the inscription, given in full by Jesse, shows, was erected by James Drummond, fourth Earl of Perth, Lord Chancellor of Scotland at the Revolution of 1688, afterwards created Duke of Perth by James II., and Governor of the Chevalier St. George. The Duchess of Perth, whose heart was discovered with the brains of the king in a drain on the site of the Scots College in Paris the other day, was the Chancellor Perth's third wife, Lady Mary Gordon, daughter of Lewis, third Marquess of Huntly, and sister of George, first Duke of Gordon. F. D.

[See *ante*, p. 245.]

The body of James II. was disturbed from its repose in the Benedictine Church during the Revolution, and the coffin opened. Robespierre ordered the corpse to be buried. This was not done; but it was carefully preserved—gaining even a reputation for working miracles—and was buried in the church of St. Germain-en-Laye, with much pomp, by order of the Prince Regent, when the Allies were in Paris in 1813.

EDWARD H. MARSHALL, M.A.

ADMIRAL SIR JOSEPH JORDAN (6th S. vii. 348).—As I do not gather from the tenor of GEN. RIGAUD's query that he had consulted the *Calendar of State Papers* before writing, it may be worth while to offer a few particulars concerning the later history of the subject of his investigations, though they do not throw any light on the family legend mentioned in the query.

In the *Calendar (Domestic)* for 1663–4, p. 589, under date of May 17 (?), 1664, the name of "Joseph Jordan" occurs as signing a certificate in favour of the petition of Jeffery Pearce to the Navy Commissioners, praying for appointment as "Master of one of the ships now setting forth to sea." The date queried in the margin of the *Calendar* appears to be satisfactorily arrived at

by the fact that the endorsement states that the petitioner was appointed as he had prayed on May 17, 1664. Though the name of Jeffery Pearce's supporter is indexed as plain "Joseph Jordan," the circumstance that the name occurs only as a signature leaves a doubt whether Sir Joseph was already a knight or not in 1664.

But in the *Calendar* for 1666-7, p. 96, he occurs as "Sir Joseph Jordan," under date Sept. 4, 1666, in a letter from John Shales to Sam. Pepys. The *Calendar* which seems to contain the most full and frequent mention of Sir Joseph is that for 1667, when his squadron, or, as it is sometimes called, "armada," was on the Harwich station. On July 25, 1667, it is written that Sir Joseph went out "yesterday" with sixteen fire-ships and six small vessels of war (*Cal.*, 1667, p. 327). Other references occur at pp. 331, 332 (2), 334, 340 (2), 342 (2), 351 (2), 367.

The latest seems to be under date August 22, 1667, when Sir Joseph Jordan was still on the Harwich station, and was "not to alter the station of our ships and fire-ships till orders come." When those orders came I am not at this moment able to say. Should I find either earlier or later particulars in other volumes of the *Calendars*, I shall, perhaps, trespass again on the space of "N. & Q."

Since writing the above I have seen an earlier reference to Sir Joseph, which it seems worth while to mention here, especially as it opens a source of information which may possibly be new to GEN. RIOAUD.

Mr. Andrew Bisset, in his *History of the Commonwealth of England* (London, Murray, 1867), vol. ii. p. 306, cites in a note Sir Joseph Jordan's "Journal on the Vanguard, 1653," printed in Granville Penn's *Memorials of Sir William Penn*, vol. i. pp. 522-40. The original MS. of Sir Joseph's *Journal*, it is stated by Mr. Bisset, was found among the papers of Sir William Penn, and, therefore, naturally formed part of the *Memorials*. It may be that the *Journal* would throw some light on the legend which is the immediate subject of GEN. RIOAUD's investigation.

C. H. E. CARMICHAEL.

New University Club, S.W.

THE BATH KOL (6th S. vii. 147).—Jeremy Taylor refers to this three times as a form of divine communication, vols. iv. p. 336; v. 623; viii. 105, in Eden's edition. At the first of these places he writes:—

"And the Jews call it *filium vocis*, 'the daughter of a voice,' still, and small, and seldom, and then by secret whispers, and sometimes inarticulate, by way of enthusiasm rather than of instruction."

There is a reference in the note to Buxtorf, s.v. כנה (*benah*).

The well-known Neo-Platonist John Smith, in his *Select Discourses*, has one on "Prophecy," in

which, at p. 181 (Lond., 1660), there is mention of "Bath kol, or the lowest degree of Prophesie"; and at pp. 257-60 there is ch. x. with this heading:

"Of Bath Kol, i.e., *Filia Vocis*: That it succeeded in the room of Prophesie: That it was by the Jews counted the lowest degree of Revelation. What places in the New Testament are to be understood of it."

Lightfoot notices the prophetic character of the Bath Kol in *Hor. Hebr.*, in St. Matt. iii. 17, *Opp.*, t. ii. pp. 275-8, Franecq., 1699; while the lighter meaning of it is referred to in his *Index Aliqualis Talmudis Hierosol.* :—

"Bath Kol ridicula, et vafre admodum observata..... Quid sibi velit Bath Kol exemplis pluribus indicatur. Sortibus Virgilianis, de quibus frequentissime Romani historici, non fuit omnino abestimilia. Duo tantum exempla ex pluribus, quae hic adducuntur, adducemus."

Then follow the stories of two rabbis who desired to see the face of Samuel, a Rabbinic teacher, and who said "Sequamur Bath Kol"; and who accordingly heard on their way some boys saying, "And Samuel is dead," which they took notice of and found to be the case. Two others went to visit a third rabbi who was ill, when they heard a woman saying, "The lamp is going out"; who was answered by another, "Let it not go out, lest the light of Israel should be extinguished" (*Ib.*, pp. 51-2, but the treatise has a separate pagination).

ED. MARSHALL.

MR. GANTILLON will find the information he seeks in Buxtorf's *Lexicon Talmudicum et Rabbinicum*, Prof. Fischer's edition, Leipzig, 4to., 1875, p. 168:—

"Vocabant ita prisci Rabbinii vocem quamdam coelestem, divinitus emissam, ut voluntatem Dei hominibus patefaceret *Filia*, i.e., *secundaria vox*, coelestis vocis quasi partus. Vetus ejus maxime fuit tempore templi secundi, quando Spiritus Sancti praesentia et prophetia deficiebat, i.e., non ita efficax et continua erat, ut in templo primo."

ARTHUR RUSSELL.

Athenaeum Club.

A discourse on this is among *Select Discourses by John Smith, late Fellow of Queens' College in Cambridge*, p. 277, third edition, London, Rivington, 1821.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

See Kitto's *Biblical Cyclopedia*, and references there given.

J. T. F.

Bp. Hatfield's Hall, Durham.

See Townsend's *New Testament*, vol. i. p. 283, and references.

G. L.

RICHARD WAGNER'S PERSECUTION (6th S. vii. 185).—The introduction of the name of Lagrange was a singularly infelicitous mistake, as Lagrange lived to a good old age, enjoying every honour Napoleon could bestow upon him, according to his biographer Delambre. The fate of Lavater would have been a more appropriate illustration, and it has ere now been paralleled with that of Archi-

medes. It is, of course, however, obvious that the case the writer had in his mind was that of Lavoisier, in connexion with whose deplorable end it must always remain an interesting speculation whether the scientific investigation for which he vainly prayed a few days' respite from the guillotine was merely pretexted by that desire for putting off "th' inevitable hour" from which the most philosophical are not always exempt, or related to an actual discovery which might have proved a benefit to humanity. So much for the "fact"; "argument" there does not appear to be.

R. H. BUSK.

ST. JEROME (6th S. vi. 449; vii. 195).—If W. S. L. S. will refer to the new edition of Sir Thomas Elyot's *Gouernour*, published by Messrs. Kegan Paul, Trench & Co., he will find all the information he requires at p. 130 of the first volume, in a long explanatory note upon the passage quoted by your correspondent R. R. He will also find a passage from Origen to the same effect as that from Jerome; and, as the editor there says, it is remarkable that neither passage is referred to by Whiston, who apparently entertained much the same opinion as Elyot as to the ground for prohibiting the study of this book. If W. S. L. S. will refer to the above-cited edition, he can form his own opinion as to which view is most likely to be correct, that of Elyot and Whiston on the one hand, or of Mr. Horne on the other.

C.

CIRENCESTER (6th S. vii. 8, 296).—This is a very old tale, and has been printed again and again. The following is an early version, which was printed by Caxton in 1482; but I give it from the edition printed by Peter de Treveris in 1527. The *Polyconicon* was originally written in Latin early in the fourteenth century, and translated into English in 1357. As the book is chiefly a compilation from old monkish chronicles, the tale was probably very old even when Higden included it in the *Polyconicon*. At any rate it was current long before the date given as the year of death of the somewhat mythical Christian Rosencrutz. I have met with several versions of it, varying more or less. In one a man with a bow and arrow extinguishes the lamp. There are many accounts of these miraculous lamps discovered burning in tombs hundreds of years after interment, but having omitted to make notes of them I am unable to give references just now, though I think there is one such in Augustine's *City of God*, with notes by L. Vives, 1620. I have not time to go through so large a book in search of it, but I give the hint to those who may have.

"In Albestorio a place that hyghte Mutatorium Cesaris were made whyte stoles for Emperours. Also there was a candlestyk made of a stone that hyght Albestone; when it was ones litynd and sette a fyre and

I sette without/ thee coude no manne quenche it with no crafte that men coude deuyse. ¶ R. In this maner it myght be that the Geant Pallas about the yere of oure Lorde a thousande and .xl. That yere was founde in Rome a Geantes body buried hole and sounde/ the space of his wounde was foure foote longe and an halfe/ the lengthe of his body passed the height of the walles/ at his hede was founde a lanterne brennyng alwaye that no man coude quenche with blaste ne with water ne with other crafte/ vnto the tyme that there was made a lytell hole vnder the lyghte benethe that the ayer myght entre. Men seyen that Turnus slough this Geant Pallas whan Eneas fought for Lauina that was Eneas wyfe. This Geantes Epytaphium is this. The wryting of mynde of hym that lay there was this. Pallas Eandres sone lyeth here/ hym Turnus the knyght with his spere sloughe in his maner."—Higden's *Polyconicon*, 1527, f. 23, verso.

This tale has an Eastern air, and most likely had its origin in India or among the fire-worshippers of Persia, and may have been brought to England by the Crusaders. Sir Thomas Brown also alludes to these lamps in his *Vulgar Errors*.

R. R.

Boston, Lincolnshire.

ANN OR ANNE (6th S. vii. 228).—This name first appeared among us about 1272, but never became common until popularized by Queen Anne of Bohemia in 1381. Until English became the tongue usually spoken in England, of course the name can only be found in its French and Latin forms of *Anne* and *Anna*. But from 1381 downwards, until the accession of the House of Hanover at the earliest, the form in which we find it is always *Anne*. The ugly form *Ann* is purely the growth of that tasteless eighteenth century which also docked the final *e* in "Blanch" and vainly tried to evolve "Catharin." It did, alas! succeed in substituting Betsy for Bessy. The often extravagant and sometimes silly aestheticism of the present day is to some extent a rebound from the dreary ugliness of that utilitarian age. Queen Anne occasionally signed her name as *Anna*; but, bad speller though she was, I will venture to assert that she never perpetrated the enormity of signing *Ann*.

HERMENTRUDE.

Surely both these forms are equally "English." I take it that the addition of the silent *e* is caused by the strange but not uncommon idea that a name rises in the social scale in proportion to the number of useless letters it contains, or the uncouthness of its spelling. If we look to phonetic common sense, *Ann* is by far the preferable form. The disadvantage of *Anne* is that half-educated people are not always aware that the final *e* is intended to be silent.

W. P. W. PHILLIMORE.

HERALDS' "VISITATION OF GLOUCESTERSHIRE" (6th S. vii. 249).—The last Visitation of Gloucestershire was made in 1683, and the original document is now in the College of Arms. It has been advertised within the last few days as about to be

printed and published early in next year under the editorship of Messrs. J. Fitzroy Fenwick, M.A., and Walter C. Metcalfe, F.S.A. Visitations about the same date were also made of Warwickshire and Worcestershire, and are preserved in the same keeping. Neither of these is mentioned in Sims's *Manual for the Genealogist*. The first volume of Bigland's *Gloucestershire Collections* gives lists of the summonses directed to each parish; but the editor of the modern continuation, now in course of issue, has unfortunately seen fit to omit these lists. Bigland's lists of these summonses must not be regarded as an index to the pedigrees in the Visitation. Of the persons summoned by the Heralds some failed even to appear, while of those who answered some merely entered a disclaimer of arms. To show the modern character of this Visitation, it may be worth noting that the summons was a printed form.

W. P. W. PHILLIMORE.

The record referred to by me (*ante*, p. 208) as the Herald's Visitation of Gloucestershire in 1682 is at the College of Arms, MS. C. 16. I may be mistaken in calling it a Visitation, but the pedigree of the Stratfords of Temple Guiting is carried down in it to 1682, George Stratford, the head of the family, being stated as "aged thirty-six" in 1682.

F. HUSKISSON.

In the list of Visitations given in Moule's *Bibliotheca Heraldica*, under the heading "Gloucestershire" appears (p. 577) the following entry: "1682, 34 Charles II. Sir Henry St. George, Clarencieux, by his Deputies Thomas May, Chester Herald, and Gregory King, Rouge Dragon Pursuivant."

F. W. D.

"EARLY TO BED," &c.: PROVERB (6th S. vii. 128).

"Ditat, sanctificat, sanat quoque surgere mane."

This line, with a German translation,

"Früh auf und spät nieder,  
Bringt verloren Gut wieder,"

occurs, as from J. G. Seyhold's *Viridarium selectissimis Proseminarum et Sententiarum Latino-Germanicarum Floresculis amenissimum, ex optimis quibusque Auctoribus*, &c. (Nürnberg, 1677, 8vo., p. 131), in W. Binder's *Novus Thesaurus Adagiorum Latinorum*, Stuttgart, 1866, p. 89. It may, perhaps, be one of the proverbial hexameters, but it has not the usual rhyme. Büchmann inserts the English lines in *Geflügelte Worte*, pp. 225-6, with another German translation, "Früh zu Bett und Frühausstehn macht gesund, reich und klug." He says they are Benj. Franklin's. The reference to "Poor Richard" is exactly: ".....'while laziness travels so slowly that poverty soon overtakes him,' as we read in poor Richard; who adds, 'Drive thy business, let not that drive thee'; and, 'Early to bed, and early to rise, makes a man healthy, wealthy, and wise.'"

From the "Preliminary address, prefixed to the Pennsylvania Almanack for 1759, on Economy and Frugality," in Franklin's *Essays*, p. 102, Lond., 1856.

ED. MARSHALL.

SIR DAVID GAM (6th S. vii. 129).—From the *History of Wales*, by John Jones, LL.D. and Barrister-at-law, 1824, p. 116:—

"Henry the Fifth.....experienced the fidelity and good services of the Welsh at the battle of Agincourt, which happened on the 25th Oct., 1415. When the king was informed the French were advancing, he sent Captain David Gam, or Squint-Eyed, who was the son of Llewelyn ab Howel Vaughan, of Brecknock, by Maad, dau. of Ifan ab Rhys ab Ifor, of Unel, to reconnoitre the enemy. This officer found the French to be twice the number of the English; but the brave Gam, not daunted at the numerical difference, on being questioned by King Henry, made answer, 'Please, my liege, they are enough to be killed, enough to run away, and enough to be taken prisoner.' The person of the king was in the same battle exposed to danger, when Captain Gam, with his accustomed gallantry, charged the enemy at the head of his brave men of Brecknock, drove back the French, and delivered his sovereign. In this encounter, Gam and his son-in-law, Roger Vaughan, and his kinsman, Walter Llwyd, of Brecknock, were mortally wounded. The generous monarch conferred the military order of knighthood on all the three, and they died on the field of battle."

His daughter Gwladys married first Sir Roger Vaughan above named, and secondly Sir William ap Thomas, alias Herbert (ancestor of the Earls of Pembroke and Powis, &c.), who was knighted at Agincourt. His son Morgan was ancestor of Games of Newton, Gwyn of the Duffryn Neath, &c. See *Heraldic Visitations of Wales*, by Lewys Dwnn, edited by Sir Sam. Meyrick, and the *History of the County of Brecknock*, by Theophilus Jones. Though Sir David Gam ended his career in what the chronicler calls "a blaze of glory," he seems to have been a treacherous and turbulent person. He attempted to assassinate Owen Glendwr, but was seized, and only escaped by the intercession of the friends of Glendwr. Though pardoned, he continued to annoy Owen's friends, who subsequently burnt his house to the ground.

R. NICHOLSON.

ALLAPACULIA (6th S. vii. 150) seems to have been coined from the name of a distinguished Eastern adventurer, Ali Bey Kuli, a native of Circassia, who for some time arrested the attention of the politicians of Europe by his revolt against the Ottoman Porte in 1770, and his formidable attempt to found a new dynasty in Egypt. See *History of the Revolt of Ali Bey*, by S. Lasignan, Lond., 1783, 8vo.; and *Travels through Syria and Egypt*, by M. C. F. Volney, vol. i. chap. viii.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

A SPANISH PROVERB (6th S. vii. 359).—The Spanish proverb quoted by Mrs. POTT, and by you in your notes on her book, is: "Despues de

muerto ni viña ni huerto"—After one is dead neither vineyard nor garden—meaning that one need not trouble oneself about one's worldly wealth after death. One adds usually, "Y para que viva el huerto y la viña," meaning, enjoy life while you can. The spelling is right, except *ne* for *ni*; *ni* is the ancient way of writing *n* ("enye"), so that *vinna*=viña, *donna*=doña, *señor*=señor. The portion of the proverb quoted by Mrs. POTT is much like the line of the Latin song, "Post multa sæcula pocula nulla."

HENRY H. GIBBS.

HEBREW MOTTO (6th S. vi. 409).—The last letter of last word given should have been *Rēsh*, not "Dāleth." I believe Lord Salisbury's mottoes are "Love" "Serve"; but some years since I fancy I noted on the back of one of his envelopes the emblem

יְרוּשָׁלַם  
ירושלים

R. S. CHARNOCK.

Nice.

Grant of Monymusk, Barts. MR. PICKFORD quotes the motto as "Jehovah eidem." Burke's *Peerage* has "Jehovah Jireh." Which is correct?

A. H.

[In Fairbairn's *Crests* as in Burke.]

CROSSING THE WEDDING-RING (6th S. vii. 168).—The office of marriage in the Sarum Manual contained a form of benediction of the ring accompanied by the sign of the cross. The custom about which Mr. SAWYER inquires is a revival of this.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

In the Catholic ritual, after the ring has been laid on the book, the priest is directed to make the sign of the cross twice over it while blessing it, and afterwards to sprinkle it with holy water in the form of the cross.

R. H. BUSK.

AUTHORS OF QUOTATIONS WANTED (6th S. vii. 409).—

"As bees on flowers alighting." &c.

T. Moore's *Corruption: an Epistle*.

G. F. S. E.

### Miscellaneæ.

#### NOTES ON BOOKS, &c.

*The Chronicle of James I., King of Aragon.* Translated from the Catalan by the late John Forester, M.P. for Berwick. With Notes, Introduction, and Glossary by Pascual de Gayangos. 2 vols. (Chapman & Hall.)

MR. FORESTER's translation of James I.'s *Chronicle* is a valuable and highly interesting contribution to historical literature. The *Chronicle* is, in fact, a Spanish Froissart, illustrating in the most picturesque manner the early annals of the rising kingdom of Aragon, and the life and manners, the wars and religion of Spain in the thirteenth

century. The authorship of the work has been disputed, but Mr. Forester was satisfied that it was rightly attributed to King James himself. On so obscure a point the reader will probably accept Mr. Forester's conclusion, especially as it is also that of Prof. Pascual de Gayangos. James I. was the son of Pedro II., whose name is associated with the Albigensian crusade. His mother, Maria, was the daughter and heiress of the Count of Montpellier, by Eudoxia, daughter of the Emperor Manuel. Through her he inherited the county of Montpellier. The *Chronicle* gives a graphic picture of the many stirring events of James's long and important reign, which extended over a period of more than fifty years (1213-70). One of the most brilliant episodes was the conquest of the Balearic Isles. The tale is told with singular vigour, and the effect is heightened by the extreme simplicity of the style. The king narrates with minute care the departure of the expedition, the perils of the voyage, the difficulties of the landing, and the various fights which ended in the investment of the capital. The incidents of the siege, which is an instructive commentary on the military resources of the period, are treated at great length, ending with the capture of the city by assault, St. George himself, on a white horse, leading the Spanish forces. Prof. de Gayangos contributes valuable introductory matter and notes, together with a glossary which is full of etymological interest. The book is admirably printed, and issues from the press in a style which reflects the greatest credit on the enterprise of the publishers.

*Materials for the History of Thomas Becket, Archbishop of Canterbury.* Edited by James Craigie Robertson, Canon of Canterbury, for the Master of the Rolls.—Vol. VI. Epistles CCXXVII-DXXX. (Longmans & Co.)

THE collection of contemporary materials for a life of Archbishop Becket is naturally completed by the publication of his correspondence, so far as it has been preserved. The archbishop's letters have never hitherto been satisfactorily arranged and brought together, and as they are generally undated, the date has often to be determined by internal evidence. The first portion of this correspondence was printed in vol. v. Vol. vi. covers a period of three years, 1166-69. It begins with a letter from John of Salisbury to Ralph Niger, written in 1166, and ends with the archbishop's appeal to Pope Alexander against the Bishop of London, who had then lately been excommunicated. The skill with which the editor has performed his difficult task throughout this collection makes it a public misfortune that he should not have lived to complete it. Archbishop Becket's life has still to be written, and whatever may be the creed of his future biographer, he must build on the foundations laid by Canon Robertson, and will gratefully appreciate his critical skill and industry.

*The Essays of Elia.* With Introduction and Notes by Alfred Ainger. (Macmillan & Co.)

"THERE are some reputations," wrote Southey to Caroline Bowles, "which will not keep; but Lamb's is not of that kind. His memory will retain its fragrance as long as the best spice that ever was expended upon one of the Pharisees." If any proof were needed of the correctness of this prophecy, it would be found in the numberless editions of Lamb's *Essays*. Full of freshness and originality, the reader never tires of them. At one time the essayist is overbrimming with reckless merriment, at another with the most pathetic sweetness; and whatever mood the reader may be in, he is sure always to find something in the *Essays* which will suit his frame of mind. All those who have read Mr. Ainger's *Life of Charles Lamb* will readily agree that it would be difficult



to find any one better qualified to undertake the task of editing the *Essays*. So carefully and lovingly has this been done, that we have no hesitation in saying that every lover of Lamb will heartily welcome the latest edition of *The Essays of Elia*. In the notes Mr. Ainger has been able to avail himself of Mr. Alexander Ireland's manuscript list of the initials which appear in the first series of essays. This list was drawn up by some unknown hand, but was filled in by Lamb himself with the real names. This of itself is sufficient to give peculiar interest to the present volume.

*Norway in June.* By Olivia M. Stone. (Marcus Ward & Co.)

In this book Mrs. Stone gives a very interesting account of her travels with her husband in Norway during the month of June, 1881. Simply and clearly written in the form of a diary, it is refreshingly free from the guide-book style of descriptive writing. Being of opinion that "if one fails to observe minutely one fails to notice anything," she has made intelligent use of her eyes and ears, and the result is a book of more than ordinary interest. All objects which came under her notice have been carefully jotted down, whether they were pigs, politics, porridge-stirrers, radical newspapers, lawyers, or magpies. Readers of "N. & Q." will be especially interested in the careful and elaborate account of the Viking ship which was found at Gokstad and recently removed to Christiania. Additional interest is given to the volume by a number of illustrations, engraved from the photographs which Mr. Stone took during the tour. We sincerely hope that when Mrs. Stone goes for another holiday in June she will not forget to store up her experiences for our benefit, and that she will give us another book as instructive and interesting as the one which she has just written.

*Historical Legends of Northamptonshire.* By Alfred T. Story. (Northampton, Taylor.)

THESE legends we gather have been contributed to the columns of a local newspaper; it is not, therefore, fair to judge of them very severely. We would, however, inquire what has been the motive for reprinting them in the form of a book. So far as we can make out, and we have read every word of them, there is nothing new whatever, and the graces of style are not such as to induce the reader to linger over a thrice-told tale. The author is far too fond of making quotations, some of which have little or nothing to do with the matter in hand, and when he does not quote directly, the form which his sentences sometimes take suggests well-known passages in the writings of others. Mr. Story has evidently a great fondness for historical reading. It is a pity he does not take up one subject and thoroughly work it out. We are pretty certain that the "good guess" of Moreton as to the derivation of the name of Weedon from Peada, the son of Penda, is a mistaken one. Guessing is a practice which is of very little use in this world, except when playing certain children's games. It is especially out of place in philological inquiries.

*The Churchyard of St. Hilary, Cornwall.* A Paper read before the British Archaeological Association. By the Rev. W. S. Lach-Szyrna.

THE church of St. Hilary is almost entirely new, as it has suffered from a recent fire. The churchyard contains three objects of special interest—a mutilated Roman inscription, of the age and bearing the name of Constantine; an inscribed Romano-British stone, the meaning of whose legend is at present uninterpreted; and a Celtic churchyard cross with equal arms and a circular glory. This last stands on a low pedestal and is in good preservation. The grouping of all these relics of past

civilizations together "in a narrow path of some twenty yards is striking." Mr. Lach-Szyrna thinks that there are but few other examples of so curious a parochial museum, the more curious, as he points out, from the fact that their being gathered together in one place seems to have been entirely unintentional.

*The Midland Antiquary.* Edited by W. F. Carter, B.A. Vol. I. (Simpkin, Marshall & Co.)

We have so closely followed the career of our new Midland Counties contemporary, that the readers of "N. & Q." scarcely need more than to be reminded by the present notice that the work represented by the first volume of the *Midland Antiquary* is now before the world. Many a curious note on Birmingham, Warwick, Worcester, Stafford, &c., will be found in its pages, reproduced from the "Local Notes and Queries" formerly published in the *Birmingham Journal*, and the second volume will contain similar reproductions of those in the *Daily Post*. In the concluding number of vol. I. Mr. Amphlett gives a list of place and field names in the parish of Clent, specially valuable at a time when, as the writer justly reminds us, these names are rapidly dying out. It is very much to be desired that they should be gathered in while it is yet possible to collect them. We wish that "F. H. R." would give some further and less fragmentary notes of the inscriptions in Ledbury Church, a fine old prebendal church in the heart of a district rich in historic county families. We hope to see many a successor to vol. I. of the *Midland Antiquary*.

THE Society for the Protection of Ancient Buildings will hold their sixth annual meeting in the Lecture Hall of the Society of Arts next Wednesday, at 3.30 p.m. Sir John Lubbock, Bart., M.P., will take the chair.

THE annual meeting of the National Society for Preserving the Memorials of the Dead will be held on Thursday, the 7th inst., at 3.30 p.m., in the large hall of the Society of Arts, Adelphi, W.C.

### NOTICES TO CORRESPONDENTS.

*We must call special attention to the following notices:*

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

S. M. C. ("Pour oil on troubled waters").—We do not think that anything further can be said as to the earliest use of this phrase than can be found in "N. & Q." 6th S. iii. 69, 252; iv. 174; vi. 377.

G. P. O. ("Talis cum sis, utinam," &c.).—Said by Agesilaus, the Spartan king, to Pharnabazus, the Persian general. See *Plutarch's Lives*, "Agesilaus."

W. M. M.—We do not appear to have received your MS. Please repeat; but see first *ante*, p. 417.

E. H. KESTRAK.—*Old Lincolnshire* is published at the Old Lincolnshire Press, Stamford.

JAMES STYKE.—It will appear next week.

CLEER AT AUDAX.—Apply to Messrs. Novello.

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## Notes.

## THE LIBRARY OF MAGDALEN COLLEGE, OXFORD.

(Concluded from p. 423.)

We have about fifty books (besides those just described) printed before the end of the fifteenth century; but unfortunately my bibliographical knowledge is too slight to enable me to do more than give a rough list of the printers and a few scattered notes.

1. Vindelino of Spire, at Venice.—1469, Plinii Hist. Nat. (which Dibdin calls a miracle of art). 1471, S. Cypriani Epistole.

2. Ulrich Zell of Cologne.—1473, Latin translation of Eusebius's *Preparatio Evangelica* by George of Trebizond (see Panzer, i. 329).

3. John of Westphalia, at Louvain.—1473, Petri Crescentii Bononiensis de omnibus agriculturae partibus, de plantarum animaliumque natura et utilitate libri xii., imperfect (see Van den Linden, 494). 1473, *Imitatio Christi*, attributed on the title-page to John Gerson, the Chancellor of Paris.

4. John of Cologne and John Matthew de Gheretz, at Venice.—1473, Calderini of Verona's Commentary on Martial. 1478, Lactantius de Divin. Institut. adv. Gentes (by Joh. et Matth. de G. impensis Joh. de Colonia. Ex dono Mri. Wilhelmii Redyale quondam socii istius collegii).

5. Nicholas Jenson, at Venice.—1475, Ciceronis Epistolæ Familiæ. 1478, Latin translation of Plutarch, two fine volumes, one imperfect.

6. Joh. Cocroft.—1473, Roberti de Licio Sermones Quadragesimales.

7. Luke Brandis de Schass, at Lübeck.—1475, Rudimentum Novitiorum, imperfect, fine woodcuts.

8. Conrad de Hoembach.—1476, Chronicon per devotum Carthusiensem quendam (coming down to Sixtus IV., 1471-84).

9. Stephen Corellius of Lyons, at Parma.—1476, Plinii Hist. Nat.

10. Antonius Koburger of Nuremberg.—1477, at Piacenza, Fra. Rainieri's Pantheologica, 3 vols. 1493, Schedel's Liber Chronicorum, with illustrations (our copy has the "De Sarmatiâ").

11. Benedict of Genoa, at Venice.—1480, Chirurgia, by Master Peter de Argellata of Bologna, revised by Dr. Matthew Moretus of Brixen.

12. Theodorico Rod of Cologne, in Univ. Oxon.—1481, Oct. 11, Alex. Aphrodisi Expositio in tertium libr. Arist. de Anima.

13. John of Nördlingen and Henry of Harlem, at Bononia (? Bologna or Boulogne).—1482, Quæst. Metaphys., by Gabriel Zerbi of Verona.

14. Antonius Micosinus, at Florence.—1482, Plotini Opera cum comment. Ficini.

15. Perrin Lathomi, Boniface Johannis et Joh. de Villa Veteri.—1494, Durandi Rationale Divin. Offic. (bound up with it is a MS. of the pseudo-gospel of Nicodemus).

16. Joh. Rubens of Vercelli, at Venice.—1493, Aurel. Cornel. Celsi Medicinæ lib. vii.

17. Joh. Trechsel, at Lyons.—1495, Dialogus magistri Guillelmi (sic) de ockam doctoris famosissimi. Compendium errorum Johannis pape xxii. Opus nonaginta dierum. Littere F. Michaelis ad capitulum f. minorum. Littere F. Michaelis ad imperatorem. 1497, Magistri Roberti Holkot super iv libros sententiarum questiones, &c.

18. Aldus Manutius, at Venice.—1495, Aristot. Organon; 1497, Feb., various treatises by Aristotel (both bequeathed to the college in 1522 by Thomas Stanbrig). 1497, June, various treatises of Theophrastus, Aristotle, Alex. Aphrodis.

19. J. Higman and Wolfgang Hopyllus, at Paris.—1498, Dionys. Coelestis. Hierarch. Epist. Ign. et Poly.

20. Leonard de Arigis de Gesoriaco, at Florence.—1499, Politiani Opera.

21. Joh. et Greg. de Gregoriis, at Venice.—1499, Boethius.

22. Jean Petit, "Bocardi pti."—1500, Illustr. Viror. Opuscula.

Among the early books lacking either date or name of printer may be mentioned:—(1) 1470, S. Cypri. Epistolæ, which once belonged to John Stokesley, demy of the college, Bishop of London 1530-9. (2) 1473, at Argent., De Quatuor Virtutibus Cardinalibus, by Frater Henricus of Rimini,

editio altera. (3) 1475, *Sermones aurei de Sanctis*, compiled by Leonard de Utino. (4) 1478, Florence, Exposition of Aristotle's *Ethics*, by Donato Acciaiuoli, given to the college by a former commoner, Richard Fox, Bishop of Winchester, 1501-28, and founder of Corpus Christi College. (5) 1483, Argentin., *Præceptorium Divinæ Legis*, by Joh. Nider, Ord. Prædic. (6) 1498, Basil, *Biblia c. Postilla Cardin. Hugonis*, 7 vols. (at the beginning there is a letter of Joh. de Amorbach to Anton. Koburger of Nuremberg and the Lecter). (7) 1499, Venice, various astronomical treatises, including one by Proclus, translated by Linacre; preface by Aldus Manutius to Duke Guido of Urbino. (8) Beroaldus in Cic. Offic., with an epistle addressed to G. H. F. Card. Gonzaga.

We have also the 1501 Basel edition of *Æsop*, by Jacob. de Phortzheim, and editions of Virgil by Jodocus Badius Ascensius (1528) and Joh. Crespinus, at Lyons (1529). We have also one of the 600 copies of the Complutensian Polyglot. It is in six vols. (four containing the Old Testament, one the New Testament, and one is a Hebrew and Greek lexicon). Vol. i. of our copy has been much cut down, and begins at chap. xiii. of Leviticus, and all the volumes except that containing the New Testament have been rebound. It is well known that this edition, printed at Alcala de Herrerias (Complutum) by Cardinal Ximenes (printing ended May 3, 1515), was not published till 1522, so that Erasmus in 1516 had the honour of publishing the first edition of the Greek text of the New Testament. Each volume of our copy has a parchment label (pasted inside the cover in the case of the rebound volumes, but outside the cover of the New Testament volume and protected by a thin covering of horn), which has the following quatrain:—

"Hoc operis quicunque vides si forte jubarit  
Nocere quis tanti muneris autori erat  
Eximius sacræ scripturæ idemque trilinguis  
Antistes studiis his Locus ille dedit."

i.e., it was presented to the college by an old member, Edward Lee, the successor of Wolsey in the metropolitanical see of York (1531-44).

A beautiful little volume has lately been discovered in our library. It is entitled *Del modo di fare le Fortificationi di terra intorno alle città*, by Giacomo Lantieri di Paratico di Brescia, and was printed at Venice in 1558 by Bolognino Zaltieri. Its special feature is its fine morocco binding, with the splendid coat of arms of Alfonso of Este, the fifth and last Duke of Ferrara (d. 1597), with his name and motto, "Tu decus omne tuum." It would seem to be a presentation copy to him from the author. Our copy has a note to the effect that it was bought by Sir Arthur Throckmorton Dec. 20, 1587.

Next I have to notice a group of liturgical books. We have a *Sarum Missal* of 1521 (printed

by Jean Petit), a *Sarum Portiforium* or *Breviary* (*Para Hiemalis* only) of 1556, a *Sarum Hymnary* of 1555; also a pretty little *Book of Hours*, according to the use of Paris, in French, printed on vellum by Nicole Vostre. It has illuminated capitals and some good engravings. It is undated, but the table for finding the movable feasts begins with 1524, and that may be taken as its approximate date. In this same group, too, we have a copy of an edition (printed in 1537, "studio et impensa Antonii Goini") of Cardinal Quignon's reformed *Breviary*, which seems to have escaped the notice of Dr. J. M. Neale (*Essays on Liturgiology*, p. 3). From fol. 400 onwards the pages are damaged, two or three of them very much so.

Two copies of Foxe's *Book of Martyrs* are worth mentioning. One is the first edition, printed in 1563, and has an autograph letter of the author (fellow of the college in 1538) to President Lawrence Humphrey (1561-88). The other is a presentation copy from the author to the same president.

It may suffice to mention an imperfect copy of Hector Boece's *Chronicles of Scotland*, translated by Master John Bellenden, and printed at Edinburgh, which has on the fly-leaf a curious watermark; and a copy of the second edition of the famous *Icon Basilike*.

Besides the autographs already mentioned, there exist in various books in our library those of Bishop Jewel, Peter Martyr, Oliver Cromwell, and Lord Byron. In a glass case in the library are facsimiles of the Great Seals of the kings of England, of which the originals are attached to documents in our muniment room. The series is unbroken (save Henry VII.) from Henry II. to Elizabeth, both inclusive. About 600 facsimiles (by Mr. Ready of the British Museum) of other interesting seals attached to our documents are preserved in a drawer in the MS. room. The earliest, if I remember rightly, is that of Bishop Seffrid II. of Chichester; but the most important are doubtless the four copies of the city seal of Winchester, attached to deeds of March 17, 1221, c. 1230, 1329 (two). According to the late Mr. J. Gough Nichols, in a paper printed in the Winchester volume of the Archaeological Institute's *Transactions* (p. 107), no copies were known to him (see Mr. Macray, in the Eighth Report of the Historical MSS. Commissioners, p. 264).

In conclusion, two interesting sets of objects kept in the library may be mentioned. Religiously preserved in a glass case are a few articles which, with the exception of an ancient cup and the MSS. mentioned above, are the sole personal relics of our founder known to be in existence. These are his buckins of red velvet and a pair of embroidered stockings, both for use on ceremonial occasions, and a fragment of his cope, with the lilies of Our Lady, which have been remounted

on white silk. The other curiosity is a series of sepia copies of a fine set of portraits by Vandyke, of which the originals belong to the Duke of Buccleuch. These are said to be the only known copies, and were made by a young artist named White, whose father presented them to the college.

I have now completed my account of our college library, and though it does not pretend to be complete or exhaustive, I trust it may be of some use to those who are interested in the subject of college libraries.

W. A. B. COOLIDGE.

Magdalen College, Oxford.

P.S.—With reference to my notes on our copy of the *Liber Collationum*, Mr. Maskell informs me that the Ford Abbey copy (which has one or two English rubrics which ours does not contain) passed into his possession about forty years back, and is now in the British Museum with the other scarce ritual books which he presented to the nation some time ago. Mr. Maskell also tells me that he believes the St. Andrew's Priory copy to be in Lord Robartes's library at Llanhydrock.

#### "PETER PLYMLEY'S LETTERS."

In 1837 *Peter Plymley's Letters* were out of print. My father-in-law, Mr. B. S. Morgan, who took an active interest in all the social and political questions of the time, was very desirous that they should be reprinted and published at a cheap rate. As he had some acquaintance with Sydney Smith, from meeting him frequently at Fishmongers' Hall, he ventured to write to him, asking him if he had any intention to republish the work, and if not whether he would object to any one else doing so. At this time the opinion was universally held that Sydney Smith was the author of *Plymley's Letters*.

To this application the following reply was received. I copy from the original letter itself, which came into my possession at the death of Mr. Morgan about forty years ago:—

"Combe Florey, Taunton, Dec. 31, 1837.

"Sir,—Your question is a very fair one, and should have been answered sooner, but your letter took some time to follow me here and has just been received. I have read Peter Plymley a long time since, and, as far as I remember, thought it a smart production of a young and liberal person. I did not write it. I have no copy of it. I do not mean to republish it. I do not know who wrote it. I agree entirely with all the opinions it professes, but the work itself was ephemeral and is dead and gone.

"I remain, Sir,

"Your ob. s<sup>r</sup>

(Signed) "SYDNEY SMITH.

"I beg my comp<sup>t</sup> to Mr. Towse, pray tell him the weather has been remarkably mild here."

The letter is addressed "B. S. Morgan, Esq., Fishmongers' Hall, London Bridge, London."

In 1839 (or really in 1838, although the title-page bears the imprint of 1839, according to a common custom of publishers) Messrs. Longman

published *The Works of the Rev. Sydney Smith*, in 3 vols., 8vo., and in the author's preface, to be found in vol. i., pp. vii and viii, he writes:—

"I have printed in this collection the Letters of Peter Plymley. The Government of that day took great pains to find out the author. All they could find was that they were brought to Mr. Budd, the publisher, by the Earl of Lauderdale. Somehow or another it came to be conjectured that I was that author; I have always denied it; but finding that I deny it in vain, I have thought it might be as well to include the letters in this collection. They had an immense circulation at the time, and I think above 20,000 copies were sold."

Now I have often heard that among literary men an author is held to be quite justified in denying the authorship of a work which, for any reason, he has thought fit to publish anonymously or under a *nom de plume*; but even admitting this, it does seem somewhat startling to find a clergyman of high character and great fame quietly including in his acknowledged works a production (however popular and most deservedly so) which less than two years before he had so strongly and very epigrammatically stated that *he did not write*; that he had no copy of it; that he did not know who wrote it. Perhaps he had forgotten this letter to my father-in-law. I have not thought it right to place this letter before the public until I was assured there was no one living whose feelings could be hurt by it. It will, I think, be interesting to some of your readers.

JOHN GREEN.

Wallington, Surrey.

#### SHAKESPEARIANA.

In *Richard II.*, III. ii., are to be read the following fine lines, which I give according to the variorum edition of Reed in fifteen volumes:—

"K. Rich. Discomfortable cousin, know'st thou not That, when the searching eye of heaven is hid Behind the globe, and lights the lower world, Then thieves and robbers range abroad unseen In murders, and in outrage, bloody here; But when, from under this terrestrial ball, He fires the proud tops of the eastern pines, And darts his light through every guilty hole, Then murders, treasons, and detested sins, The cloak of night being plucked from off their backs, Stand bare and naked trembling at themselves."

The word *bloody* in the fifth line is an emendation, first made in the second quarto, of the word *bouldie* in the first quarto. This reading *bloody* has been adopted by the three following quartos, all the folios, and nearly all modern editors. Dyce, however, following the hint of Collier's Corrector, substitutes *boldly*. Not a single critic or editor adheres to the reading of the first quarto, *bouldie*. *Bouldie*, however, as it is the first, so is it the right reading, being the word used sometimes in the sixteenth century to express what was subsequently and exclusively represented by *boldly*. This will appear by the following quotation: "The Duke of Albany being thereof adver-



tised boldie then took his ships and sailed into Scotland with all convenient speed" (Holinshed, 1523). I propose, then, to read the fourth and fifth lines thus:—

"Then thieves and robbers range abroad unseen,  
In murders, and in outrage, *boldie* here."

The word *boldie*, in the sense which it bears, suits the context here incomparably better than *bloody*.

HENRY HALFORD VAUGHAN.

"TEMPEST," III. i. 13 (6th S. vi. 24, 65, 261).—

"Most busic lest, when I doe it."

This passage will probably exercise the ingenuity of commentators to the end of time. It may seem presumptuous for me to enter the lists, but as a lover of Shakespeare I may perhaps be permitted to offer a remark upon what seems to me the most intelligible reading. The last edition ("Parchent Library"), of which the general get-up appears to be preferable to the text, has—

"Most busiest when I do it."

But neither this nor DR. NICHOLSON'S emendation,

"Most busy, least when I do it,"

appears to me to meet the sense required. The former reading merely means that Ferdinand is most busy when he is doing it—i.e., his work, mentioned three lines above—and is bald and flavourless; the latter signifies in ordinary English "The less I work the more busy I am," which, when the whole *motif* of the soliloquy is considered, seems to me the exact reverse of what Ferdinand means. "There are some sports," he says in effect, "which though they involve hard work, yet the pleasure we take in them prevents from being toilsome," or, to use an equivalent expression, "The labour we delight in physics pain." "Similarly," he continues, "this is a mean task on which I am employed, and it would be as heavy to me as it is odious were it not that

'The mistress which I serve quickens what's dead  
And makes my labours pleasures,'"

In what way? "She weeps when she sees my work, and says that such a low, base task was never so nobly performed. On hearing this I forget my cares, but I retain the sweet thoughts that are begot of her sympathy, and which refresh my labours, so that I am most freed from the anxieties of business while I am actually doing the hardest work." On these grounds the reading

"Most busyless, when I do it,"

which only involves the change of a single letter, appears to me to meet the sense the best. I can see no adequate reason for altering "my work" into "*me* work," which is advocated by MR. VAUGHAN and preferred by the "Parchent Library" editor. "Such baseness" is used by Miranda attributively of the work in which Ferdinand is employed, and which is defined as the removal and piling up of thousands of heavy

logs. The collocation of ideas would be destroyed by the substitution of *me* for *my*.

W. F. PRIDEAUX.

Jaipur, Rajputana.

"ROMEO AND JULIET," IV. v. 37.—In Romeo's speech,

"I do remember an apothecary";

the man's shop holding

An alligator hung,  
A tortoise stuff'd,

and the like, with

"About his shelves

A beggarly account of empty boxes,"

seem to have been taken by the poet from the elder Teniers's engraving of a corn extractor. The *pedicure's* shop answers almost exactly to that of Shakespeare's apothecary, with a stuffed alligator swinging overhead and the empty pots on the shelves. Teniers lived from 1582 to 1649, so that it is quite possible that Shakespeare may have seen this print. Is it known at what date it was engraved?

M. G. WATKINS.

BEHIND THE DIAL-PLATE: A CURIOUS BOOK-CASE. — Many curious instances have been recorded of books and documents rescued from ruin. With the permission of the Editor I will relate the story of one which I came across lately. In Aberdeen University library there are a considerable number of academical theses printed by Raban, Nicol, Brown, and the Forbeses, the earliest printers in Aberdeen. While examining these thin small quarto volumes I was very much interested in one of them, that had formerly been in the library of Marischal College, and which contains two theses, with this MS. note on the fly-leaf:—

"The first of these Tracts was presented to Marischal College in 1840 by David Laing, Esq., Edinburgh. The second was found behind the Dial-plate of the Clock in taking down the Old College in May, 1840. At the end of it is a Catalogue in MS. of the Books belonging to James Morison, who was Provost of Aberdeen in 1744-1749 and 1752-1754."

The first tract I will pass by, but the second I will notice particularly. The title is:—

"Discretatio Philosophica, [De] Natura & Legibus Materie: Quam cum Annexis, Auspice Deo Opt. Max. Generosi hi, op- [t]ima spei Adolescentes, [sic] Laureæ Magisterialis Candidati, pub- [lic]è propugnabant, in aedibus inclutæ Academicæ Marischallanæ [sic] Abderdenensis ad diem 13 Aprilis, 1732. [H.L.Q.S.] Præside Gulielmo Duff, P. P. Candidatorum Nomina, [i] (the names of thirty-nine candidates are given here) Abderden: [sic] Excudebat Jacobus Nicol, Urbis & Universitatis Typographus, Anno Dom. M.DCC.XXXII. [sic] 8m. 4<sup>to</sup> 12 pp."

On the verso of the title-page is the dedication "Jacobo Moorison, Consuli Magnifico,.....Civitate Abderdonicæ," the person whose books are catalogued at the end, although the dates of his provostship are not in accordance with the MS. note. I find James Morison, Provost 1730-32, and again

in 1752-54, and James Morison, jun., of Elsieck, Provost 1744-48, but I do not think they are one and the same person. The tract and catalogue are much weather-stained, and have a jagged hole, an inch and a half in diameter, through every leaf; probably the axle of some part of the works of the clock traversed the book. How it came about no one can tell, but there is little doubt that while putting up or repairing the large clock on Old Marischal College at some date after 1758 a wedge had been required, and this tract, which belonged to Provost Morison, had supplied the need. I do not know of the existence of another copy. As representing to us what the library of a man in Provost Morison's position was like at that date it may not be without interest if I give a transcript of such portions of the Catalogue as are legible, preserving the peculiarities in spelling and arrangement:—

"A Catalogue of Books belonging to Provost James Morison 1757.

"Thomson's Anatomy — Puffendorf's Introduction — Whitefields Sermons Vol. 2 — Burnetts Demonstrations Vol. 2 — Private Christians witness for Christianity — Mistery of self Deceiving — A narrative of the Spirit of God — Discourses concerning the.....of preaching — Truth & Innocence v..... — Right of Patronage — Western Martyr — Bourignonism Displayed — Articles of War in 1744 — Sett of the City of Edinburgh — Christian Recreations — Use of Passions — Reviving Cordeal for a Despairing Soul — Thomas A Kempis in French — Sermons in French — Anatomy of a Christian — Practical Distiller — Exposition on the 130th Psalm — The Causes of the Sabbath — Lives of the Antient Holy Fathers — Renaldas Treatise of Passions — Rule of Faith — Picture of a Papist — State and Duty of the Church of Scotland — Addison Poems — Plea for Grace — Don Quixot — Rare juell of Chris.....ment — Moral Instruct..... — Vincent on Judgment..... — Exposition on the Gal..... — Discourse about true happiness — Survey of Spiritual Antichrist — Gospel Conversation — Scott's Sermons Vol. 2 — Exposition of the Song of Solomon — Practicall Catechism — Grotius of Civil Authority — Beverage on the Sacrament — Christians Heart Drawn out towards Christ — Miscellanies — Caviot against Anabaptists — first and second books of Discipline — Instruction for the right Comforting afflicted Conscience — A Breiff Exposition of the Epistle to the Thessalonians — Christ the true light — Genneral Demands Concerning the late Covenant — The Vanity of the Creature — Godly fear — Owen on Scism — Gentleman Calling..... — Burket on y<sup>e</sup> New Test. — Pomfrets Poems — Wat's Do — Henry on y<sup>e</sup> Sacrament — Waller's Poems — Mrs. Teachum — Miltons Paradise lost — Nelson on y<sup>e</sup> Sacrament — Bowes Letters — Gordons Gramar — Rochester's Poems — Observations on y<sup>e</sup> Rise & Progress of y<sup>e</sup> united Provinces — Dyckes Spelling Dictionary — Cato's Morals — Family Instructor — Xenophon Gr & Latin — Baillies Dictionary — Cole's Dictionary — Right of Patronage — Morall Instruct..... — Dissertatio de Tuss..... — Dorenton's Devotions — Prayer Book. — 1758 Lent Feb. 18 To John Forbes Clerk to Mr. Jas. Barnett Pomfret's Poema."

J. P. EDMOND.

64, Bonaccord Street, Aberdeen.

GRAY'S LATIN ODE.—The accompanying translation is from the pen of my brother-in-law, Mr.

R. E. E. Warburton, of Arley, and was composed more than forty years ago, after a visit to the Carthusian monastery of La Grande Chartreuse. I doubt whether any one has seen it except myself—to whom it was shown for the first time last autumn—and the late Mr. Plumer Ward, from whom Mr. Warburton once received a letter in which the veteran novelist congratulated him on having succeeded where he himself had failed miserably. Your readers cannot but be struck with the fidelity of the version as well as with its rhythm.

J. B.

9, Hyde Park Gate, South.

Written by Gray in the *Album of the Grande Chartreuse* (Dauphiny), August, 1741.

Oh Tu, severi religio loci  
Quocunque gaudes nomine (non leve  
Nativa nam certè fluenta  
Numen habet, veteresque sylvas;  
Presentiorem et conspectum Deum  
Per invias rupes, fers per jugas,  
Clivosque præruptos, sonantes  
Inter aquas, nemorumque noctem,  
Quam si repositus sub trabe citrea  
Fulgeret auro, et Phidiciæ manu)  
Salve vocant ritè, fesso et  
Da placidam juveni quietem.  
Quod si invidendis sedibus, et frui  
Fortuna sacræ lege sientil  
Velat violentem, me resorbens  
In mediis violentia fluctus:  
Saltem remoto des, Pater, angulo  
Horas senectas ducere liberas;  
Tutumque vulgari tumultu  
Surripias, hominumque curis.

[The above is copied from Pickering's edition of Gray's *Works*, 1836.]

Idem Anglicè redditum:—

Oh, thou! the Spirit 'mid these scenes abiding,  
Whate'er the name by which thy power be known  
(Truly no mean divinity presiding  
These native streams, these ancient forests own;  
And here on pathless rock or mountain height,  
Amid the torrent's ever-echoing roar,  
The headlong cliff, the wood's eternal night,  
We feel the Godhead's awful presence more  
Than if resplendent 'neath the cedar beam,  
By Phidias wrought, his golden image rose),  
If meet the homage of thy vot'ry seem  
Grant to my youth—my wearied youth—repose.  
But since, though willing, 'tis denied to share  
The rest of silence and the peace I crave,  
Compelled by fate my onward course to bear  
And still to struggle with the toilsome wave:  
At least, O Father, ere the close of life  
Vouchsafe, I pray thee, some sequestered glen,  
And there seclude me, rescued from the strife  
Of vulgar tumults and the cares of men.

R. E. E. WARBURTON.

ANOTHER GIFT AND AUTOGRAPH OF POPE.—A new letter, signed "W. Reid, Langley Park," appears in the *Northern Ensign* of May 17, on the subject of the poet Pope's gifts to the Rev. Alexander Pope, A.M., Reay. It adds interesting

items to the note in "N. & Q." of May 12<sup>th</sup> on the same theme. Mr. Reid has in his possession the actual "subscription copy of the five-volume quarto translation of the *Odyssey*" presented to the clergyman in 1732 by the poet. It was to this work Carruthers referred in his *Life*. In one of the volumes there is written by the famous translator, "Twickenham, July 6th, 1732. Gift.—Alexr. Pope, Esq., Poet-Laureat of England, to Alexr. Pope, Dr. of Humanity at Dornoch." In two of the remaining volumes, in the poet's handwriting also, there are the words "Ex Dono Alexri. Pope, Armigeri. July 6th, 1732. Twickenham id." The volumes are in perfect condition, with the list of the subscribers of 636 copies, taken in two, three, four, up to "ten setts." There are many specimens of the translation extant, but it might be worth the attention of the Trustees of the British Museum to try to secure for the nation, not only this work, but the translation of the Abbé de Vertot's *History of the Roman Republic*, to which reference was made in the note mentioned above. Carruthers says that Pope of Caithness and Sutherland dined with his friend and Lord Bolingbroke, and he gives a letter in full, dated "Twickenham, April 28, 1738," and addressed to "Mr. Alexander Pope, at Thurso, in the county of Caithness, North Britain." In the appendix to one of the editions of his biography there is a letter by James Campbell, Assistant Commissary-General, the grandson of the clergyman, dated "Edinburgh, April, 1854," in which he describes a snuff-box presented by the poet to Campbell's grandfather. It was then in the possession of a gentleman in Edinburgh, with the inscription, "This Box, with a Copy of his Published Works, was sent by Alexander Pope, Esq., the Poet, to the Rev. Alexander Pope, minister of Reay, Thurso." A written note accompanied it, "in which," says Campbell, "he claimed a distant Relationship to my Grandfather (on my Mother's side)." A nephew of the clergyman, William Pope, wrote in 1822 that no claim of kindred could be made, but it is quite possible he was not an authority in genealogy. These details, however, are to be found in *extenso* in the *Life*, and are mentioned here only to show that it is extremely worth while to accumulate what is available from an interesting vein in the poet's brilliant life. His love of consanguinity was amply shown by his express statement of relationship to an English lord of the Pope surname, on occasion of his social depreciation by a contemporary member of the aristocracy. It may be added that the quarto copy of the translation of the *Odyssey* is on stout hand-made paper, and was published by Bernard Lintot, London, whose guarantee from *Georgius Rex* was that he had monopoly of sale for fourteen years. It is chiefly for the autographic writing that

the northern handsome copy would be a valuable addition to any collection of Pope literature in a public library, and most of all the National Library.  
T. S.

"PRINCIS SQUARE, 1736."—Another dated London house of the last century has just been pulled down, and as it was in an out-of-the-way position, and the name of the place has disappeared with it, it may be as well to make a note of it. Running parallel with Holborn on the south side, between Little Queen Street and New Turnstile, is a narrow street, which until recently was known as Princes Street. About midway, on the south side of this street, is a small yard, about 20 feet by 25 feet square. A large warehouse occupies the east and south sides of the yard, and on the west was the house in question, bearing the following inscription, on a stone let into the front wall: "Princis Square 1736." It was probably the only square in London with only one house in it.

It would be well if some of your correspondents would make a note of all similar inscriptions in their own localities and send them to you. Here are two more, from the same neighbourhood as the above. On a stone in the east wall of Hamley's toy-shop, corner of New Turnstile, "NEW TURN STILE 1683." On a stone let into the east wall above the key-stone of the arch leading from Lincoln's Inn Fields to Sardinia Street, "Duke Streete 1648." There is a similar stone and inscription on the west side of the arch.  
E. J. BARRON.

ST. YVES IN BRITTANY.—I send you the following cutting from the *Times*, which I think deserves a place in "N. & Q." It is a part of a telegram from Paris, dated April 22:—

"At the Côtes-du-Nord Assizes five days have been occupied with a mysterious case of murder, throwing some light on Breton superstitions. One morning last September, in the village of Hengoat a farmer named Omnes, twenty-five years of age, was found suspended from the top of a tumble. He had been threshing on the previous day, had slept in the barn, in order to guard the corn from thieves, and had evidently been strangled in his sleep, and hung up when dead. His mouth was gagged with a handkerchief and his arms extended, as though crucified, by a stick which was placed in the coat-sleeves. He was the mainstay of his aged mother, was about to marry, and was popular in the village, except with his sister and her husband, Marguerite and Yves Guillon. They had for three years borne a grudge against him, because, on his father's death, he had sworn to a debt of 150 fr., which they had been obliged to pay. They maintained that they had not left the tavern kept by them all night; but a woman asserted that she saw them coming home from the direction of the scene of the murder at two that morning. Another person declared that Marguerite's shoes were muddy that day. Yves, moreover, despite a policeman's prohibition, washed his trousers, which were soiled at the knees with dung, and the marks of knees were noticed near the corpse. A month previously they had hired an old

[\* See ante, p. 364.]

woman for 5fr. to go to a neighbouring village, where there is a chapel containing a statue of St. Yves, which is resorted to by the whole district as a means of obtaining sure vengeance. The old woman was commissioned to invoke vengeance on Omnes for perjury. But she was unable to perform the errand, for the priest scandalized at the evil passions which made the shrine frequented, had removed the statue to his back garden, and, on the wall being scaled to invoke it, had locked it up in his loft. The theory of the prosecution was that, despairing of saintly intervention, the couple resolved on avenging themselves, and what clinched the popular suspicion against them was that the candle sent by Guillou to an altar at Guingamp, with an invocation for his brother-in-law's benefit, would not burn. At the trial, however, the witnesses to the facts that the two prisoners were out late at night, and that the woman's shoes were muddy, were less positive than when originally examined; and the prisoners were acquitted, notwithstanding evidence that they had made no secret of their wish for the deceased's death."

A. L. MATHEW.

Oxford.

APPLE-TREE FOLK-LORE.—Apple-trees were unusually late in bloom this year. In East Sussex the rustics have the following rhyme anent the blooming:—

"If apples bloom in March,  
In vain for 'um you'll sarch;  
If apples bloom in April,  
Why, then they'll be plentiful;  
If apples bloom in May,  
You may eat 'um night and day."

JNO. A. FOWLER.

London Road, Brighton.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

AN EASTERN TALE.—The following extract is from a letter written in the year 1819. Can any reader of "N. & Q." oblige me with a reference to the particular book, probably English, in which a person might have found in 1819 this curious variation or imitation of the "Third Calender's Story" in the *Arabian Nights*, or the story in the *Moghrabin Arabian Nights*, which is the basis of Mr. Morris's beautiful poem *The Man who never Laughed again*?—

"I have been reading lately an Oriental tale of a very beautiful colour. It is of a city of melancholy men, all made so by this circumstance. Through a series of adventures each one of them by turns reaches some gardens of Paradise, where they meet with a most enchanting lady; and just as they are going to embrace her, she bids them shut their eyes, they shut them, and on opening their eyes again find themselves descending to the earth in a magic basket. The remembrance of this lady and their delights lost beyond all recovery render them melancholy ever after."

H. BUXTON FORMAN.

46, Marlborough Hill, St. John's Wood, N.W.

AN OLD CHALICE.—I have come across an old chalice without any plate mark. On the foot are three small medallions. One contains a Turkish crescent; the second an inscription as follows, in roman letters:—

ANTE  
EXA'D  
IOVAN.

The third medallion has the following inscription:

DAC  
YEV  
LO.

Can any one kindly help me to decipher these?

R. G. DAVIS.

Buckland, Farringdon.

FRENCH WORDS IN SOUTH DEVON.—Will Mr. PENGELLY, or any of your correspondents in the West, kindly help me in making out a list of the above, and also fix the date of their introduction? I append a few examples:—

*Suant* (Fr. *suivant*)=pleasant, agreeable to the taste. "The white ale were uncommon *suant*, sure enough."

*Paize* (Fr. *paiser*)=to tell the weight of a thing by handling it. Higgler of fowls at house door: "They'm cheap in the money, sir; please to *paize* 'em."

*Plumb* (Fr. *à plomb*)=right, fit, as it should be. The soil when friable after frost is *plumb*. A boatman on the Kingsbridge river, being asked what grog he liked best, immediately answered, "Rum, 'cos it's more oilier, more feedinger, and more *plumb* to the stummick."

A. MIDDLETON, M.A.

Binton Rectory, Stratford-on-Avon.

AN OLD PICTURE.—I have an old picture, painted on wood, which bears the following inscription in its upper corner:—

"B' Tho' Fry  
Attorney Gen<sup>l</sup> to  
Queen Elizabeth.

Hans Holbein."

Is this likely to be a genuine picture of Hans Holbein? I should be glad of any particulars as to Sir Thomas Fry.  
Birmingham.

E. A. FAY.

ELECTIONS FOR SUTHERLANDSHIRE.—Has there ever been a contested election for the Parliamentary representation of this county? If so, when was the last contest? G. F. R. B.

THE LEPER HOSPITAL AT ST. JAMES'S.—Where should I look for the charter instituting the Leper Hospital at St. James's (see *ante*, p. 409)? I have not been able to find it at the British Museum.

F. A.

SIR FLEETWOOD SHEPPARD, KNT.—I shall be much obliged for any genealogical information as

to the ancestry of Sir Fleetwood Sheppard, Knt., who died Sept. 6, 1698, and was buried at Roll-right, co. Oxon. His brother, Dormer Sheppard, had administration granted Oct. 6, 1698, and from this it appears Sir Fleetwood Sheppard was Usher of the Black Rod, and a bachelor. Is this family of Sheppard extinct?

REGINALD STEWART BODDINGTON.

Beaconsfield Club, Pall Mall, S.W.

**BARONY OF STAFFORD.**—My Burke and my Debrett inform me that the present baron was declared heir to the abeyant title in 1825; and Burke states that he is descended from the younger son of the unhappy viscount and baron, iniquitously beheaded for supposed complicity in the Popish Plot. But nothing is said as to the descendants of the elder son, the Hon. Francis Howard, who followed James II. to Ireland. His younger brother, above mentioned, the Hon. John, remained in England. I presume that in 1825 there was another claimant besides the successful one. Where can I obtain an account of the proceedings before the House of Lords? Can any of your correspondents give me any information on the subject?

SALTIRE.

[See printed cases, Peerage claims, &c.]

**"THE AUTOBIOGRAPHY OF THE REV. JOHN SERGEANT."**—About the year 1829 I distinctly remember reading in an old periodical a series of articles entitled "The Autobiography of the Rev. John Sergeant." I should be extremely obliged to any of your correspondents who would kindly inform me where the autobiography is to be found, or whether it has ever been published in any other shape.

J. C.

**BOAR-BRIEF.**—I should feel much obliged if any one would tell me the meaning of a boar, or bore, brief. In an ancient Orkney genealogy, in the possession of the Laing family of Orkney, a copy of which appears to have been sent to a Mr. W. Ker of Edinburgh by Malcolm Laing, the historian, occurs the following expression: "As certified by the Boar-Brief of 1630, under the Royal Seal of Scotland, now in the custody of My Lord Elphinstone." This genealogy appears from internal evidence to have been compiled about 1690, and Mr. Malcolm Laing in forwarding the copy to Mr. Ker mentions the fact of his being descended from an Elphinstone in Orkney. Are there any descendants of Malcolm Laing, and, if so, do they possess a copy of the boar-brief in question?

GALLUS.

[=Birth-brief. They were formerly in frequent use with Scots going abroad, but are not often to be much trusted for genealogical purposes.]

**RICHARD LEAR.**—I shall be glad if any of your correspondents will aid me in ascertaining where the above named was born, and where he

lived previous to being presented to the living of Charlton Musgrove, Wincanton, Somerset, in 1617, by Glanville, of Kilworthy Court, Devon. Any particulars concerning him before the above date will be welcome. Peter Lear, of Lindridge House, Bishops Teignton, Devon, one of Richard Lear's nephews, was created a baronet in 1683, and the title became extinct in 1736 by the death of Sir John Lear, the third baronet. Lysons's *Devon* does not help me.

CH. ELKIN MATHEWS.

Exeter.

**KYRTON FAMILY.**—I shall be most grateful for any information regarding the family of Kyrtton, or Kirtton, co. Somerset (*temp.* Henry IV.). *Temp.* Queen Elizabeth they lived at Cheddar. I can find no pedigree save that of the younger branch, "of Thorpe Mandeville," with which I am unable to connect my family in Barbadoes.

V. I. C. SMITH.

Aubrey House, Twickenham.

**TOUCHING FOR SCROFULA.**—The replies (*ante*, p. 410) remind me that I am very anxious to ascertain the date at which James I. of England commenced to touch for the evil. I would appeal to the readers of "N. & Q." for an answer, as I do not ask through mere curiosity.

BR. NICHOLSON.

**A GERMAN PHILOSOPHER.**—In a sermon which I heard recently at Brighton on "The Emptiness of mere Morality," the preacher said:—

"It is a sad satire on the failure of the mere moralist which is given in the life of that well-known, and for a time most popular and influential, philosopher, who did more, perhaps, than any other to make clear the excellence of the moral law as the ruling maxim of life, that he lived in his native town in Germany for twenty-five years with his own sisters without ever seeing them. True, they were in a humble station, and the philosopher a professor and much sought after," &c.

Who was the philosopher?

J. MASKELL.

Emanuel Hospital, S.W.

**"THE ST. JAMES'S BEAUTY."**—I am anxious for information as to the whereabouts of this little picture, painted about 1782 by Benwell from my relative Mrs. Brookes, a lineal descendant of the old Earls of Huntingdon. The companion picture, "St. Giles's Beauty," is in my possession, and is a portrait of another member of the Burrough family, which comprised two other equally handsome sisters. I asked this question in "N. & Q." rather more than a year ago, without receiving a reply.

H. A. C.

**A FINE WEDNESDAY.**—In Algeria, especially amongst the Jews, it is strongly believed that a fine Wednesday may always be counted upon if but a gleam of sunshine be visible in the early morning. Starting on a Wednesday morning for

a long ride, I was informed by my servant, a native Jew, that although the sky was anything but cloudless the day *must* be fine. On my asking him the reason, he replied, "Because the sun was made on a Wednesday it is always so." Is such a belief known in England?

F. POINCDESTRE CARREL.

Oran.

"NUPITAL ELEGIES."—Who is the author of a volume of poetry which was published under this name in 1774? It is in quarto form, similar to the first editions of Goldsmith's *Traveller* and *Deserted Village*, and has on the title-page a vignette on steel by Isaac Taylor. W. F. P.

"THE LIFE OF MR. JOHN DECASTRO AND HIS BROTHER BATE, COMMONLY CALLED OLD CRAB."—Can you tell me who wrote this curious book, published, I believe, in 1794, and again in 1830, when it was regarded as a new novel, and reviewed, I believe, in *Blackwood*? It is an extraordinary compound of cleverness and absurdity—especially the latter. It can hardly have been the sole work of any one person, I fancy.

A. H. CHRISTIE.

GRIFFIN RANSOM, BANKER.—Do any of your readers possess any documents, either printed or manuscript, which trace the origin, or show the family history, before 1777, of Griffin Ransom, who was in that year a banker in Old Palace Yard? It is possible that there may be in existence old cheques drawn on him, or other matter to fix the period of the origin of his bank.

C. L.

88, Chaloot Crescent, Regent's Park, N.W.

MAYHEW OF EAST ANGLIA AND CORNWALL.—In the *General Armory* I find a numerous tribe whose name is in most cases spelt Mayhew, and whose arms are variations of these:—Gu., a chev. vair between three ducal coronets or. The family seems to have been originally seated at Hemington in Suffolk, and Billockby in Norfolk, but to have removed to Cornwall early in the sixteenth century. This I infer mainly from the similarity of bearings ascribed to Cornish houses of the same name. Parish registers and printed pedigrees have failed me. Can any one tell me whether the Cornish families of Mahew, Mayow, &c., are an offshoot from that of Mayhew or Mathew in Norfolk?

PORTHMINSTER.

REV. RICHARD HUGHES.—He was the incumbent of Clifton-on-Teme, Worcestershire, in the first quarter of the present century. Can any of your correspondents kindly give the maiden name of his wife, Mary Hughes, and the name of the church at which she was married? The date would be from about 1800 to 1802. A. M. F.

Stourbridge.

FRENCH CARICATURIST.—Who was "P. L. D. C....."? I have an engraving in aquatint, "dessiné et gravé" by him; subject, a group of men, women, and children; title, "Les Courses du Matin, ou la Porte d'un Riche"; date, "Ventes An 13" (1805). The faces and figures are slightly caricatured, the costumes carefully drawn.

W. H. PATTERSON.

Belfast.

SQUARER.—The only instance that I have met with of this obsolete word is in *Much Ado*, I. i. But I should like to hear of others. It is usually explained as quarreller and the like, from the pugilistic verb "to square at." I am, however, as much inclined to believe that "young squarer" meant "young dicer," more particularly as it is immediately added, "If he have caught the Benedick it will cost him a thousand pound ere he be cured." Can any one solve this doubt?

BR. NICHOLSON.

CLIES OF LISBON.—Peter Auriol, a merchant of Lisbon (d. 1754), married —, dau. of — Clies, and the eldest son of his daughter Henrietta, by her marriage in 1748 with Dr. Robert Drummond, then Bishop of St. Asaph and afterwards Archbishop of York, was Robert, ninth Earl of Kinnoull. Admiral Lord Rodney (1718-92) had for his second wife Henrietta, dau. of John Clies, of Lisbon, and amongst the descendants of this marriage is Lord Blantyre. Any information relating to the Clies family would be welcome. Was it of Huguenot or of Portuguese extraction? And in what degree were Lady Rodney and the Hon. Mrs. Drummond related?

H. W.

New Univ. Club.

A LATIN COUPLET.—I want to find a Latin couplet (I think it is) which gives five reasons for drinking: "1. a friend; 2. good wine; 3. if you are dry; 4. lest you should be by-and-by; 5. or any other reason why."

CHAS. WELSH.

SIR EDWARD DE ST. JOHN, KNT., LORD OF WYLDERRUGGE.—Wanted, the parentage of the above knight, also the county in which Wylderrugge was situated. In 1377 Sir Edward was aged fifty and more. Whose son was he; and did he leave any issue, and if so who was his wife?

D. G. C. E.

[A paper on the St. John pedigree is in "N. & Q.," 6th S. viii. 5.]

OAK-APPLE DAY.—I am anxious to know the origin of the custom of wearing the oak-apple or leaf of an oak on May 29, King Charles's Day, till noon, and then in the latter part of the day, by way of substitution, another leaf, which to me is known only as "monkey-powder"?

W. EDWARD PIPER.

Oxford.

## AUTHORS OF BOOKS WANTED.—

Who wrote an article entitled "Acceleration of the London and Aberdeen Mail," which appeared in the *Edinburgh Magazine* for August, 1825 (Archibald Constable & Co., Edinburgh)?

PATRICK CHALMERS.

## AUTHORS OF QUOTATIONS WANTED.—

"Is it true, O God in heaven,  
That the strongest suffer most?"

CLEER ET AUDAX.

## Replies.

## THE RIVER NAME ISIS.

(6th S. vi. 409; vii. 166.)

Notwithstanding LADY RUSSELL'S array of authorities, I am by no means disposed to think that the question as to the names Thames and Isis has been settled. What we want in the case is the positive evidence of fact, not the evidence of chroniclers and antiquaries who had a theory, or of Oxford scholars who wrote epithalamia, but of plain men and women who have lived and died on the banks of the river, and called it as their fathers taught them. Is any such testimony forthcoming from ancient men of Gloucestershire, Oxfordshire, and Berkshire above Oxford, that they called their river the Use, or the Ise, or the Isis, or anything except Thames?

But let us look at the evidence which LADY RUSSELL brings together. First, Higden, the most valuable of all, partly as the oldest, and partly also because, if I read him aright, his facts are directly at issue with his theory. He holds that the Thames has got the first half of its name from the Thame. I know not whether he started the theory, or merely promoted it. But perhaps we may see some reason why he should maintain it. The monk of Chester would feel a reverence for the venerable city of Dorchester, an ancient episcopal see. And in his eyes the greatness of the city might ennoble the river which flows under its abbey walls.\* But see what he records, as matter of fact, "Thence the whole river," not from its confluence with the Thame, but "from its own rising," *a suo exortu*, is called "Thamisia." Let me add his following words, "Nempe juxta Tettebury nascitur Thamisia, &c.," with Trevisa's translation, "Al the ryuere from the first beede anon to the est see hatte Temse. Temse byggyneth bysides Tettebury."

Stow and Speed, if they had Higden before them, must have seen that his statement proves too much. They tell us that after the confluence of Thame and Ise, and only then, the river bears the name of Thames, in direct contradiction to

the testimony of Higden, who says it is called Thames from its source to its mouth.

Holinshed may very well be ranged on the side of Higden. His evidence is amusing enough. If our theory be right, folk above Oxford ought to call their river by the name of Ouse or Isis; but so ignorant are they and pigheaded, that, in the very teeth of our theory, "dyuers" persist in calling it Thames, "of a foolish custome," &c., as their fathers did before them.

May I now say a few words against the Thame-Isis theory? 1. Can any other case be alleged where a confluence of streams has induced a *confluence of names*? I can think of none such; nor do I find any in looking through Mr. R. Ferguson's *River-Names of Europe*. The Rhine, for instance, is always Rhine; Vorder-Rhein, indeed, and Hinter-Rhein; but never Aar-Rhein, or Neckar-Rhein, or Mosel-Rhein. Indeed, such a welding of two names into a mere "geographical expression," seems opposed to that reverent attitude in which each people has ever regarded its own great river; a stately individual, always the same, while absorbing smaller personalities in his course. "That's the Forth," said the Bailie with an air of reverence which I have observed the Scotch usually pay to their distinguished rivers. And not only the Scotch. But one might surely reckon such a spirit to be dead if one heard them giving to the lower Forth such a name as Teith-Forth. And in connexion herewith, let it be borne in mind that the name of Thames is older than Julius Caesar, to whom we owe its Latin form, *Thamesia*. So that we must go back to a distant antiquity for the supposed union of two names.

2. To talk of a "collapse fluminum," a confluence of Isis and Thame, is, indeed, little better than an impertinence, as any one may see who will go *thither and look*. The river Thame is a trumpery little stream, bringing down, as I should judge, scarcely more than half the water of the Cherwell. That so paltry a brook should have given the better half of its name to our noble river could only be justified by some history as noble as that of Ilissus or the ancient Kishon, and such a history, of course, there may have been; but if so, it is lost in times which to us are prehistoric.

3. The testimony of Stow and Speed and Holinshed may yet be worth something, though not exactly what it claims. It may be thought to prove that the upper river was sometimes called Ouse as well as Thames; and, assuming that Ouse means water, we may very well compare our own modern usage. We also have a solemn and a familiar name for it. If an Oxford man were asked by a stranger the name of his river, he might reply either Thames or Isis. But in common speech he would never dream of calling it anything except "the river."

C. B. M.

\* The late Bishop of Oxford felt a similar interest in Dorchester. "I hold myself the successor of the Bishops of Dorchester," he once said in my hearing.

WOODEN TOMBS AND EFFIGIES (1<sup>st</sup> S. vii. 528, 607; viii. 19, 179, 255, 454, 604; ix. 17, 62, 111, 457; 6<sup>th</sup> S. vii. 377, 417).—Mr. Markham's tabulated list, valuable though it is, is not quite complete, and it is, therefore, to be hoped that other examples may be described in "N. & Q." Wooden tombs are, from their very nature, among the rarest of things; at the present moment I can only recall that of William de Valence at Westminster, a mere vehicle for enamelled plates; the remains of one at All Saints, Derby; and a remarkable example in Thornhill Church, Yorkshire, sustaining effigies, and bearing the curious inscription beginning, "Bonys among stonys lie here ful styl."

Many years ago I measured and drew to scale, on the spot, the two wooden effigies in the church of Weston under Lyzard. They were then charged and dishonoured with many coats of paint, and, so far as my recollection serves me, for I have not my drawings at hand, both figures are shown in the usual military costume of the last quarter of the thirteenth century, viz., in hood, hauberk, surcoat, and chausses, and with the sword-belt worn in the usual position at that period, namely, falling in front from the waist. J. B. Z. A. has apparently mistaken the gigue of the shield for the sword-belt of one of the figures. The whole style and characteristics of both effigies are distinctly of a late, and not of an early fashion in this particular phase of military equipment.

From the nature of the material, wooden effigies seldom have much of the delicate finish that stone examples sometimes present, though certainly this stubborn material is occasionally treated in a most free and masterly way; for instance, in the beautiful figure of George de Cantelupe,\* died 1273, among the valuable series of effigies in the church at Abergavenny, and in that fine and neglected effigy of Sir William de Combermartyn, died 1318, in Alderton Church, Northamptonshire, both figures, apparently, from the hand of the same sculptor. The finish to wooden effigies was generally applied through the medium of stamped *gesso*, or painted details and decorations. The plainness which the figures at Weston and in many other places now exhibit, disfigured as they have been, and divested of their decorations (I say nothing of the wicked treatment that numbers of them have received at the hands of those who were actually their legal protectors, whereby wooden effigies have been reduced to valueless and unsightly trunks), has often tended to give such things an air of higher antiquity than can be claimed for them, so that superficial inquirers are apt to misunderstand them, to mistake plainness for antiquity, and to assign such memorials to individuals whom they cannot represent.

Thus the date 1188, given by the modern inscription at Weston, is an impossible one for either of the figures now existing there, and must be rigidly put aside. In its stead we have a little matter of detail which J. B. Z. A., though he notices the absence of "champons"—a word which is quite new to me—has failed to observe. The best of the two figures wears a small purse hanging from the sword-belt on the right side—a most unusual addition to the costume of a knight—and this is not only accounted for in a very curious way, but also clearly identifies the effigy in question.

When the Princess Elizabeth, Countess of Holland and Hereford, went into Flanders with her father, the great Edward I., in 1297, John de Weston was appointed her attorney and had charge of the jewels which she took with her.\* The purse, no doubt, represents the badge of office, and is an interesting example of the value of detail in monumental costume.

The appropriation of one of the Weston effigies is thus properly settled, and the costume fully corroborates the period. The other figure is very similar, though not so well executed, and no doubt it represents Hugh de Weston, the son of John, who is said to have died in 1304, a date which would suit his costume very well. John de Weston probably died soon after his voyage to Flanders. I would venture to suggest that so much of the fanciful inscription as assigns one of the Weston effigies to "Hamo de Weston, ob. c. 1188" should be expunged without delay, since there is nothing to be gained by the perpetuation of such a fiction.

ALBERT HARTSHORNE.

ARBUTHNOT'S "MISCELLANEOUS WORKS" (6<sup>th</sup> S. vii. 406).—It would be difficult to supply the information required by MR. LESLIE STEPHEN without a great deal of research, and I doubt if much could be discovered beyond the little that is already known on the subject. Arbuthnot's papers were formerly in the possession of Mr. W. Baillie, of Cavendish Square; but the doctor was so indifferent to fame that it is not likely he would have preserved MS. copies of his works. It is, indeed, almost entirely by casual allusions in the correspondence of his friends that we learn of his anonymous literary work. There is a copy of the Glasgow edition of the *Miscellaneous Works* in the Dyce Collection at South Kensington, which belonged formerly to the Rev. John Mitford, and contains many annotations in his well-known writing. But these notes add nothing to what MR. LESLIE STEPHEN tells us in his query, though they confirm the accuracy of his information. It is dangerous to pronounce on the authorship of a work from internal evidence, and I feel some diffidence in

\* Thus attributed by Mr. O. Morgan; it was formerly assigned to John de Hastings.

\* Expense Roll of Princess Elizabeth, &c., *Journal*, Archaeological Association, vol. xvii. p. 320.



differing from Mr. LESLIE STEPHEN, but I cannot agree with his opinion about *Gullipher Decypher'd*. The attack on Swift and Arbuthnot appears to me as simply intended to mystify. The style, the method of reasoning, the allusion to Curll,\* and many of the illustrations used by the writer have always convinced me that it is from the pen of Arbuthnot, and a recent very careful examination of the pamphlet induces me to think that Swift had also a hand in it.

*John Bull* is described on the title-page as "by the author of the *New Atalantis*," though we know beyond a doubt that it was by Arbuthnot. But at the very time Arbuthnot was trying to make the public believe that Mrs. Manley was the author of his satire, and when Swift was employing her to write political pamphlets, many of which he corrected himself, a ballad, *Corinna*, was published in which the unfortunate lady was the subject of very coarse abuse, and this ballad was written by Swift and Arbuthnot, whose object was doubtless to throw dust in the eyes of the public.

It may be worth while to mention a very humorous pamphlet, *A Proposal to Publish a Work on the Art of Political Lying*, which though not in the *Miscellaneous Works* is undoubtedly by Arbuthnot. Swift mentions the fact to Stella and recommends her to read it.

In another part of the *Journal to Stella* Swift mentions a pretended proposal to publish a "History of the Maids of Honour from the Days of Henry VIII.," which he says was an idea of Arbuthnot's. But the hoax was not favourably received and was soon given up. I remember seeing among Martha Blount's papers at Mapledurham some letters from Arbuthnot, but I think they were from George Arbuthnot. F. G.

ANNE BOLEYN (6th S. vii. 428).—All that scandal could hear or malice could invent against the unfortunate mother of Queen Elizabeth was carefully collected by Dr. Nicholas Sanders, or Saunders, in his book *De Origine et Progressu Schismatis Anglicani*, 1585, of which Bishop Burnet says: "In fine, that she was ugly, misshaped, and monstrous, are such an heap of impudent Lyes that none but a Fool as well as a Knave, would venture on such a recital" (*Hist. Ref.*, 1681, i. appendix, 278). It is, however, as Miss Benger says in her *Memoir of Anne Boleyn*, i. 211, "notorious that on one of her fingers was a supplemental nail." The most distinct account of this is probably that given by her early admirer Sir Thomas Wyatt, whose MS. notes on her life were privately printed in 1817, and reproduced by Singer in his edition of Cavendish's *Life of Cardinal Wolsey*, 1825, ii. 179:—

"There was found indeed upon the side of her nail

\* It is to Arbuthnot that we owe the witty saying that "Curll's biographies added a new terror to death."

upon one of her fingers, some little shew of a nail, which yet was so small, by the report of those that have seen her, as the workmaster seemed to leave it an occasion of greater grace to her hand, which, with the tip of one of her other fingers, might be and was usually by her hidden without any least blemish to it. Likewise there were said to be upon some parts of her body certain small moles, incident to the clearest complexions."

EDWARD SOLLY.

Sutton, Surrey.

ENGLISH CHURCH HERALDRY (6th S. vii. 149, 416).—For some long time past I have been visiting the churches of my native county, and taking copies of the heraldic achievements on the monuments and marbles in which they abound. I fully endorse Mr. BOWER's opinion that measures ought at once to be taken to secure accounts of them for the use of future historians, ere, from various causes, many of them be for ever lost. Even now, when we might have supposed that such things would be almost held sacred by those who have the guardianship of them, I could point to many instances where that guardianship has been in some cases shamefully, in others carelessly abused. Not long since a small church was restored, the resting-place of a family who had lived in the parish for three centuries. Some of the marbles which covered the spots where their bodies reposed were cut in pieces to fit whatever portion of the building needed pavement, to save, I presume, the expense of tiles, and this was with the consent of him who inherited the property, though he did not bear the name. In another and a larger church, in which the monuments are numerous and to several families most deeply interesting, hot water and soap were used for cleaning them, the effect on the shields and even on the lettering being, perhaps, more easily imagined than described. Many, too, are the marbles, of which no record has been taken, which during the last twenty years have been covered up by organs and chancel pews, and of which, I suppose, it will be hopeless ever to expect to get a record now. As far as Norfolk is concerned, I cannot say I agree with Mr. Bower that "a list might be composed to a considerable extent from our large county histories." Blomefield is most untrustworthy, leaving out, in his account of some churches, monuments and marbles which he ought to have described, and describing others most inaccurately. I think the work, to be done well, must be done from the beginning, and I see no hope whatever for it but in the various archaeological societies. E. F.

The mention of this subject reminds me of a visit paid to the east coast of Norfolk in the autumn of 1880, during which not only was I struck with the great size of the village churches, but with the immense amount of heraldic bearings incised on the slabs in their pavement. They

formed a perfect study to one fond of heraldry and genealogy; and let me hope that one of your valued correspondents now resident in East Anglia may be induced to tabulate the bearings. Let me instance the churches of Docking, Dereingham, Snettisham, Hunstanton, and the smaller one of Houghton, the grave of the Walpoles, under the shadow of, and dwarfed by, their majestic dwelling, which is built of Ancaster stone. Of Houghton, Horace Walpole wrote in the following moralizing strain in 1761:—

"Here I am probably for the last time in my life; every clock that strikes tells me that I am an hour nearer to yonder church—that church into which I have not yet had courage to enter; where lies that mother on whom I doated, and who doated on me! There are the two rival mistresses of Houghton, neither of whom ever wished to enjoy it. There, too, is he who founded its greatness—to contribute to whose fall Europe was embroiled—there he sleeps in quiet and dignity, while his friend and his foe, or rather his false ally and real enemy, Newcastle and Bath, are exhausting the drudge of their pilfered life in squabbles and pamphlets."

Horace Walpole died in 1797, six-and-thirty years after these lines were written, when his remains were laid in the little church of Houghton, and he was only forty-one years of age when he wrote so mournfully. A fine marble statue to the memory of his mother, though not a sculptured resemblance of her, was brought from Rome by him, and set up in Henry VII.'s Chapel in Westminster Abbey, where it may yet be seen.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**Peculiar Method of Impaling Arms** (6th S. vii. 207, 297).—I think Mr. A. WELLS will find one method of impaling the arms of two wives as common as the other—neither can be considered good heraldry, and it is always better to give separate shields to show each marriage. In my collection of book-plates I find these instances of three coats in pale, and one of a husband of three wives, which gives an instance of both practices on the same shield.

John Baldwin, Esq., three coats in pale. In the centre, Arg., a chevron ermine between three olive or hazel branches eradicated vert (Baldwin); on the dexter, Sa., a chevron between three owls arg.; on the sinister Lorraine quartering Strother, counter-quartering Wallington.

Sir John Cox Hippisley, Bart., LL.D., F.R.S., F.A.S. In this plate the whole of the dexter half of the shield is occupied by Hippisley quartering Cox; the sinister contains Stuart of Allanbank impaling Horner.

Sir Charles Aldis. In the centre Aldis, Arg., a chevron between three eagles rising ppr., on a chief sa. as many mullets of the field; impaling on the dexter, Az., three dolphins naiant arg., on a chief or as many rudders sa. (Buckeridge). On the

sinister, two coats per fesse; in chief, Arg., a fesse embattled and counter-embattled between three annulets gu. (Viell in Papworth); in base, Arg., on a cross, between four cross-crosslets gules, five cross-crosslets of the field. Not unlike Billing (Papworth), but I have not identified the wives of this knight.

Another book-plate, which I should be glad to have explained, exhibits what I suppose is intended to show that the fortunate husband married two heiresses. It is that of the Rev. L. S. Foot, and the shield contains, Arg., a chevron sa, in dexter chief a trefoil slipped (untinctured); on an escutcheon of pretence, Arg., a griffin segreant ppr.; impaling az., three bucks' heads cabossed arg.

EDMUND M. BOYLE.

Notes made by me some years ago, principally from p. 256 of Whitaker's *History of Whalley* (third edit., 1818), show that Sir Thomas Beaumont, Knt., some time governor of Sheffield Castle, bore the arms of his two wives dexter and sinister of his own. He was son of Richard and Anne Beaumont, of Lascelles Hall, being baptized at Mirfield Jan. 28, 1605/6, and buried at Kirkheaton June 3, 1668, having inherited the Whitley estate from Sir Richard Beaumont, Bart., who died unmarried, and whose will was proved at York Oct. 5, 1631. Sir Thomas Beaumont married first Elizabeth, daughter of Gregory Armitage, his second wife being Mary, widow of Richard Pilkington and daughter of George Burdet; and his arms (from the original portrait at Whitley Hall, near Huddersfield) show a shield paly of three: (1) Gules, a lion's head erased between three cross-crosslets argent, for Armitage; (2) Gules, a lion rampant within an orle of crescents argent, for Beaumont; and (3) Paly of six argent and sable on a bend gules, three martlets or, for Burdet, of Denby, co. York. JAMES SYKES.

In a window in Cheddar Church, Somerset, are the following arms (date probably between 1500 and 1600): Az., a stag lodged arg., for Roos, lord of the manor of Cheddar FitzWalters, impaling on the dexter side, Gu., a chevron erm. between three nettle-leaves, for Malherbe; and on the sinister, Ar., a chev. sa. between three torteaux (query Courtenay). Another instance occurs in Axbridge Church, Somerset, on a monument erected in 1712 to John Prowse, Esq., where the arms are given as quarterly, 1 and 4, Sa., three lions ramp. ar. (Prowse); 2 and 3, Or, three bends az. within a bord. eng. gules (Newborough), impaling on the dexter side, ar., a chev. vert between three bulls pass. gu. (Brage) for first wife; and on the sinister, Gyronny of eight or and erm., a castle triple-towered sa. (Hooper), for second wife. This mode of marshalling the arms of two as well as a greater number of wives appears to have been fully recognized by the heralds of former days,

and doubtless other and earlier instances can be adduced.

E. FRY WADE.

Azbridge, Somerset.

The method of impalement mentioned by MR. WELLS seems to be very uncommon. I have only met with three instances, two of which are in St. Clement's Church, Norwich, and one on a marble in Hingham Church, Norfolk. If MR. WELLS cares to have it, I shall be pleased to send him a full description and drawing.

E. FARRER.

Bressingham, Diss.

SIGN (6th S. vii. 402).—SIR J. A. PICTON, in discussing the etymologies of *sign* and *seal*, has made at least one very extraordinary mistake. I can only discuss the former word at present.

He tells us that Fick connects the word *signum* with the G. *zeichen*. But Fick does nothing of the sort. He merely translates one word by the other, and distinctly says that the Lat. *signum* is from the root *sak*, and is allied to G. *sagen* and E. *say*. I take the same view; see root No. 379 in my list. Of course *signum* has nothing whatever in common with *token* or G. *zeichen*, from the root *dik*, No. 145. No instance is extant in which a Latin *s* corresponds to an English initial *t*. Gabelentz must have been dozing if ever he dreamt of such a thing. The Lat. *signare* is nothing to the purpose, being a mere derivative of *signum* itself. Most verbs in *-are* are mere derivatives—a simple rule.

Again, we are told that *sign* only occurs, earlier than Chaucer, "in a passage of *Piers Plowman*, of which the meaning is doubtful." I am quite at a loss to know what this wonderful passage can be. The word occurs eleven times in *Piers the Plowman* and *Richard the Redeles* (by the same author); in every passage the sense is perfectly clear. My glossary to *Piers Plowman* is still unpublished; that is all that is the matter. I do not know why my reference to *Ancren Riwle*, p. 70 (A.D. 1200), is ignored. Besides, *signe* is a very old word in Anglo-French, for it occurs in Gaimar's *Chronicle*, l. 1437, about A.D. 1150. And in French it occurs in almost the earliest known specimen of the language, viz., in *La Passion du Christ*, of the tenth century; see glossary to Bartsch, *Christomathie Française*. I will treat of the word *seal* on another occasion, merely remarking that I cannot well accept, on the strength of what Fick does not say, such an impossible notion as that of connecting *signum* with *dicere* or *dicare*.

WALTER W. SKEAT.

ST. ARMYL (6th S. vii. 290).—This is perhaps an *alias* for St. Arnold, or St. Arnoul. A Worcestershire subsidy roll at the Record Office, dated 13 Eliz., mentions Arnold Grene as being then a landowner at Upton Snodsbury, the registers of which parish give the baptism of a daughter of Arnell and Elizabeth Grene, Oct. 10, 1589. The

registers of Naunton Beauchamp mention an Armill Dance under the year 1629, and record the burial of Arnell Dance in 1630.

THOMAS P. WADLEY.

Naunton Rectory, Pershore.

To MR. MASKELL's query as to St. Armyl I can make the small contribution that Canon Stubbs, in *Append. B. of Councils and Ecclesiastical Documents*, by Haddan and Stubbs (vol. ii. pt. i. p. 88, Ox., 1873) states that there is a notice of "S. Armel or Arzel, a Welsh hermit near Rennes, in the time of Childebert, in Le Grand, at August 16." In the supplement to the *Memorial of Ancient British Piety; or, a British Martyrology*, p. 22, Lond., 1761, there is:—

"August 15. In Little Britain, the feast of S. Armel, abbot, illustrious for sanctity and miracles, in the sixth century; and one of the leaders of that colony of saints, who, going forth from Great Britain, peopled Armorica with so many holy ones, who have left their names to a great part of the parishes of that province. [Dom Lobineau.]"

I have not by me the previous note (*ante*, p. 261) to see how far this suits the query, and merely offer the above references in illustration of the name.

ED. MARSHALL.

FAMILY OF EYLES (6th S. vii. 268).—In Uley Church, Gloucestershire, is the following inscription to another John Eyles:—

"Behind this Wall lies the Body of John Eyles aged 91 years and y<sup>r</sup> first that ever made Spanish Cloath in y<sup>r</sup> p<sup>h</sup>. To whose grateful memory this monument was erected by M. Bayly, gent. of Wresiden."

Underneath are the initials and clothmark of John Eyles. I should be very glad of any clue to his family. Was he in any way connected with the Sir John Eyles and Francis Eyles, Esq., mentioned by STRIX? Le Neve's *Knights* has some slight reference to them, and the name appears to belong to Gloucestershire and Wiltshire, where it may still be found. The Uley registers, which do not begin till 1668, have no reference to John Eyles—not even the entry of his burial—nor to any other person of the name. He was certainly living at Wresiden in 1665, and seems to have devised that property to his nephew, Michael Bayly, afterwards Mayor of Gloucester; but beyond the above, and the fact that he was married before 1684, I have as yet been unable to learn anything about his family.

W. P. W. PHILLIMORE.

The Sir John Eyles and Francis Eyles, Esq., were no doubt Sir John Eyles, of South Broom Hall, Wilts, Lord Mayor of London 1688, and his brother Francis Eyles, merchant and alderman of London, who was for many years a director of the East India Company, and created a baronet in 1714. There is some account of the family in Burke's *Extinct Baronetries*, but no mention is

made of any Robert Eyles, nor of any marriage with the family of Shallett. F. H.

"DRESSER OF PLAYS" (6th S. vii. 209).—This expression occurs in the *Poetaster*, iii. 1, but I have not been able to find another instance of its use. Gifford (*in loc.*) has the following note:—

"Demetrius is unquestionably Decker; who seems to have derived no small part of his sustenance from *altering and amending* the old dramas then on the stage. No one occurs half so frequently in Mr. Henslowe's books as a 'dresser of plays.'"

I have consulted *The Diary of Philip Henslowe*, 1591-1609 (Shakespeare Society, 1846), but the expression does not occur there, though the substantial accuracy of Gifford's note is borne out by numerous entries, of which the following (p. 161) may be taken as a specimen:—

Lent unto Thomas Dickens at the apoyntement  
of Robert Shawe, the 31 of novmbr 1599, which  
I borrowed of M<sup>r</sup> greffan for the altrange of } **xxx.**  
booke of the wholl history of fortunatus,  
the some of

Neither Nares nor Halliwell has noted this expression, and it seems worthy a place in your columns. H. SCHERRER.

12, Cambridge Terrace, N.

PAIGLE (6th S. vii. 405).—I had only just dispatched my communication on this word when I found a most remarkable confirmation of my notion that it was corrupted from the *F. paille*. In Dr. Prior's notice of the word, in his *Plant-Names*, I find, "An East Anglian correspondent informs me that *paigle* means a spangle." Just so; Cotgrave gives "a spangle" as one meaning of *F. paille*. This goes near to clinch the matter, and disposes of the six etymologies (all improbable) cited by Dr. Prior. WALTER W. SKEAT.

A BOOK OF COPPER-PLATES BY DAVID DEUCHAR (6th S. vii. 108).—I have an earlier issue of the work to which Mr. C. D. WOOLLEY refers, *Le Triomphe de la Mort, gravé d'après les Dessins Originaux de Jean Holbein par David Deuchar*, 1786. It consists of engraved title, portrait, forty-five pages of subjects, in all forty-seven. The prints, to me as a non-professional observer, seem for the most part very clear and fresh. The earliest issue of Deuchar's engravings, mentioned in the *Dance of Death*, by F. Douce, in Bohn's reprint, 1858, p. 120, is Édin., 1788. My copy is in quarto, without the repetitive illustrations on the several pages. ED. MARSHALL.

"HANNIBAL AD PORTAS" (6th S. vii. 128).—I am obliged by the information of E. H. M. that there is this sentence in Cicero: "In concione autem si loqueretur, si Hannibal ad portas venisset murumque jaculo traiecisset, negaret esse in malis capi, venire, interfici, patriam amittere" (*De Finibus*, iv. 9, 22). ED. MARSHALL.

Cicero's words, "*Annibal credo erat ad portas, aut de Pyrrhi pace agebatur*" (1 in Anton. 11), if not the origin, may be the earliest use, of this proverb. WILLIAM PLATT.

DAMME FAMILY (6th S. vii. 167).—The name Damm occurs in the registers of Grimsby as early as 1713, and the family is still in the town, though the name is now Dann. I have not looked into the earlier registers to see if it occurs prior to that date. Should Mr. CRUMP wish it, I could give him further particulars. C. MOOR.  
St. James's, Grimsby.

QUERRE (6th S. vii. 89).—In the Boullenois dialect *querre*, *querre*=chercher:—

"A Desvres j'mins irai *querre*  
Eun' courée, ou deux ou trois."  
*Desoleux.*

But conf. the root *querere*, and its different meanings in Scheller's *Lexicon*. R. S. CHARNOCK.

BURGH AND BURGAGE (6th S. vii. 148).—Mr. W. H. Dawson, in his *History of Skipton*, writes, at p. 58:—

"From the fact of its being the centre of the barony, Skipton was a place of importance. It is a noteworthy circumstance that in old charters and deeds Skipton is invariably spoken of as a burgh or borough. In proceedings at *leet* Courts held in last century it is so called. Yet the town had never a municipal government, nor did it ever return a representative to Parliament. In early times Skipton was governed by *reeves* or bailiffs, who held the name of burgh-reeves..... These officials were appointed half-yearly, and during each term of office nine courts, called 'burgh-corts' were held. The fines accruing to these courts were the right of the lord."

In a foot-note he says:—

"In like manner Dodsworth, who visited Morton in 1621, says of that place, 'Here hath been a mercate and borough town,' by which he would mean that formerly, being as at Skipton under the protection of a castle, the inhabitants were styled *burgenses*, not that the town had been incorporated."

Cowel defines *burgage* as "a Tenure proper to Cities, Burrows, and Towns, whereby the Burgers, Citizens, or Townsmen, hold their Lands or Tenements of the King, or other Lord, for a certain yearly Rent." F. C. BIRKBECK TERRY.

Allen, in his *History of Yorkshire* (vol. iii. p. 334), says:—

"Robert de Romellé, one of the followers of the Conqueror, built Skipton Castle. The erection of this baronial residence elevated Skipton from a village to a town, but it never had a municipal government, nor was it ever represented in Parliament."

From the definition of *burgh* given in Cowel's *Law Dictionary*, it would seem that a town might have been a burgh though it had neither a parliamentary nor a municipal franchise. G. FISHER.

FORSTER FAMILY (6th S. vii. 368).—In reference to Ralph Forster, Esq., of Lavereth Hall, Bold.

ham, or Boldon, co. Durham, whose parentage is wanted, I find he had brothers Capt. John Forster and Wilson Forster, Esq., both of Whitburn, co. Durham, also sisters Isabel and Sarah, and their mother's Christian name was Sarah.

J. A. F. TOMKINS.

Little Warley, Brentwood.

C. BESTLAND, PAINTER (6th S. vii. 289).—He was mostly engaged in portrait painting, although he exhibited sixty historical and fancy subjects. He moved to West End, Hampstead, in 1796, and remained there until 1829, when he went to 27, Osnaburgh Street, where he remained until 1837. Bestland exhibited in all 115 pictures at the Royal Academy, British Institution, and Suffolk Street from 1783 to 1837. The picture of "Francis I., &c.," was exhibited at the Royal Academy in 1824.

ALGERNON GRAVES.

I have lately seen a mezzotint engraving of "Richard Bingham, Esq., of Melcomb Bingham, Dorset, Colonel of the Dorsetshire Militia. From an original picture by C. Bestland, painted at the request and expense of the officers of that regiment, to whom this print is most respectfully inscribed by C. Bestland. Published by C. Bestland, West End, Hampstead, July 1811."

C. H. MAYO.

AN OLD MADRIGAL (6th S. vii. 388) is simply a "modern antique," and I plead guilty to the authorship. In 1841 I published a *Flora of Shropshire*, and failing to find an appropriate motto for the title-page, I one morning, during an early walk before breakfast, in a "brilliant fit of inspiration," composed the "old madrigal."

W. A. LEIGHTON.

Luciofelde, Shrewsbury.

EVER- (6th S. vii. 148, 414).—I would remark that it is perfectly well known that the prefix *ever-* is derived neither from the Lat. *aper* nor from the German *eber*; for neither of these forms could give us *ever-*. The modern *ever-* is merely the modern way of representing the A.-S. *eofor*, a boar, which is *cognate* with the Latin and German forms, and not *derived* from either of them; the same is true of the Russian word *verre*. It would conduce much to clearness of thought if the difference between cognation and derivation were more clearly apprehended. WALTER W. SKEAT.

OLD CLOCKS (6th S. vii. 165, 237, 257, 371, 417).—If any of your correspondents can furnish information as to the time when "John Toppin, London," clockmaker, lived, or the probable age of the clock hereafter described, I shall be glad. I came into possession sixty years ago of an eight-day clock of his, of considerable age then and clever make, but without date. It is in an oak or walnut case, nine feet high, with brass face silvered, en-

graved, and lacquered, with ornamental cast corners and side pillars, dial-plate, or circle, eleven inches, showing the hours and minutes, and intermediate circle, carried by the going of the clock, to show the month of the year, the day of the month, and how much faster or slower the clock varies according to apparent time. In the arch of the face is a circle, five inches in diameter, indicating the seconds; also two smaller circles, one regulating the time, and the other, in case of sickness probably, to prevent the clock's striking. It keeps excellent time, and the clock-maker who attends to it assures me that in six months it would not vary five minutes. It has a pendulum with recoil escapement.

W. DILKE.

Chichester.

William Barrow, the maker of Mr. Wm. N. FRASER's clock, was admitted a member of the Clockmakers' Company of London in 1709, which is most probably about the date of the clock, when Chinese and Japan lacquer work was used in the ornamentation of clock cases.

OCTAVIUS MORGAN.

LOWE FAMILY OF DERRYSHIRE (6th S. vi. 127; vii. 121, 414).—I must own I am unable to follow SIOMA in his incapability of grasping Mr. GREX-STREET's arguments. Undoubtedly Sir Bernard Burke quotes on p. 991, sixth edition, an abstract of a charter in the Wolley collection, which he misquotes in that he says one Peter del Lowe was father of Thomas, William, and Laurence del Lowe, all appearing in the above charter, dated Sept. 1, 1473. If SIOMA will read Mr. VINCENT's note on this matter (6th S. vi. 127) I think he will be convinced. Mr. Drury Lowe's descent from the Lowes of Macclesfield is undoubted, Major Lawson Lowe's descent has yet to be proved. Why does Sir Bernard Burke append the history of the family of the Lowes of Locko to that of the Lowes of Highfield?

ALFRED SCOTT GATTY.

1. The charter from the Wolley MSS. alluded to by Sir Bernard Burke (on p. 991, sixth edition, not 990) is that dated Sept. 1, 1473. From a copy I have of Wolley's abstract I find that the Perus (*sic*) Lallowe, Thomas of y<sup>e</sup> Lowe, William of the Lowe, and Laurence Lallowe, witnesses to the same, are not therein declared to be related in any degree, whereas Sir Bernard in quoting it asserts the three, Thomas, William, and Laurence, to be brothers, and sons of Peter.

2. I have little doubt but that in every county of England there may be ancient stock of the name of Low; what I do contend is that the only family of the name of *real* eminence did not originate in Cheshire.

3. Sir Bernard Burke's words are (p. 992, Lowe of Locko): "The last male heir, Richard Lowe, of Locko, Esq., d. 1785." All I contend here is that

he was not the last male heir of the family, though he may have been the last male heir holding the estates.

JAMES GREENSTREET.

VIRTU (6th S. vi. 536; vii. 235, 379).—At the last reference quoted above W. C. B. gives three quotations from Hannah More to show that the English use of the word *virtu* has been "modified since her days." Every one of the three passages seems to me to express accurately that use of the word which is now current. Where, then, is the modification? What does *virtu* mean nowadays? Articles of "bigotry and virtue," indeed, are common enough; but that well-worn phrase expresses only a part of the whole meaning of *virtu*.

A. J. M.

THE HAIGS OF BEMERSYDE (6th S. vii. 102, 152, 194, 231, 275, 297, 313).—In my former letter (*ante*, p. 297) I merely remarked on the word *recent* as applied by INQUIRER to the claim of the Clackmannanshire Haigs to be Haigs of Bemersyde. By his silence INQUIRER may be satisfied or not, but upon the sole question which he raises—viz., the identity of Robert Haig of Throsk, my ancestor, with Robert Haig, the disinherited heir of James Haig of Bemersyde—I simply wish to put INQUIRER's query in this form. The then Earl of Mar was indubitably the stanch friend of James Haig, seventeenth Laird of Bemersyde, and was appealed to by him when charged with treason in 1616. The query is, Had this Earl of Mar two friends or acquaintances of the name of Robert Haig, of or about the same age and at or about the same time, and did he give his farm of Throsk, on his Stirlingshire estate, nearly opposite his own residence at Alloa House, not to the disinherited son of his old friend James Haig, but to some other Robert Haig (evolved out of the inventive consciousness of INQUIRER), the descendants of which Robert Haig have ever since, by family tradition and pedigree supported by independent evidence, claimed to be Haigs of Bemersyde?

JAMES HAIG, M.A.

Merchiston Avenue, Edinburgh.

SQUARING THE CIRCLE (2nd S. viii. 291, 421).

—On October 13 last I visited Great Gidding for the purpose of inspecting the registers there, and was most kindly treated by the vicar thereof, who, before I left, produced the piece of wood in which the inscription referred to is cut, and I had it in my hand. I found that the second word was not *ARIPPO*, but *ARIPPO*, and the third was *TENIT* and not *TENET*, the *i* being probably inserted in the place of *x* to half square the circle. It has been suggested that possibly the word *ARIPPO* was intended to be broken up into letters, taking the *A* and the *o* to stand for Alpha and Omega in the sense of the Almighty, and the R.I.P. for "Requiesce in pace," and the meaning of the whole to be some-

thing to this effect: O, sower! Rest in peace; thou workest (*rotas*) with energy (*operis*). The Almighty sustains thy work. The E.R. no doubt stand for the initials of Edward Rigby; who at that date, 1614, was the vicar of the parish.

D. G. C. E.

"JOHN INGLESANT" AND LITTLE GIDDING CHURCH (6th S. vii. 341, 387).—The last of the Ferrar family married Robert Arthur Hughes, of the Royal Navy; he died a few years ago at Bemerton, St. Mary Church, near Torquay. He inherited several portraits of the Ferrar family. One of Nicholas (a duplicate at Magdalen College, Cambridge), engraved in Peckard's *Life*; also of John (treasurer of Virginia, and brother of Nicholas) and his wife; one of Nicholas when a baby in his mother's arms. He also possessed some needlework done by the ladies of Little Gidding, and an oval portrait of Charles I.; a similar one is in the possession of Mrs. Stirling, a niece of Capt. Hughes, living at the Manor House, Freshford, Bath.

H. T. ELLACOMBE.

CROMWELL AND RUSSELL (6th S. vii. 368, 413).—The Mrs. Russell from whom Sir C. Reed received the camp kettle of the Protector Oliver Cromwell was probably Mrs. Elizabeth Oliveria Cromwell Russell, of Cheshunt Park, Herts. Henry Cromwell, the Protector's fourth son, married in 1655 Elizabeth, eldest daughter of Sir Francis Russell, of Chippenham, and had issue, all now extinct in the male line. Oliver Cromwell, his last male descendant, who died in 1821, was his great-grandson. He succeeded to the estate of Theohalds under the will of his grandfather's cousins, Elizabeth, Anne, and Dorothy, daughters of Richard Cromwell. He married in 1771 Mary, daughter of Morgan Morse, Esq., and had a son Oliver, who died in his father's lifetime, and a daughter Elizabeth Oliveria, born in 1777, and who married in 1801 Thomas Artemidorus Russell. Mrs. Russell, who succeeded her father June 18, 1821, and became the representative of the family of Oliver Cromwell, died 1849. E. BARCLAY. Wickham Market.

EXAMPLES OF ANCIENT CHURCH PLATE (6th S. vii. 85, 132, 216, 237, 314).—A very remarkable chalice and paten, well worth inspection, belongs to the church of Bishop's Sutton, in Hants, of which I was vicar for eleven years. Both are worn and somewhat thin, but otherwise in fair preservation. The paten is round and almost flat and remarkably small—in fact, it is, I should suppose, of very nearly the same size as the consecrated wafer formerly used to be. The flat part in the centre bears the sacred monogram I.H.S., which seems to have been stamped upon the metal plate. The form of the letters is, so far as I can judge, that of about 1400-1450. The chalice has no existing

ornament, but seems to show faint traces of something that has been worn off.

THO. WOODHOUSE.

COAL AS A CHARM (6th S. vi. 345, 524).—"To dream of coal as a sign of riches" is an inversion of the old proverb which Phædrus mentions in the fable of the two bald men who found a comb:—

"Fato invido  
Carbonem, ut aiunt, pro thesauro invenimus."  
Lib. v. fab. 6.

The Greek form of the proverb is thus noticed:—

"*Ἀνθρακὲς ὁ θησαυρὸς πέφυκεν: ἐπὶ τῶν ἐφ' οἷς ἤλπισαν διαψευσθέντων. Μηνύεται αὐτῆς Λουκιανός: Τὸ γοῦν τοῦ λόγου ἐκείνου, ἄνθρακες ἡμῖν ὁ θησαυρὸς πέφυκε. Καὶ πάλιν, Ἀνθρακὰς μου [μοι, Prov. Diag., ii. 90, p. 164] τὸν θησαυρὸν ἀπέφηνες.—Gaisf., Paroem. Græc., Zenob., cent. ii. 1, p. 254, Oxon, 1836.*

To a similar effect is the "Creta an carbone notandi" (Hor., Sat. ii. iii. 246). The Greek proverb of course refers to live coals.

ED. MARSHALL.

This association is a survival from prehistoric times, and would indicate the burglar as of the lowest stratum in society. There are notes on coal as a charm in Brand, vol. i. p. 170, ed. 1841. We know that Dr. Dee's divining stone was of cannel coal, as I saw it at Strawberry Hill in 1845. Jet, Kimmeridge clay, &c., were used by prehistoric Britons as ornaments, no doubt with occult associations, and were worn in the shape of beads, whorls, &c., which are found in numerous interments, both cremations and inhumations.

LYSART.

THE BEACON TOWER NEAR WOKING (6th S. vii. 107, 395).—I beg to thank Mr. EDWARDS for the information he has given in answer to my query respecting the Zouch beacon tower at Woking. But I must be allowed to point out that he is in error in saying that I was wrong in speaking of Stoke Church, near Guildford. I am, in fact, as sure of its existence (and on the same grounds) as the poet was of the battle of Sheriffmuir:—

"Of one thing I'm sure, that at Sheriffmuir  
A battle there was, which I saw, man."

Indeed, the church at Stoke dates, I believe, from the seventeenth century, so that it seems somewhat strange that Mr. EDWARDS (though he left Guildford so long ago, the year, in fact, before I was born) should have forgotten it. Two years ago the brother officers of Sir George Pomeroy Colley, who fell in the battle of Majuba Hill, caused a memorial window to be erected in the east end of Stoke Church in memory of that gallant but unfortunate commander.

I was brought up in West Surrey, and have been connected with it ever since, but never came, as in the immediate neighbourhood of Guild-

ford or Woking. I know nothing, therefore, of the local traditions mentioned by Mr. EDWARDS, which seem to represent Zouch as a monster of iniquity. All I could find recorded of his character in history was that when the so-called British Solomon descended to frivolity and looseness, Zouch was frequently his companion and host. But it is certainly remarkable how the memory of men's evil deeds does frequently linger in the localities where they took place; as an illustration of which I may mention that I was once informed that a man travelling some time ago in the county of Somerset found it difficult to obtain a lodging in consequence of its transpiring that his name was Jeffreys.

Blackheath.

W. T. LYNX.

THE PATRONYMIC -ING (6th S. vii. 301, 394).—

It is much to have obtained from so eminent an authority as the REV. ISAAC TAYLOR, a concession that there are "notable exceptions" to a "law" out of which, alone and unsupported by other circumstances, a considerable amount of our current history and ethnical topography has been evolved, or from which established local history has been voted "suspicious." I will only venture to say, in advance of what Dr. TAYLOR says, that the exceptions are probably so numerous as to seriously honeycomb the "law," if not to disprove that title. I have no doubt also that -ham = "holm" would prove to be far too frequent to be called "exceptional." As in many of such cases, more than are commonly thought, several independent "laws," or causes of names and their parts, stand side by side, and I believe that in the instances of -ham the equivalent -holm is the most prevalent. I confess that I fail to realize Dr. TAYLOR's connexion of the -ham on rivers with "hemmed in."

THOMAS KERSLAKE.

KINGS' FINGERS, &c. (6th S. v. 429; vi. 15, 55, 198, 237, 436; vii. 356).—I cannot hear of "Johnny-cocks" in this part of Dorset; and "grandfagriggle" (a variant of MR. MALAN's "grandfagregor") is generally the name given to the *Orchis mascula*, though the weighty authority of the Rev. W. Barnes, the Dorset poet (see under "greigle or greigle"), might be cited in support of the "young barbarian."

H. E. W.

Dorchester.

HERALDRY (6th S. vii. 168, 417).—The second of the coats inquired for is Davies of Elmley Castle, co. Worcester, formerly of New House, co. Hereford, granted 1700. The arms are the same as those of Davies of Marsh, co. Salop, with the difference that in the latter the tree is irradiated. The arms and crest are so singular that probably some history is attached to them. If there is such, the family would be very thankful to be informed.

W. M. M.

# AUTHORS OF QUOTATIONS WANTED (6th S. vi. 389).—

"Stat mundus precibus sanctorum."

The source of the expression appears to be "Vere mundum quis dubitet meritis stare sanctorum" (Ruffinus, in Rosweyde, *De Vita et Verbis Seniorum Libri X.*, lib. iii., prol., p. 376, Lugd., 1617). The only use of the sentence with "precibus" for "meritis" which I know of is in Cornelius a Lapide on Ecclesiasticus xxxv. 20, where, referring to Ruffinus, u.s., he says, "Quis dubitet mundum precibus stare sanctorum?" Elsewhere he refers to it as with "meritis" (on Heb. xi. 38).

ED. MARSHALL.

(6th S. vii. 429.)

"They reard no trophy," &c.

Mrs. Hemans, *Troubadour Song*, p. 570, "Chandos Classics" edition. P. J. F. GANTILLON.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*Bibliographie des Bibliographies.* Par Léon Vallée, de la Bibliothèque Nationale. (Paris, Trequem.)

THE enormous extent to which the literature of all branches of knowledge has reached renders every one who has to do with books somewhat of a bibliographer; such persons, therefore, will gladly welcome any kind of index to the rapidly increasing store of bibliography. How quickly this store increases may be judged from the fact that during last year no less than 314 distinct articles were added to the many thousands which already exist. The question of indexing these indexes to literature has already been dealt with by the following writers: Labbe, 1652; Teissier, 1686; Peignot, 1812; Horne, 1814; Namur, 1838; Schmidt, 1840; Guild, 1853; Petzholdt, 1859; Power, 1870; and Sabin, 1877. Some of them have adopted the classified form, as Peignot and Petzholdt, and others, like Power, the alphabetical. M. Vallée follows the latter plan, supplemented by a very full index of subjects. The bulky volume now before us consists of two parts, the first being an alphabetical arrangement under authors' names, and the second an alphabetical subject-index, with brief titles and references to the main headings. It describes 6894 works, and extends to 773 pages, of which the index takes up 176. The titles are given in full with praiseworthy accuracy. Whenever they have been verified with the copies in the Bibliothèque Nationale the fact is notified by an asterisk. The number of pages is made known when less than forty-eight. It would have been useful to have added this information in all cases, as the extent of a bibliography is usually the first thing one wishes to know. Perhaps a more severe treatment in drawing up the list might have been followed with advantage. Bibliography proper is a sufficiently wide field without admitting a sprinkling of works on the history of general libraries, some of their catalogues, with indexes to periodicals, literary biographies and histories, and such a work as Brockhaus's *Conversations-Lexikon*. A certain amount of bibliographical matter is contained in all these subjects, but since it is only incidental to them a notice of all the books on the topics should be supplied or none at all. M. Vallée's industry and comprehensiveness deserve great praise; but within the first forty pages we have noticed the following omissions: Ackermann's *Oeffentl. Gesundheitspflege*, 1874; Acland's *Student's Library*, 1877; Adamson's *Comoros*, 1820; Ambrogio di Altamura, *Bibl. Dominicana*, 1677; Assemani *Bibl. Orientalis*, 1719-28; Atkinson's *Medical Bibliography*, 1884; Audifredi *Catalogus Romanarum Editionum*,

1783; Bachiller y Morales, *Libros publicados en Cuba*, 1861; Bartlett's *Literature of the Rebellion*, 1866; Beauvois, *Mouvement Litt. en Finlande*, 1879; Becker's *Verzeichniss von musikal. Schriften*, 1846. A more precise knowledge would not have permitted the allusion in the preface to Tonelli's *Biblioteca Bibliografica* as a bibliography of bibliographies. The "Alphabetical List of Characters performed by John Bannister" and the "Great Musicians" series of lives have neither of them much connexion with bibliography. Allibone's *Critical Dictionary* is entered twice over, from two different issues of the title-page. The second and improved edition of De Backer, *Bibliothèque des Ecrivains de la Comp. de Jésus*, does not appear. A slip of the pen has included the *Literaturblatt für Romanische Philologie* among novels in the index. In conclusion, however, we are bound to state that, in spite of any small errors and omissions such as those we have pointed out, we have no hesitation in saying that the *Bibliographie des Bibliographies* deserves a place among the working tools of all bibliographers and librarians.

*Eridanus, River and Constellation: a Study of the Archaic Southern Asterisms.* By Robert Brown, Jun., F.S.A. (Longmans & Co.)

THE names and histories of the constellations which stud the heavens have much historical as well as astronomical interest. We have heard some persons express wonder that modern astronomers are content with the rude classification of the stars which they have inherited from a remote antiquity. We wish they had been content; but the fact is that the celestial globe, especially in its southern portion, is disfigured by a number of modern signs which have no historic interest whatever, and are memorials of nothing save the stupidity of their inventors. The ancient constellations, whenever they were formed, have come down to us from a very remote antiquity, and no one could wish that they were forgotten or rejected from modern teaching. Even the Coma Berenices, though comparatively modern, may well retain its place, but the objects which have been added during the recent centuries should certainly be abolished. Mr. Brown has undertaken a most difficult task. To trace the old constellations up to their origin would seem to most students to be an impossible achievement. We do not say that Mr. Brown has met with full success, but he has with great learning made many steps in the right direction. We confidently hope that much more knowledge than we at present possess will be garnered concerning the remote East, where, according to our present lights, civilization originated. When this comes to pass Mr. Brown's work may be superseded, but for the present it is by far the best treatise we have on a most obscure subject. Mr. Brown quotes Sir George Cornewall Lewis for the opinion that our word *urn* commemorates the amber colour of Berenice's tresses. It is a beautiful idea, and we wish we could accept it, but we believe that the greatest modern authorities have confidently rejected it.

*A Thousand Years Hence.* Being Personal Experiences as narrated by Nunsowe Green, Eq. (Sampson Low & Co.)

THE world has had of late more impossible narratives than it can digest. Men have told us of their journeyings round the moon, down under the earth, and far away among the orbs which people space. Few, if any, of these books have brought lasting fame to their authors. Where the late Lord Lytton and Mortimer Collins have met with but a small share of success, the gentleman who writes under the pseudonym of Nunsowe Green might have anticipated failure. There is, notwithstanding,



ing occasional coarseness, much that is interesting in his book, and several things which will have a tendency to make thoughtful persons ponder; but we are bound to say that he has not the art of carrying us away into even a momentary belief in his impossible story. That the world will be a thousand years hence far more different from what it is now than our own age is from that of the great Emperor Karl we fully believe; and there are some among us who might perhaps, without undue rashness, prophesy on what lines the progress will be made, but Mr. Nunsow Green is not among the number. There is much about electrical science in his book, a subject which, we apprehend, he has not studied very deeply. The various theological schools of the present might have something also to say as to the light in which they are shown. The slight touches which are intended to portray one at least of the great Christian bodies are grotesquely inaccurate.

*Polychronicon Rasulphi Higden Monachi Cestrensis.* Together with the English Translations of John Trevisa and of an Unknown Writer of the Fifteenth Century. Edited by Rev. Joseph Rawson Lumby, D.D., for the Master of the Rolls. Vol. VIII. (Longmans & Co.)

THIS volume contains the last twenty-five chapters of the seventh book of the *Polychronicon*, and therefore brings to an end Higden's text and John Trevisa's translation. The chronicle comprised in this volume extends from the election of Pope Celestine II. in 1143 to the great pestilence which ravaged England in 1349; and the translation was completed by Trevisa, the vicar of Berkeley, on Thursday, April 18, 1357, in the thirty-fifth year "of my lordes age, Syr Thomas lord of Berkley, that made me make this translation." The continuations of the Latin text and Trevisa's version and the eighth book of the *Polychronicon* from Caxton are printed in four appendices; but the more interesting glossaries of the peculiar words used by Higden and his translators are reserved for another volume. These glossaries promise to be of enormous value in illustrating the growth of the English language, for the difference in the forms of expression between Trevisa's version and that of the translator of the fifteenth century is greater than would have been supposed.

*Kingsthorpiana; or, Researches in a Church Chest.* Edited by J. Hulbert Glover, M.A., Vicar. (Stock.)

MR. GLOVER has expended much trouble in compiling a book which, we are afraid, will not find many readers out of his parish of Kingsthorpe. Indeed, we should be surprised if any of his parishioners get further than the preface. Mr. Glover, however, deserves some praise for the care which he has taken of the muniments of the parish, and in this many clergymen may well follow his example. The loss of parish documents through pure neglect alone, not to speak of wanton destruction, can hardly be calculated.

*The Folk-lore Journal.* Vol. I. Jan.-June, 1883. (Folk-lore Society.)

WE are now able to speak of the first half-year's instalment of the work to which the new *Journal* has been devoted by the Folk-lore Society, and we think it should encourage members both old and new. We pointed out at the beginning the interest and value attaching to the papers on "Malagasy Songs and Folk-tales," by the Rev. J. Sibree, Jun., and the five articles now before us do not exhaust the materials collected by the author. In the latest issue, that for June, we observe a passage which seems to indicate a Malagasy tradition closely akin to one found in Western Australia by the Spanish Benedictine Don Rudesindo Salvador, and noticed in a paper read before the Anthropological Institute by Mr. C. H. E.

Carmichael. The Australian Uteol, a serpent believed to inhabit the bottom of pools and lakes, would appear to have a certain affinity with the Malagasy Sombomy rather than with its more strictly natural congener, the Angalapona. The May and June numbers of the *Journal* contain, as might be expected, accounts of the customs and superstitions of the merry month of May, described in Burgundian song as "le mois de douce attente." Mr. G. L. Gomme's "Bibliography of Folk-lore Publications," though restricted to those published in the English language, embraces translations, and therefore covers a far wider area than might at first sight be supposed. The last title reached probably closes letter B, with Miss Eusk's *Sagas from the Far East*.

THE Pipe Roll Society has issued a draft prospectus, embracing the outline of the work which it hopes to accomplish. Among its promoters we need only mention the Deputy Keeper of the Public Records, Norroy, the Director of the Society of Antiquaries, Canon Raine, and Dr. G. W. Marshall, with Mr. W. C. Borlase, M.P., as president, and Mr. Greenstreet as secretary, to give an assurance that whatever work is undertaken will be well done. The value of the Pipe Rolls as a storehouse for the student of genealogy is incontestable. Our only doubt is as to the wisdom of the multiplication of societies in these days of reduced rents and other ills that nineteenth century flesh is heir to. We hope the Pipe Roll Society will surmount these difficulties, and we shall look forward with interest to their first volume.

THERE will be issued shortly by Mr. F. G. Heath, at the office of *Foratry*, a special author's edition of his little work *Burnham Beeches*, to which will be prefixed a facsimile of the letter from Lord Beaconsfield to the author on peasant life, trees, and sylvan scenery.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

A. M. MILN.—The answer is simply because Lord Byron did not write *Farwell to England*. This is one of a series of spurious poems fathered on Lord Byron which appeared shortly after he left England, and which he alludes to in a letter to Mr. Murray, under date "Diodati, July 22, 1816."

W. ("Madame Roland's Execution").—You have not complied with our rule as to sending your name and address.

ALPHA.—You will probably find the author's name on the title-page of the copy at the British Museum.

R. H. BUSE ("Brussels").—See 6th S. vi. 323, and ante, p. 28.

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CORRIGENDUM.—P. 438, l. 15 from top, for "Salisbury" read *Shaftesbury*.

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## Notes.

## THE BOOKSELLERS OF LONDON BRIDGE AND THEIR DWELLINGS.

The history of the London Bridge booksellers and publishers can be divided into three distinct periods. London Bridge between 1556 and 1760 suffered from fire three times. Twice the fire was fatal to nearly one-half of the houses on the bridge, and both times it occurred at the same place. The third fire of 1723 was in reality not much, and it need hardly be noticed.

I. 1556-1633.—The fire of Feb. 13, 1633, which ends this, the first period, consumed more than a third of the houses on London Bridge (about forty-two) which were situated on the north side. The fire began near St. Magnus's Church, which was situated at the north end of the bridge, and raged to the first vacancy. The bridge was composed of nineteen arches, and the houses that were burnt occupied the space of ten, the eleventh being the vacancy which stopped the fire, and saved the remainder of the bridge. Although the bridge was occupied long before 1556, this is the earliest date at which we find a bookseller on the bridge. These only numbered four, three of whom are described as dwelling at St. Magnus's Corner:—

1. William Pickering, 1556-1571.—In one of

his publications he is described as living under St. Magnus's Church.

2. Hugh Astley, 1588-1608.—I think that he must have succeeded Pickering, if not at once,\* eventually, as he is described as living under St. Magnus's Church.

3. John Tap, 1600-1621.

4. Henry Gosson, the fourth, had a "shop on London Bridge," circa 1610-1628. Gosson's house must have been situated on the southern part of the bridge, for in 1635 we find him "on London Bridge, near to the gate."† He is not noticed as being one of those who had their places burnt, according to Nehemiah Wallington's *Record of the Mercies of God*, quoted by Thomson, nor, indeed, are any booksellers mentioned in that list. His still being on the bridge after the fire seems to confirm this. Rich. Blome, in his *Survey*, says:—

"The north end of the bridge lay unbuilt [after the fire of 1633] for many years, only deal boards were set up on both sides, to prevent the people's falling into the Thames, many of which deals were, by high winds, often blown down, which made it very dangerous in the nights, although there was lanterns and candles hung upon all the cross beams that held the pales together. About 1645 the north end began to be rebuilt, and was finished in 1646; the building was of timbers, and very substantial and beautiful, the width being 20 feet across, whereas the southern portion was only 12 feet across."

II. 1633-1666.—Only two booksellers occur during this period:—

1. Henry Gosson, near to the Gate, 1635.

2. Charles Tyus, at the Three Bibles on London Bridge, 1659-1664. According to the dates attached to Charles Tyus, I should think that he was in the New Buildings and was burnt out in this fire. The sign of the "Three Bibles," as a bookseller's sign, appears on the bridge again in 1668.

The fire of Sept. 2, 1666, destroyed the houses that had been built on the ruins of the fire of 1633.

III. 1666-1760.—In 1666 we find the northern part of the bridge rebuilt, though on a smaller scale.‡ The following are the booksellers who appear in this, the concluding portion of their appearance on the bridge:—

1. T. Parkhurst, at the Golden Bible, next the Gate, 1667-1675. Parkhurst used to call his sign the "Bible" as well as the "Golden Bible." He was succeeded by Joseph Collyer, who is at the sign of the Bible in 1680, though in 1679 we find him in partnership with Stephen Foster at the Angel, for which see No. 7.

2. Thos. Passinger (or Passenger), at the Three

\* William Pickering died 1571.

† There was only one gate on the bridge, and that at the Southwark end.

‡ *Travels of Cosmo III., Grand Duke of Tuscany*, quoted by Thomson.

Bibles, about the middle of London Bridge, 1668-1687, succeeded by Eben. Tracey, whom we find there 1696-1712; H. Tracey, 1719-1722; and H. and J. Tracey in 1724. This is, no doubt, a revival of Tyne's sign of the Three Bibles.

3. Benj. Hurlock, over against St. Magnus's Church on London Bridge, near Thames Street, 1672.

4. T. Taylor, the Hand and Bible in the New Buildings,\* 1673-4, who was succeeded by Eliz. Smith, whom we find there in 1691.

5. John Williamson, Sun and Bible in the Low Buildings,† 1678.—In 1721 we find at the Sun and Bible, on London Bridge, H. Green, but whether it was the same house or not is not ascertained; but most probably it was, as houses used to retain their signs, excepting when the fancies or trades of their owners differed.

6. Charles Passenger (or Passenger), probably a relation of Thos. Passenger (see No. 2), as both of them are found in many instances as agents for the same book. He was at the Seven Stars in the New Buildings 1678-1682.

7. Joseph Collyer and Stephen Foster, at the Angel, a little below the gate, 1679. In 1680 we find Jcs. Collyer at the Bible, under the gate, where he succeeded T. Parkhurst (see No. 1).

8. John Back, at the Black Boy, near the draw-bridge, 1685-1696; succeeded by M. Hotham, who was there 1719-1721, and was probably burnt out in the fire which, on Sept. 11, 1723, destroyed a few houses near the gate. In 1692 there was a J. Bush at a second Black Boy on London Bridge, but where situated is not known.

9. J. Blare, at the Looking-Glass, near the church, 1689-1704.—This refers to St. Magnus's Church, which was at the north end of the bridge. Blare was succeeded by F. Hodges 1710, Jas. Hodges 1720-1757. In 1759 a *History of Guy, Earl of Warwick*, was published at the Looking-Glass, but with no publisher's name. Another shop with the sign of the Looking-Glass was occupied from 1690 to 1721 by Thos. Norris. Two others used the same sign, Edward Midwinter, 1721, and T. Harris, 1741-4.

10. W. Thackeray, on London Bridge, printer and publisher, 1695.—W. Thackeray was at the Angel, in Duck Lane, near West Smithfield, in 1687, but his name alone appears on several London Bridge publications.

11. A. Bettsworth, Red Lion, 1708-1715. In 1715 he removed to Paternoster Row, and carried the Red Lion with him, where he took into partnership his son-in-law, Chas. Hitch.

12. S. Crowder & Co., on London Bridge, 1760. This completes my list of London Bridge book-

sellors, in which, so far as is at present ascertained, I have gathered together chips to indicate, as a writer in "N. & Q." suggested, their whereabouts on the bridge. I believe that no such list has yet appeared, probably because the difficulties are at first sight great, and materials for such a sketch are few.

In this we see the gradual increase of trade from Pickering in 1556 to 1760, when we find only one remaining,—Crowder & Co. For more than two hundred years booksellers have been represented on the bridge, and have taken no mean active part in its eventful history. The bridge, as I have already shown, was visited by fire, twice with a disastrous effect and once only slightly. But these events, though only destroying about half the bridge, mark the history of booksellers into three distinct periods until the bridge was cleared of habitations. I cannot conclude without mentioning that Mr. W. G. B. Page has added some notes, the result of his still accumulating information, which I have embodied, and gratefully acknowledge. May I say that if any reader comes upon anything that refers to the London Bridge booksellers, either Mr. W. G. B. Page or I shall be glad to hear of it? G. J. GRAY.

5, Downing Place, Cambridge.

#### NOTES ON THE NAMES OF PARISHES IN THE COUNTY OF SOMERSET.

The names in parentheses are the old forms of the names of the parishes, taken from *Domestick Studies: an Analysis of the Somerset Survey (according to the Exon Codex) and of the Somerset Gheld Inquest of A.D. 1084*, by the Rev. R. W. Eyton (London, Reeves & Turner, 1880).

Authorities quoted.—Taylor's *Words and Places*, T. Edmunds's *Names of Places*, E. Bosworth's *Anglo-Saxon Dict.*, B. Murray's *Handbook to Somerset*, M. Skeat's *Concise Etymological Dict.*, S.

Names which contain the same root-word are often taken together, and one explanation suffices. Abbas Combe.—Abbot (L.—Syrac), S. This is the name of the village round Templecombe Junction, so named from a commandery of the Knights Templars, to whom it was granted c. 1185, M.; see T., 234. L. *abbay*, an abbot, lit. a father, Syriac *abba*, a father; see Rom. viii. 15, S.

1. Ashholt (Terra alta); 2. Ashbritle (Aissa); 3. Ashill (Aissella); 4. Ashton Long (Eshtunn); 5. Ash Priors (Aissa); 6. Ashwick (Esewica). The first syllable in all these words is *asc*, an ash tree.

1. *Æscholt*, an ash wood, B. *Holt*, E.—a wood, or hold of wild animals, E. *Holt* sometimes takes the form of *shot*, as *Bagshot*, T.

2. *Ashbritle*.—This is a difficult termination, and the old form of the name gives no help, being merely Aissa. With this name we may compare

\* The northern part of the bridge.

† The Low Buildings were the buildings erected after

the fire of 1696, being much lower than their pre-

vious.

(a) Brettell Lane, Staffordshire; (b) Britwell Priors and Britwell Salome, Oxfordshire; (c) Britford, Wiltshire. (a) Brettell Lane may=bridle lane; A.-S. *bridl*, a bridle. I know a path called the Bridle Walk, used only for riding, not for driving. (c) E. says Britford=the Briton's ford; see Brytford, B. So *brittle* may=the Briton's meadow; *lay*, *le*, *lea*, *leigh*, from *lege*, meadow land, very frequent both as prefix and suffix. Ex., Brattleby (Linc.), the abode in the broad meadow.

3. Ash-hill.

4. Long Ash-ton.—A.-S. *tun*, an enclosure, hence a village, T.

5. Priors.—Indicating a place belonging to a prior.

6. Ashwick.—A.-S. *vīc*, an abode, Lat. *vīcus*, T. Aller (Alra), Allerton.—E. gives *alcr*, *alor*, *alr*, *alr*=the alder or elder tree. S. says that the alder and elder are distinct. E. gives Allerton (Yorkshire), anc. Alred-istun, Alred's town. T., "We have the alder at Allerton" (p. 321).

Alford (Aldedeford) with Hornblotton (Hornblawton).—It is impossible here, as in so many other cases, to be certain of the origin of this name. 1. It may have reference to the Al or Alum, which is the name of the river here. 2. It may come from *cald*, old, "the old ford." 3. It may be a proper name, Ald (Scotch *Auld*). The old form of the name rather favours this explanation.

Hornblowtown, Hornblawere, horn-blower, B. Note that the *n* is wanting in the old form. This was once neutral ground between two settlements.

"Each little farmer commonwealth was girt in by its own border or 'mark,' a belt of forest or waste or fen, which parted it from its fellow villages, a ring of common ground which none of its settlers might take for his own..... If a stranger came through this wood, or over this waste, custom bade him *blow his horn* as he came, for if he stole through secretly he was taken for a foe, and any man might lawfully slay him."—Green's *Short History of the English People*, p. 3.

Angersleigh (Lega).—*Anger*, *hanger*, *honger*, a steep hill or bank. Ex., Clehonger (Heref.), the clay hill. Among the field-names in the tithe map of this parish (Milton Clevedon) is "the Hanging of Heron Hill," the locality being a steep bank. It may be a proper name in this instance, Anger's Leigh or meadow. S. gives *lea*, *lay*, *ley*, a meadow, A.-S. *lēah*, *lēd*, cogn. with L. *lucus*, an open space in a wood. The surname Anger occurs in the Rolls of Parliament. Bardsley, *English Surnames* (p. 158), says, "Our 'Angers' are not necessarily so irascible as they look, for they are but corruptions of the 'Angvine of Anjou'."

Ansford or Almsford (Almondesford).—E. gives Almond, Haughmond, Haymond, Heckmond, Agmond, all from *Egmond*, "the protecting eye," a man's name. This is a good instance of the great changes which names undergo; so great, that unless we had their ancient forms it would be impossible to explain them. Almond's Froome

(Heref.), anc. Haymond's Froome; Haughmond Abbey (Salop); Heckmondwick (Yorks), Egmond's village; Amersham (Bucks), anc. Agmondesham.

Axbridge (Alsebrugia).—To take the latter half first. *Brugia*=*byrig*=burgh, borough. This has frequently been corrupted into *bridge*; ex., Bridge-water (two corruptions in one word)=Burgh Walter, the castle of Walter of Douay, who came over with the Conqueror. The unbridged state of the streams in Saxon times is shown by the frequent recurrence of the word *ford*—Oxford, Hereford, Hertford, &c. 1. The little river Axe runs through Axbridge. T. includes this in his third branch of Celtic river-names, which embraces Esk, Axe, Usk, Ouse, Wash, and many more (see p. 135). 2. If the old form Alse-brugia be the correct one, it is probably from Ella, a proper name. Ex., Alston (Cams)=Ella's town, E.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

(To be continued.)

#### LORD CHANCELLOR ELDON.

When visiting, some years since, at Buxted Park, the residence of the late Earl of Liverpool, I was present at the examination of many letters which had been addressed to the first earl when Prime Minister. A few of these letters were given to me for the sake of the autographs, and among them was one from Lord Chancellor Eldon, which does not appear to have been known to Lord Campbell, or, at all events, noticed by him. As it may be thought to contain some points of interest, I trust you will consider that it may be appropriately inserted in "N. & Q." In this letter he alludes, and probably for the first time, to a retirement from his important office, a suggestion which he several times repeated before he finally relinquished his duties.

My Dear Lord,—Baron Wood finishes soon his fifteenth year as a Judge, which intitles him, upon retiring, to a Pension, which I presume you will be good enough to authorise me to tell him he may have. The 15th year closes on the 28th. Bailey declines moving to the Exchequer; and I must have a consultation with you as to a successor of Wood. I can't write thus much about a Judge, who has completed his 15th year, without mentioning to you, under a Conviction that I am growing more and more unequal to the duties of my situation, that on the 4th of June I shall have attained the close of my 71st year, and on the 6th that I shall have finished the 20th year of my Chancellorship; previously to undertaking that Office having been Chief Justice of the C. Pleas nearly two years, Solicitor and Attorney General nearly twelve years, and in a very laborious Situation in the profession about eight years before I became Solicitor General. After upwards of forty years' hard labour, it cannot but be, that I feel my inability duly to discharge those great duties, to an adequate discharge of which, upon reviewing what has passed, I most sincerely and conscientiously feel that I was never equal. If I know myself, my dear Lord, I can willingly suffer much rather than expose to



inconvenience those with whom I have long acted, and to whom I have been, and am, sincerely attached. But to them, and among them to you particularly, it is my duty to say that I am conscious that, imperfectly as I have executed the functions of my Office, I am growing daily more and more unequal to the due discharge of them, and that, whenever satisfactory arrangement can be made, I ought to be ready to depart. I feel too that improvements in Welsh Judicature—improvements in the administration of Justice in England, are much fitter Subjects to employ the mind of a new Chancellor, with such assistance as my experience might afford him, than that of one who must soon depart, and who may be visiting upon others the inconveniences of an ill-judged System. As to Taylor's motion, I hope I shall be protected in my old age against a repetition of the disgrace of beating him by a majority of four only. You hit of the truth, and the whole truth, yesterday, when you said, that Scotch appeals are the cause of all that gives occasion for complaint, save my inability to labour as I have laboured.

Y<sup>rs</sup>, my dear Lord, most sincerely & truly  
May 23, 1822. ELDON.

From what the calculators of votes tell me I persuade myself that there is no doubt that the Roman Catholic Peers Bill will not get thro' a second reading. Should it be otherwise, I do not think that I could bring myself to hold the Seal if it was to be put to a Commission for passing that Bill. I don't wonder that Holland can anticipate a Speech, which would only be repetition of what has been often repeated. I believe I shall confine myself this time to the short speech, "The non-Contents have it."

C. L. PRINCE.

Crowborough, Sussex.

#### SHAKESPEARIANA.

"TEMPEST," I. i. 21.—The late Mr. A. E. BRAE, the well-known and most valued correspondent in "N. & Q." First Series, communicated to me, at the time in strict confidence (because he contemplated publication and naturally did not wish to be anticipated), several first-rate emendations of the text, and in particular one which, in my judgment at least (and I am a jealous conservator of that text), conclusively clears up a difficulty in the first *Tempest* *crux*. The folio, 1623, reads:—

"You are a Counsellor, if you can command these Elements to silence, and worke the peace of the present, we will not hand a rope more, use your authority."

Mr. BRAE regarded *present* as a misprint for *tempest*. Save *tm* for *rn*, it is an anagram, and it is the title of the play. He read:—

"You are a counsellor. If you can command these elements to silence, and work the peace of the Tempest, we will not hand a rope more. Use your authority."

Gonzalo, who is doing nothing, advises the boat-swain, and, in return, is told to mind his own business—that of a counsellor—and to use his authority as such to still the tempest. This I deem one of the finest and most unquestionable of all emendations of the text that the learning and sagacity of the critics have given us.

C. M. INGLEBY.

Athenæum Club.

#### "MEASURE FOR MEASURE," III. i. 95 and 98.—

CLA. The prenzie, Angelo.  
IS. .... In prenzie gardes."

This repetition of *prenzie*, as the Cambridge editors remark, goes to prove strongly that it is a true word and no counterfeit. Moreover, the only conjectural changes worth noticing, *prienstly* and *prezise*, though at first sight they seem to give sufficiently good sense, fail. There is an over-far cry from *prenzie* to either, an over-difficult *ductus literarum*. Priests were distinct in offices, powers, and dress, hence priestly gardes or bordures would be specially inappropriate. *Prenzise*, again, as noted by Dyce, has its accent on the wrong syllable, nor do I think it congruous. Angelo was no English puritan, nor were these puritans likely to wear gardes. While in name and outwardly an angel there is nothing to lead us to believe that he disliked anything that would declare his hereditary rank and position, or that he pared his new robes as joint and premier vicegerent any more than he did his new authority. For these reasons, and on the principle that words or phrases that afford good sense are to be retained, I would retain *prenzie* as an English adjective formed by Shakespeare or some other from the old Italian word used by Boccaccio and others, *prence* alias *prince*, a prince or ruler. Not that "The prenzie Angelo" meant merely that he was princely in rank; it was the echo of the popular voice that proclaimed him the model of a true, impartial, moral, and severe prince. What tends to confirm this explanation is that the Second Folio substitutes *princely*, apparently as a more familiar word. Perhaps I may be allowed to add that I thought that I had communicated this to "N. & Q." some years ago.

BR. NICHOLSON.

#### SONNET CXIII., L. 14, "MINE."—

"My most true mind thus maketh mine untrue."

Dyce appears to consider this reading more than doubtful, and places (?) after it in his note, though adopting no change in his text. At one time Malone thought it wanted sense, and most, I think, must admit that as ordinarily read it does, whether as regards the line alone or its preceding lines. The explanation he afterwards gave can commend itself to no one, for he construes "maketh mine untrue" as an English equivalent of "is the cause of my untruth." Besides, Shakespeare's argument is not that *he* is untrue, but so true that his eye is untrue. Hence Malone's, Collier's, and Lettson's emendations—substantially one—may be expressed as "makes mine eye untrue," and this undoubtedly gives the sense required, though, I think, somewhat at the expense of the Shakespearian rhythm. But this sense better expressed may be obtained without altering a letter, if we take *mine* not as the possessive pronoun, but as Anglo-French for the French *mine*, now spelled by us *min*, Cot-

grave gives us "*Mine.....favor.....feature* [cf. l. 12 of this sonnet], outward face or show," and the word in these senses forms a fitting conclusion to the thoughts previously expressed, and binds up the expression of a homogeneous thought. The difference between this *mien* reading and the changed one *mine eyes* is that the latter refers the untruth directly to the eye, while *mien*, agreeing thus much better with the context, refers the untruth to the appearance or "outward show" of the object when presented by the eye to the mind, for the *it* that shapes them (the various objects) to *your feature* is the mind.

It may be worth noting, by the way, that though Spenser uses the word *mien*, spelling it *meane*, and others also, neither Sherwood nor Minshew, nor any other dictionary that I have consulted, even to that of Dyche, 1752, gives the word. The first in which I have found it is Ash's, 1775, where it is spelled *mien*. BR. NICHOLSON.

MR. LOFTIE'S "HISTORY OF LONDON."—I have just had an hour's look at Mr. Loftie's *History of London*. Will you allow me space for a few words in vindication of old friends who have passed away—one, if not both, correspondents of "N. & Q."—and to correct an error or two?

Vol. i. p. 323, as to "the ruthlessness of Gwilt's restoration" of St. Saviour's Church, Mr. Dollman, our latest and highest authority, says:—"These works, done under the superintendence of Mr. Gwilt, in a most careful, accurate, and conscientious manner, the old work being preserved wherever practicable," &c. In the designs for restoration, that of Mr. Gwilt, jun., was the best, and won the premium of one hundred guineas. "The existing *tout ensemble* of the east end, conforming strictly as it does to the original design, is an evidence of Mr. Gwilt's scrupulous care, and cannot but be regarded as very satisfactory,"—and more to the same effect. Our other best Southwark antiquary fares no better. These are the words: "Some ridiculous suggestions as to the meaning of the word *neckenger*." These ridiculous suggestions are Mr. G. R. Corner's, carefully given, and probably quite right. They were published in "N. & Q." 2nd S. iii. 417. I have—*Old Southwark and its People*, p. 302—taken the same line of explanation as Mr. Corner did, viz., that the name probably takes its origin from a gallows there known as the devil's *neckinger*, or *neckerchief*, or *hempen collar*, or what not.

Mr. Loftie is at fault as to Shakespeare. He did not "own the Boar's Head in the High Street of Southwark, opposite the east end of St. Saviour's Church." Shakespeare never owned any house in Southwark. Fastolf owned it, and left it as part foundation of Magdalen College,

Oxford, through Bishop Wainfleet. "His brother, Edmond Shakespeare," never "had a monument in St. Saviour's Church"; the record of his death is in the register, and he had the distinction of a forenoon knell of the great bell. The Globe Theatre can scarcely be said to have been "his." Shakespeare was a "deserving man," so Burbage says, and he was admitted to share with others what were called "the profits of the house," and he wrote, say, two plays a year for the Globe. I could animadvert upon more of the same sort, but this will suffice. W. RENDLE.

ADDITIONS TO MR. H. B. WHEATLEY'S "DICTIONARY OF REDUPPLICATED WORDS," 1866 (see "N. & Q." 6th S. ii. 163; vi. 183, 202).—Earlier instances in italics:—

- Bee-bee. Nursery name for sleep.  
*Bim-bom*. Inscription on mediæval "Great Tom" of Oxford. "N. & Q." 3rd S. ii. 360.  
 Blinking and jinking. Scott's *Antiquary*, ii. ch. ix.  
 Caurimaury. *Piers Plowman*, E.E.T.S., ii. 61.  
*Clinkum-clankum*. Scott's *Rob Roy*, ch. xvi.  
 Cuntey-cuntey. Cowell's *Laws Dictionary*, 1727, s.v.  
 Dish-dash. "N. & Q." 6th S. iii. 93.  
*Driggle-draggle*. *Lochrine*, a tragedy, 1595, iii. 3.  
 Du-du. Byron, *Don Juan*.  
*Handy-dandy*. *Piers Plowman*, E.E.T.S., pt. ii.  
*Hicklety-picklety*. *Hicklety Picklety*, a *Medley of Characters*, 8vo. 1708.  
 Hubble-shubble. Halliwell, s.v. "Hubble."  
 Luddy-fuddy. "N. & Q." 4th S. x. 430.  
 Mense or Sense. Scott's *Pirate*, 1822, i. 179.  
 Miminy-piminy. *Memoir of Annie Keary*, 1882, p. 18.  
*Mish-mash*. Cf. Germ. *misch-masch*.  
*Nick-nackatory*. "N. & Q." 6th S. v. 397.  
*Nick-nackets*. Scott's *Rob Roy*, 1818, vol. ii.  
*Nickity-nackity*. "N. & Q." 4th S. v. 65.  
 Nippy-nappy. "N. & Q." 4th S. v. 380.  
 Roister-duister. Udall's comedy, before 1553.  
 Rowley-powley. *The Ill-Effects of the Game of Rowlet, or Rowley-Powley*, 8vo. 1744.  
 Rum-strum. *Life of B. M. Curcio*, glossary at end.  
 Silly-Billy.  
 Ta-ta. Bright, *Early Engl. Church Hist.*, 1878.  
 Tippy-tappy. "N. & Q." 4th S. v. 380.  
 Titter-tatter. "N. & Q." 6th S. iv. 316.  
 Tit for tat. *Tit for Tat*, an *Epistle from a Nobleman to a D.D.*, fol., 1734.  
 Tol-lol. Farewell.  
 Trolli-lolli. *Piers Plowman*, E.E.T.S., ii. 99.  
 Tussey-mussey. *Earl of Dorset*, 1686 (ed. 1707, ii. 74).  
 Wiffle-waffle. "N. & Q." 1st S. viii. 95. (Corrected from 6th S. ii. 163.)  
 Wissel-wassel. "N. & Q." 4th S. x. 525.

Many others doubtless are to be found in the issues of the English Dialect Society and similar glossaries. Reference may also be made to Tylor's *Primitive Culture*; Wheatley, p. 14. For instances from St. Augustine, see Trench on *St. Augustine*, 1851, p. 26, n. The titles of novels and children's books will supply many, such as "Highways and Byways," "Rambles and Scrambles." W. C. B.

In Indian parlance *hubble-bubble* is the onomatopoeic designation of the common water-pipe of the country; the Persian *kalyān*, the Arabic *shisha*, the Turkish *nargilē*, the Hindustāni *hukka* or *hookah*. The *tan-tan*, or, as it is generally pronounced, *tom-tom*, is, properly speaking, the sound of the *dohl*, or small hand-beaten drum of the country; but it is often applied by Europeans to the drum itself. *Tum-tum*, a word whose origin I am ignorant of, is nearly universally used to denote a two-wheeled vehicle of the dog-cart class. The reduplication of words, generally effected by a change of the initial consonant of the second or rhyming factor of the compound, is a well-known characteristic of the Hindustāni language. W. F. PRIDEAUX.

Jaipur, Rajputana.

NONCONFORMIST CHAPELS DEDICATED TO SAINTS.—From an article in the *Globe* of May 29, on the "Parliamentary Return of all Places registered for Religious Worship in England and Wales," I quote the following, which is surely worth preserving:—

"It is only of late years that Protestant Nonconformists have dedicated their chapels to saints. There are now, however, a very considerable number, and the patronage of legendary as well as Scriptural saints appears to be freely invoked. The Presbyterians have about 20 chapels dedicated to St. Andrew, and, strangely enough, that apostle appears to be favoured by no other denomination. The same is the case with St. George, who gives his name to about half a score Presbyterian chapels. St. Paul is invoked for 9 Methodist chapels, 4 Independent, and 3 Presbyterian. 1 Independent and 1 Presbyterian chapel are dedicated to St. James, while St. John's name is borne by 5 Wesleyan, 4 Presbyterian, and 1 Independent chapel. 3 Methodist chapels are dedicated to St. Peter, and 1 Presbyterian. St. Luke claims 1 Independent, St. Mark 1 Presbyterian, and St. Barnabas 1 Methodist chapel. St. Mary and St. Stephen patronize a very small number of Presbyterian and Independent chapels. The non-Scriptural saints invoked are St. Anne, St. Nicholas, St. Augustine, St. Columba (for a Presbyterian chapel), St. David, and St. Clement. The Welsh Calvinistic Methodists have a chapel dedicated to St. Jean. Of chapels dedicated to the Holy Trinity the Methodists have 21, the Presbyterians 12, the Independents 10, and the Baptists 9. 5 Independent places of worship, 2 Baptist, 1 Presbyterian, 1 Methodist, and 1 Unitarian bear the designation of Christ Church."

J. M.

PRONUNCIATION OF "WHOLE"—I was recently told by a lady residing at Bermondsey that a

servant had lately come into her house (a vicarage, I may remark) who very much puzzled her at first by her peculiar pronunciation of the word *whole*: "I have done the *wols* of it, mum," sounding strongly the *w* at the beginning of the word. I asked what county the girl came from, and the reply was, "Lancashire." PROF. SKEAT's remark at once occurred to me: "The spelling with initial *w* is curious, and points back to a period when a *w* sound was initially prefixed in some dialect and afterwards became general; this pronunciation is now again lost." Not quite, it would seem, as it still appears to be retained in a part of Lancashire. PROF. SKEAT thinks that the spelling with *w* does not date before the beginning of the sixteenth century; but the analogy of "one" shows that the sound of an initial *w* may have existed without the letter itself in the written word.

W. T. LYNN.

Blackheath.

ST. AUGUSTINE'S JUDGMENT OF THE TIME OF CHRIST'S BIRTH.—Christ was born when the days were at the shortest, "ut diminuto noctis curriculo defectionem sentiant opera tenebrarum"—that the chariot wheels of the night being taken off, the works of darkness may drive heavily. He must increase, said the Baptist, but I must decrease. John was therefore born at midsummer, when the days grow shorter and shorter; but Christ about the calends of January, when the days wax longer and longer, giving at once both life to man and length to days (serm. xxii., *De Tempore*).

WILLIAM PLATT.

FOLK-LORE OF THE HOLY CROSS.—I have come across the following statement in the *Transactions* of the Kistaludy Society for 1867. The synod held in Worms in 1316 ordered that the general public should not be admitted to witness on Good Friday the "elevation of the Holy Cross," but that the ceremony should be performed behind locked doors in the presence of the priests only. The reason for this prohibition given by the synod was

"because there is a superstition prevalent among the people to the effect that anybody who has witnessed the elevation of the crucifix will not die during that year, and in consequence it has occurred that large crowds of people have thronged to the place [*sic*], and have often interrupted the solemn ceremony."

L. L. K.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

MILTON'S AUTOGRAPH.—In 1820 Charles Lamb gave to his friend William Wordsworth a copy of the first edition of Milton's *Paradise Regained*,

which has on the page opposite the title the following inscription: "C. Lamb to the best knower of Milton, & therefore the worthiest Occupant of this pleasant Edition. June 2d, 1820." From such an inscription this copy derives a superlative interest, which, however, is increased by its having on the last page of the "Samson Agonistes," which forms part of the volume, after the "Omissa," what seems to be an abbreviated autograph of

Milton, a sort of monogram, thus written,  $\frac{m}{Jo}$ .

Not having observed this in any other copy, I am desirous of ascertaining whether such a form of the poet's autograph is recorded. If it be his autograph and his own copy of the poem, it came, by a happy destiny, after 150 years of anonymous ownership, through the intervention of Charles Lamb, to another great poet, "the best knower of Milton," and one of a kindred spirit in purity and elevation of thought.

W. E. BUCKLEY.

#### LONGFELLOW'S "GOLDEN LEGEND."—

1. "The Elixir of Perpetual Youth,  
Called *Alcohol*, in the Arab speech."

What authority is there for saying that *Alcohol* was the Arabic word for *Elixir*, the quintessence, or philosopher's stone, the chemical powder of production (see Colgrave, s.v.)?

2. "We had baffling winds, and sudden *flaws*  
Struck the sea with their *cat's-paws*."

*Flaw* is a word of Scandinavian origin, cf. Norw. *flage*, a sudden gust of wind; also snow, rain, or hail, which comes suddenly and goes quickly off again (see Jamieson). Compare also the Du. *vlaag*, a shower, storm, gust. *Cat's-paw* is a nautical term meaning the surface of the sea ruffled by a light and occasional breeze in calm weather. Is the term peculiarly English, or can it be paralleled from any other language?

3. "LUCIFER. Of a truth, it almost makes me laugh,  
To see men leaving the golden grain  
To gather in piles the pitiful chaff  
That old Peter Lombard thrashed with his brain,  
To have it caught up and tossed again  
On the horns of the *Dumb Ox of Cologne*!"

What is the origin of this phrase, referring, I suppose, to the syllogism called the Dilemma?

A. L. MAYHEW.

Oxford.

THE GREEK AND ANGLICAN CHURCHES.—Theodore Wesselowski became Russian ambassador at London in 1717, and according to a Russian biographical work, *Entsyklopetchieskie Leksikon* (1837, vol. ix.), he soon after his appointment "endeavored to bring about a union between the Greek Church and the Church of England as the United Orthodox Apostolic Church, and he availed himself of this opportunity to build a Greek church in London." Now, where was this erected? Since 1677 there had been a Greek

church in Soho, which, after many vicissitudes, in passing through the hands of French Protestants, English Dissenters, and others, still stands, or recently stood, in Crown Street, St. Giles's. But where was the church built by Wesselowski? And where did the Greeks in the City meet for worship before the erection of their present church in London Wall? Where can I find any details of the negotiations set on foot between 1717 and 1720 for the union of the two Churches? Wesselowski was in London as ambassador for those years, and during the same period Wake was Archbishop of Canterbury and Robinson was Bishop of London. Have the lives of these prelates been published; and, if so, is any mention made of negotiations such as the Russian encyclopædist describes? JAYDEX.

(The church of St. Mary the Virgin, Crown Street, Soho Square, now occupies the site of the Greek Church referred to, which was consecrated in 1677.)

A CURIOUS LITTLE BOOK.—I send you a copy, word for word, of a curious little book, containing seven pages, which came into my possession some time ago, when the library at Weston Hall, in Wharfedale, was dispersed. It had remained there doubtless from the time when the anonymous writer deposited it with Dr. Vavasour until the books were sold after the death of his successor Mr. Christopher Dawson. Can any of your readers say to what the book refers or who wrote it? It is printed on ribbed letter-paper, is bound in treacalf, and the leaves are gilt-edged. On p. 1, evidently in the author's handwriting, is:—

"To Doctor Vavasour.

"Sir,—The Author begs Leave to deposit this little Book in your Hands for the purpose mentioned in the Title-page."

Then follows:—

"A | Method | taken to secure the Fame | of a | Curious Discovery. | Printed, May 24, 1793.

"A | Method, &c. | The following ninety-eight letters, viz. aaaaaaa, bb, cccc, dddd, eeeeeeeeee, fff, gg, hhhhh, iiii, k, llllll, mmmmm, nnnnn, oooooo, p, rrrrrr, sssss, ttttt, u, vv, yy, z, properly combined, will announce a curious and interesting Discovery in Philosophy and the Arts, with the Name and Country of the Author.

"The present circumstances of the person who made this discovery do not as yet admit of its being made public, which is no small mortification to the author, who is therefore obliged to take this method of securing at least the fame of the invention.

"The first idea of this matter occurred to the author as early as the year 1780, and on being mentioned to some friends was treated as chimerical: However, before the expiration of that year, the author had the satisfaction of realizing the idea by experiments, which have been prosecuted from time to time ever since, and that under every species of oppression, which human malignity could throw in the way."

J. ARTHUR BINNS.

ST. MÉDARD, THE FLEMISH ST. SWITHIN.—When in Belgium in June, 1881, I found the

peasantry in Flanders much exercised respecting the weather, especially on or about the 8th of that month, the *fiête* day of St. Médard, one of the Apostles of Flanders. He was revered, amongst other reasons, "pour sa grande influence sur le temps." Said one peasant, "S'il pleut le jour de Saint Médard il pleut quarante jours"; and another, "Quatre semaines de froid quand il fait froid ce jour-là." What is the origin of this superstition? St. Médard was Bishop of Noyon in the sixth century; after interment in his own cathedral his remains were removed by Clotaire to Soissons, on account of the miracles they wrought. Had this removal, like that of St. Swithin, anything to do with the superstition?

J. MASKELL.

Emanuel Hospital, S.W.

**DEMONSTRATIVE.**—Is the use of *demonstrative* in the sense of forward, obtrusive, pretentious, admissible, or ought it to be relegated to the slang dictionary? We may speak of "a demonstrative proof," "a demonstrator in anatomy," "a public demonstration," but would it be correct to speak of a tom-tit as "a demonstrative little bird"?

R. C. A. PRIOR.

"*ANTIQUITAS SÆCULI JUVENTUS MUNDI.*"—Who is the author of this apophthegm, and what is its exact meaning? I should be glad of an early reply; as, if it means what I suppose, it will form a good alternative motto for my *Antiquarian Magazine*.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

**A NOVEL.**—Some fifteen years ago I read a then recently published novel of which I am anxious to recover the name. The principal incident in the book was the escape of the hero, a sane patient, from a lunatic asylum, accompanied by two of his friends, the party making their way across country mounted on racehorses.

HIRONDELLE.

**FAMILY OF MAJENDIE.**—Who was the wife of Louis Arnold Majendie (1710-81), some while a merchant at Lisbon, and the younger brother of Dr. John James Majendie, Queen Charlotte's preceptor? There appear to have been eight children of the marriage, five sons and three daughters. The former left no issue. Among the descendants of the latter is the present Earl Waldegrave.

H. W.

New Univ. Club.

**A MILLER'S TOLL-DISH.**—In that most excellent work, just published, *The Liverpool Municipal Records*, by Sir James A. Picton, it is stated (p. 87) that in 1558 the Corporation of the borough ordered that "every Miller on warning shall bring his toll-dish to Mr. Mayor to a lawful size thereof sealed under a penalty of 6d." This toll-dish I take to be the measure which the miller

was by custom allowed out of any certain quantity of grain brought to his mill for grinding. I shall be glad to know more of this custom, either by direct statement or reference to authorities.

CORNELIUS WALFORD.

Belsize Park Gardens.

**A CHRISTENING CUSTOM IN THE WEST.**—R. K., writing to the *Western Morning News* (Plymouth) under date of Jan. 4, 1883, says:—

"I was driving the other day, when on passing a market trap I suddenly had a cake thrust into my hands amidst shouts of 'The squire has got on.' I said, 'Really I am much obliged, but I do not want it.' 'Oh! but you must have it; it is the christening cake,' was the rejoinder, shouted out by the now passing occupants of the trap. After they had driven on, I asked my coachman (who has lived in the parish full forty years) whether he could explain the matter; and he told me 'that the cake was given to the first person that was met by a christening party on the way to church.' I accordingly handed the cake to him, as he was on the box, and therefore was clearly entitled to it. He was delighted, as he said, 'Well, I've heard tell of the custom all my life, but this is the first I have ever met with.'"

Does the custom exist elsewhere?

HARRY HEMS.

Fair Park, Exeter.

[Besides the *Western Antiquary*, see Henderson's *Folk-lore of the Northern Counties*, 1879, p. 12, where Durham, Devon, Somerset, and Cornwall are cited.]

**RUSSELL WORSTED.**—For years past I have been in the habit of wearing for common use a coat of a material called by my tailors "Russell cord"; and I always took for granted it was a kind of stout alpaca, and made, therefore, from the wool of the species of llama which is called by that name. But, turning over an old volume of "N. & Q.," I find a query (one of several "Commercial Queries," 4th S. ix. 37) by W. A. S. R. in reference to "Russell worsted" (doubtless the same stuff), in which it is stated that "it has been in use for four or five centuries." If this be really the case it can have nothing to do with the alpaca, which can only have been introduced after the discovery of America. Indeed, four or five centuries would almost carry us back to the first establishment of such manufactures in England, when worsted derived its name from the town of Worsted (formerly written Worstede), in Norfolk, where it was first made in this country. W. A. S. R.'s query was never, I believe, answered, and it would be of interest if some of your readers could explain the origin of the name of this "black stuff."

W. T. LYNN.

Blackheath.

**CARD FAMILY.**—I should feel greatly obliged for any information as to this family, who lived in London about 1760. John or William was a king's messenger, lived in Lincoln's Inn Fields or Islington (1790?), and died about 1820. J. S.

**SKEMMY AND SKINNUM.**—At a school where I was, we had a boy from the North (Northumberland, I fancy), and he nicknamed the head master "Skemmy." When asked the reason, he said that the master was like their vicar, and he was a "skemmy." Now, last year I was staying with some friends in the county of Durham, and whilst out walking we came across some men shooting pigeons from a trap. I remarked upon the cruelty of the sport, whereupon one of their number said, "Oh, they are up to nought, they are only skemmies." A few days ago I chanced to pass a bird-dealer's shop up here in London, and seeing the same kind of pigeons, I entered the shop and asked the man their breed. He told me that most of them were "duffers," or "common shooters," but he added "There are a few 'skinnums' amongst them." What is the derivation and meaning of these two words? HOMEROS.

**LYTE, OF LYTE'S CARY, CO. SOMERSET.**—I should feel much indebted to any reader of "N. & Q." for information respecting this extinct family. I believe there was a pedigree by H. M. Lyte printed in 1867, but there is no copy to be found at the British Museum.

W. U. S. GLANVILLE RICHARDS.  
Windleham, Surrey.

[*Lyte's Cary Manor House* has been the subject of a little brochure which was noticed in "N. & Q." 5th S. xii. 400. See also Marshall's *Genealogist's Guide*.]

**SIR GEORGE CHALMERS, PAINTER.**—In Dallaway's edition of Walpole's *Anecdotes of Painting* there is an engraved group of Jamesone, his wife and child, said to be from the original in the possession of "Sir George Chalmers, Painter, Edinburgh." Who was Sir George? Could it have been Mr. George Chalmers, author of *Caledonia*, &c.? If so, information as to the locality of this interesting picture will be esteemed.

JOHN BULLOCH.

Aberdeen.

[Sir George is stated to have been the representative of the Chalmerses of Cults, Baronets.]

**"THE CALLING OF A GENTLEMAN."**—Can any correspondent give an account of this book, which I find in a bookseller's catalogue attributed to the author of *The Whole Duty of Man*? A. S. P.

**A STIPPLE ENGRAVING.**—I have a stipple engraving printed in colours: size twenty-eight inches high by twenty inches wide, date probably 1780–1800, subject, Christ blessing little children. A group of about twelve figures is assembled in a building, through an arched opening of which a landscape is seen in the background; a large round pillar is behind the head of Christ. I wish to ask who was the artist and who the engraver. The composition and execution are both excellent. All lettering was cut away from my copy when it was

mounted for framing long ago. Also, I would ask, What is the title of the picture?

W. H. PATTERSON.

Belfast.

**PROPERTY.**—In an article on the "Churchwardens' Accounts of Bassingbourne, Cambridgeshire," in the *Antiquary* for January, 1883, an extract is given referring to the play held on St. Margaret's Day, 1511, in which the following passage occurs: "Fyrst paid to the garnement man for garnements propprtye and playe book, xx<sup>s</sup> ij<sup>d</sup>." Is there an earlier instance than this of the use of the word in its theatrical sense? HIRONDELLE.

**BROOKING, THE MARINE PAINTER.**—Do any biographies of him exist, and, if so, which is the best? SEMPER FIDELIS.

**AUTHORS OF QUOTATIONS WANTED.**—

"This morn is merry June, I trow,  
The rose is budding fain,  
But it will bloom in winter's snow  
Ere we two meet again." M. N. G.

"Friends, when you think I am like to die,  
Carry me where the sea is roaring;  
There on my last bed let me lie,  
And list to the long wave landward pouring."  
I. V. V.

### Replies.

**ARBUTHNOT'S "MISCELLANEOUS WORKS."**

(6th S. vii. 406, 451.)

There are two circumstances which render it very difficult to obtain any distinct evidence on this question, namely, the large number of anonymous political and satirical writers of the first part of the last century, and the number of small clubs and coteries into which they were divided. These men met together every day and discussed the news and the political literature of the day. One made a suggestion or threw out a hint, which was approved and applauded; he was pressed to work it out and print it, but he replied, "No, I have not the time to do it," and, turning to a friend, would say, "If you will write it out and print it, I will help you to any extent." Thus many a pamphlet was written; and as it was to some extent a composite production, each of the friends could say, "Upon my honour I did not write it." This is well illustrated in Steele's celebrated *Crisis*. Steele says the first idea of it was given by Mr. Moore, of the Inner Temple, who promised to revise the legal part; Steele wrote it "hand in hand with him"; when it was set up in type copies were sent to Messrs. Addison, Lechmere, Minshall, and Hoadley; from these corrected copies the pamphlet as issued was prepared. Arbuthnot was intimate with many of the best pamphlet writers of the

time, and from his very nature and pursuits, though brimming over with wit and satire, he was far more likely to suggest and assist than to elaborate and complete; and as he was quite indifferent to all feelings of pride or self-love, so what he wrote was wholly at the service of any of his friends. Hence it must be impossible to distinguish what he wrote from what he suggested. It is not safe to trust to internal evidence alone, and of direct evidence in the writings of others there is very little to be found.

It is, perhaps, worth while to observe that the Glasgow edition of 1751 was certainly printed in 1750. It is mentioned in the *Gentleman's Magazine* for September, and reviewed in the *Monthly Review* for that same month. And the very characteristic and petulant denunciation by his son, "They are not the works of my late father, but an imposition on the public," bears date Sept. 25, 1750. Whoever was the editor, he appears to have been a man of but little literary knowledge. Early in the following year he printed a supplement, pp. 1-81, with this curious preface: "To the Publick,—Since the publication of the two volumes of this Author's Works, some Gentlemen have been so gracious to assist us with the Pieces mark'd with an Asterism (!), which in justice to the Publick we present them with gratis." This supplement contains the four pieces which Mr. LESLIE STEPHEN mentions as being in the edition of 1770. Copies with this have new title-pages bearing the date of 1751. The real date of publication is important, because Barron published Gordon's works in October, 1750, in which he appears to claim for Gordon "The Dedication to a Great Man," already printed in Arbuthnot's works. In the *Monthly Review* it is observed that Barron gives no authority for the authorship of these tracts (iii. 464), just as it had been remarked in the previous month that the unknown editor of Arbuthnot's works failed to authenticate for his author the works which he then printed. The reviewer, however, distinctly states (iii. 399) that the letter to Dean Swift was just published as the work of Mr. Gordon; hence every later critic has copied this assertion, which if true tended to throw doubt on the value of the *Works of Arbuthnot*. I very much doubt, however, whether there is any foundation for the statement, for the two tracts are perfectly different. The title of Arbuthnot's letter is, "A Letter to the Reverend Mr. Dean Swift occasioned by a satire said to be written by him, Entitled, A Dedication to a Great Man concerning Dedications Discovering among other wonderful secrets what will be the present Posture of Affairs a Thousand years hence. By a Sparkish Pamphleteer of Button's Coffee-House," pp. 1-11. The title of Gordon's letter is, "A Dedication to a Great Man concerning Dedications. Discovering amongst other Wonderful

secrets what will be the present posture of affairs a thousand years hence," pp. 1-39.

I will say nothing as to the respective wit of the two letters; my object being now only to point out that they are perfectly distinct, and that, therefore, the publication of Gordon's works in no way invalidates the claim put forward by the Glasgow editor for the "Letter to Dean Swift," as being by Arbuthnot.

I do not quite see why the little tract on the last days of Bishop Burnet should be deemed a brutal performance if really printed shortly after his death. It might well be so styled if it had been printed prior to his death, which took place on March 17, 1714/15. It is probable that Arbuthnot much disliked Burnet, perhaps despised him. The tract was printed within nine months of his death, and is full of wit; it is evidently written by some one well acquainted with the facts, and I should think most probably Arbuthnot wrote it, or at least the greater part of it; but it does not, therefore, follow of necessity that he published it. The kindly nature of the man certainly renders that somewhat improbable. EDWARD SOLLY.

THE RUTHVEN PEERAGE (6th S. vii. 87, 109, 153, 168, 198, 229, 290, 389).—As the descendant of a house which shared with the Ruthvens of Gowrie in the Forfeitures of 1584, I should like, while yet in time, to be allowed to offer a few remarks on the history of the peerage of Ruthven of Freeland; for that is the title here in question, the Ruthven peerage being, of course, the original Parliamentary lordship of the Gowrie family.

Mr. ROUND has brought very sweeping and very heavy charges against the entire Peerage of Scotland, in saying that the succession to the title of Ruthven of Freeland is "little less than discreditable" to that Peerage. After this, it is a comparatively trifling matter that he should openly charge Ulster, and by implication also Lyon, with grave departures from the way of righteousness.

Mr. ROUND is evidently anxious to impress upon us a thesis which is advanced by Mr. Foster in his *Peerage*, that there is no indefeasible nobility of blood in Scotland. I must take leave to except to this view. The true statement of the case as regards the nobility of blood of the peers of Scotland I take to be this, that it rests, in the case of the ancient, and of most of the comparatively modern, members of that Peerage, on the pre-existent baronial status of our Lords of Parliament, when as yet the dignity of Lord of Parliament was not. The Parliament of old, says Sir George Mackenzie of Rosehaugh, was the King's Baron Court, in which all freeholders were obliged to give suit and presence in the same manner that men appear yet at other head courts. And again, speaking of the second estate of the Parliament of Scotland, Sir

George names them, as an estate, "The Barrons, in which estate are comprehended all Dukes, Marquesses, Earles, Viscounts, Lords, and the Commissioners for the Shires," these last being the representatives of the lesser barons, after that portion of the baronial order had finally acquiesced in representation, an acquiescence which it took the whole long period from 1427 to 1587 to bring about. But the lesser barons did not cease to be an integral portion of the baronial order by reason of their eventual acceptance of the principle of representation, any more than the Scottish peers ceased to be such when they agreed at the Union in 1707 that certain elected members of their body should represent the entire body in the House of Lords.

Mr. ROUND casts doubts upon the burning of the Place of Freeland. I have not searched the various possible sources of contemporary information as to events of the period indicated, because I consider that such a fact must have been notorious. And, in any case, whether it were notorious or not, it is far more credible that a Scottish peer's country seat should have been accidentally destroyed by fire than that the peer himself should have set fire to it in order to burn a supposed inconvenient document, or should have falsely alleged that his house was so destroyed—which seems to be the dilemma led up to by Mr. ROUND's language. With regard to the representation, during the early part of the eighteenth century, of the family of Ruthven of Freeland by Sir William Cunningham of Cunninghamhead, the facts are duly set forth by Sir Bernard Burke in his *Extinct and Dormant Baronetcies* (second edit., 1844) under the heading of the Cunninghamhead title. I am, therefore, quite unable to see with what justice Sir Bernard can be accused of anything approaching to suppression because he does not repeat those facts in his *Peerage*.

The Retours also, both special and general, bear the same witness. The special and general services of David, Lord Ruthven, as heir of Thomas, Lord Ruthven, his father, are both dated May 16, 1673 (*Inq. Spec.*, Perth, 853; *Inq. Gen.*, 5631), while the similar services of Sir William Cunningham, third baronet of Cunninghamhead (erroneously printed "second" in Burke's *Extinct Baronetcies*, ut supra), were as heir of his father, Sir William, August 29, 1672 (*Inq. Spec.*, Ayr, 584), and as heir of his mother, Dame Anna Ruthven (*Inq. Gen.*, 6959), March 21, 1689.

With these evidences before me, I can only come to the conclusion that there has been no suppression, either in the Public Archives of Scotland, or in the historical accounts of Scottish hereditary titles edited by Ulster King of Arms. Nor, on the faith of these facts, can I come to any other conclusion with regard to Lyon King of Arms, quite apart from any consideration of the high esteem in

which both officers are widely held. As to the construction of the patent of the title of Ruthven of Freeland, that patent being, admittedly, no longer in existence, I can only say that I certainly think that the Lords of Session, whether their Return to the order of the lords spiritual and temporal, of June 12, 1739, be considered a "fiasco" or not, would have made some remarks upon the Freeland peerage had they felt it necessary to do so. That they did not seems to me to be evidence that they saw no occasion for any such remarks as they did append to other titles. On two titles, those of Findlater and Seafield, the Lords of Session did make some observations which may serve to answer a doubt expressed, I think, by Mr. ROUND in the course of the Freeland controversy. Whether the earldoms of Findlater and Seafield, "at present joined," say the Scottish judges of 1739-40, may not "hereafter separate will depend on the form of the settlement of the succession in the estates of Findlater and Delford (*sic*, for Deskford), the patrimony of the first Earl of Findlater, to which his patent refers, and on the form of the settlement made by the first Earl of Seafield of his lands, baronies, and estates" (Robertson, *Proceedings relating to the Peerage of Scotland*). It would be easy to show that the Findlater and Seafield titles do not by any means stand alone in this respect.

Mr. ROUND seems to wish us to believe that a resolution of a single house has the force of statute law. That is a doctrine which I cannot admit as constitutional. There was, indeed, a period when it was acted upon. That was when, on May 19, 1649, the Lower House assumed, by resolution, to abolish both the Upper House and the Monarchy.

C. H. E. CARMICHAEL.

New University Club, S.W.

SEAL (6th S. vii. 402).—Having discussed (*ante*, p. 454) the Lat. *signum*, and shown that it has no connexion with *E. token* or *G. zeichen*, I now come to the word *seal*.

I presume it is well established that *E. seal* is the same as the Anglo-French *seal*, a seal, occurring in the *Statutes of the Realm*, i. 53 (anno 1283); and is, further, the same as *O.F. seel*, from Lat. *sigillum*.\* If I am wrong anywhere, it can only be in my account of *sigillum*. The obvious way to trace this word is to apply to it the ordinary rules of Latin etymology, instead of confusing our minds by mixing it up with the Hebrew *shekel*. Let us proceed orderly, and not begin at the far end.

The supposition that *sig-illum* is the direct diminutive of *sig-num* is due to our knowledge of Latin word-formation; for it is perfectly regular. Lewis and Short derive it from *signum* without a word of comment. Vanicek instances

\* So Littré, Scheler, Mahn, Brachet.



the parallel case of *tig-illum*, a small piece of wood, obviously the diminutive of *tig-num*, than which nothing can be clearer. Similarly, the diminutive of *umb-ra* is *umb-ella*; and I thought Mr. Lowe had succeeded in making us understand that the diminutive of *luc-rum* is *luc-illum*. Thus it appears that, in forming Latin diminutives, we ignore the suffixes *-num*, *-ra*, *-rum*. All this is elementary enough, and a list of neuter nouns in *-illum* thus formed (duly including *sigillum*) will be found in Roby's *Latin Grammar*, bk. iii. ch. vii. Hence it appears that *sigillum*, being a Latin word, is derived from another commoner Latin word, just as it should be. The statement that *signaculum* is "the natural diminutive" of *signum* will hardly suit the modern school of philology; for it is, of course, well known that *signaculum* is not derived from *signum* itself, but is a verbal substantive from *signa-re*; just as *habita-culum* is from *habita-re*, and *curri-culum* from *curre-re*. Those who wish for details may find them in Roby.

I have little space to discuss all the Teutonic words. The Gothic *siglo* means a seal, and nothing else, and is used to translate the Gk. σφραγίς, where the Lat. version has *signaculum*, 1 Cor. ix. 2; 2 Tim. ii. 19. It is not Teutonic at all, but merely Lat. *sigillum* borrowed unaltered, as Grimm's law shows us. The G. *sigel* is similarly borrowed, as shown by Weigand. In Icelandic, Vigfusson gives two words, both spelt *sigli*. The one, meaning a seal, he takes to be simply borrowed; the other he compares with A.-S. *sigel*. Similarly, it is clear that the A.-S. *sigel* has two distinct senses. When meaning "a seal," it is mere Latin, and appears in the derived word *inn-sigl-odon*, set a seal on, Matt. xxvii. 66, where the Lat. version has *signantes*. The Du. *zegel* merely means "a seal," and nothing else. We hence conclude that Goth. *siglo*, G. *sigel*, Du. *zegel*, are mere borrowings from *sigillum*, and so are the A.-S. *sigel*, Icel. *sigli*, when used in the sense of "seal." All that remain unaccounted for are the A.-S. *sigel* and Icel. *sigli* when used in the sense of "necklace," and A.-S. *sigel* in the sense of "sun." If these words be merely *sigillum* in a forced sense, there is no more to be said; but if they be Teutonic, then we must refer them to a root *sagh*, with which *sigillum* has nothing to do. This we know, because A.-S. *sige*, *sigor*, victory, is cognate with Skt. *sahas*, victory, orig. strength. Similarly, the A.-S. *sigel*, orig. the sun (see Grein), is precisely the Skt. *sahuri*,\* the sun, clearly so named as being the symbol of strength, and the sense of "necklace" follows from that of "sun," as having, originally, reference to a round, bright, golden

ornament. I see no escape from the conclusion that between the Lat. *sigillum* and A.-S. *sigel*, sun, there is no connexion whatever. I believe, further, that my etymology of *seal* (like that of *sign*) is unassailably correct, and that I have explained both *signum* and *sigillum* according to the best lights of modern scholarship. As at present advised, I shall let well alone.

WALTER W. SEAT.

Cambridge.

THE SMALLEST PARISH CHURCH IN ENGLAND (6th S. vi. 514; vii. 392).—I have looked up the dimensions of Wastdale Church, which I thought disputed with St. Lawrence this distinction. But as I found St. Lawrence exceeded the dimensions named and Wastdale did not appear to be a parish church, I forbore to speak of them. As I find now that the interest of various small churches has entitled them to be enshrined in "N. & Q.," I think it fair to claim a corner to record a tiny church which is said to be the oldest if not quite the smallest. I allude to the remarkable little building on the lawn of my friend Capt. Budworth at Greensted Hall, Essex. According to one tradition, it was erected more than a thousand years ago as a temporary shelter for the body of St. Edmund after his martyrdom at the hands of the Danes. Lewis, *Topographical Dict.*, 1831, says (without quoting his authority), "Forty days after his death his remains were interred at Hoxne, in a chapel made of wood, and removed to Bury St. Edmunds 903," and there does not appear to be any such memory recognized at Hoxne. Another tradition, on which Suckling, in his *Memorials of Essex*, relies, and brings in support a MS. in the Lambeth library, has it that in 1010 the body was removed from St. Edmundsbury to London, to protect it from the Danes, and returned to St. Edmundsbury 1013, and that on its transit it rested at Greensted. The one tradition does not seem to militate against the other; on the contrary, nothing could be more natural than that the place originally built to receive the body should be resorted to as a resting-place. He aptly describes it as "a log-house"; its dimensions are, interior length, 27ft. 4in.; interior width, 16ft. 7½in.; exterior height of walls, 8ft.; thickness, 2ft. 5in. to 3ft. 4in. It is entirely composed of boles of trees, whether chestnuts or oaks remains a bone of contention to the highly instructed. Originally it had no windows; it is at present lighted by skylights; there is a brick chancel, disproportionate in size and with higher roof, obviously late work, Suckling says of the time of Henry VII. The "logs" are closely placed side by side, having survived in an excellent state of preservation, and if they continue to receive the same loving care Capt. Budworth has bestowed on them they are likely to duplicate their long lease of existence.

R. H. BUSK.

\* I own that I was fairly astounded in searching under *sah-*, to find the actual word *sahuri*, with the right form and sense. No one has yet remarked it, so far as I know.

The special features and the dimensions of Culbone Church, near Minehead, are thus given in the *Handbook to Minehead*, published by S. Cox (*Free Press Office*, n.d.), p. 26. The church is described as

"One of the least, if not the very least of religious edifices in the kingdom. It is a Gothic (?) structure, 33 feet in length and 12 feet in width, with a churchyard of corresponding dimensions stretching around it, occupied with several neat gravestones, and there are the remains of an antique stone cross."

I query the epithet Gothic as applied to the architecture of Culbone Church, believing the earliest portion to be Norman. Mr. Worth, *Tourist's Guide to Somersetshire* (Stanford, 1881), p. 119, says of Culbone, "The church is a strange one. Its chief characteristics now are Debased Perp., but it is of far older date than these indications." Churchyard crosses appear to be the rule in West Somerset, and some of them are not unlikely to be of great antiquity, stretching back, at least by representation, to the days of that olden intercourse between the churches of South Wales and West Wales, which has left its mark in such dedication as St. Congar of Congresbury, St. Dubricius of Dunster, and St. Decuman, the patron of Watchet and Williton.

C. H. E. CARMICHAEL.

Royal Society of Literature.

I measured Culbone Church, West Somerset, the smallest church it may be, many years ago:—Length of the nave within, 21ft. 6in.; width, 12ft.; length of the chancel, including the thickness of the chancel arch, 13ft. 6in.; width of the chancel, 10ft. On the north side of the chancel there is a two-light late Norman window opening, 18in. by 4in. The porch on the south is 6ft. square; within is the font, on the left hand side; the bowl is circular, of coeval date. In the churchyard are the steps and a portion of an octagonal cross.

H. T. ELLACOMBE.

Mr. G. F. Chambers, in his *Handbook to East-bourne*, says, in reference to Lullington Church, "Some ruins at the west end prove it to be only the chancel of a former larger edifice." It would be interesting to know whether the other examples of small churches cited could be qualified in the same way.

CROSS FLEURY.

The church of St. Culbone, at Culbone, is a very ancient stone building, and very small, being but 33ft. long and 12ft. wide; it has a chancel, nave, old Norman font, octagonal truncated steeple, two bells, and porch.

ALEXANDER RAMSAY.

Rector of Culbone and of Oare.

COUNT LESLIE (6th S. vii. 166).—Walter, Count Leslie, "youngest son to John, tenth laird of Balquhain, by his third wife" (Jane Erskine, daughter of Alexander Erskine, of Gogar, second

son of John, Earl of Mar, and Margaret, Countess of Hume),

"who, having in A.D. M.DC.XXXIV. killed Count Wallenstein, the Emperor's general, was by Ferdinand II. made a colonel of the guards; by Ferdinand III. created Count Leslie, felt-marshal, privy counselor, governor of the frontiers of Slavonia; and by Leopold I. sent ambassador to Constantinople, having just before been made Knight of the Golden Fleece..... He died at Vienna, March the fourth, A.D. M.DC.LXVII. aged sixty-seven."—"A View of the Diocese of Aberdeen," printed in the Spalding Club's *Antiquities of the Shires of Aberdeen and Banff*, vol. i. pp. 523-529.

Count Leslie appears to have deceased without issue by his wife (Anna Francesca, eldest daughter of the Prince von Dietrichstein), as he was succeeded by his nephew James, son of his brother Alexander Leslie, of Balquhain (*loc. cit.*, p. 531). This illustrious soldier of fortune was the 450th Chevalier of the Golden Fleece, and a very interesting summary of his descent and exploits, probably furnished by himself, will be found in Maurice's beautiful work, *Le Blason des Armoiries de tous les Chevaliers de l'Ordre de la Toison d'Or* (La Haye, 1665), in which he appears as the last created knight. His part in the assassination of Wallenstein is, as we might expect, very lightly touched, as follows: "En l'an 1633 ce Comte estant fait Gouverneur de la Ville d'Egre, où mourut le Duc de Fridlant, il y donna des preuves de son Zèle pour le service de sa Majesté Imperiale. Rapport aux diverses histoires." (?) A history of the family of Leslie has been published within the last ten or twelve years. JOHN WOODWARD.

Montrose.

The family of Leslie of Balquhain, in Aberdeenshire, became Counts of the Holy Roman Empire as Counts Leslie, and are mentioned in that very useful book, *Burke's Landed Gentry*. Burke, however, only gives the recent pedigree of the family, which is now represented through female descent, the title of count being, as it would appear, extinct. The name Leslie of Balquhain must be familiar to all readers of Scottish history. They were the chiefs, or rather chieftains, of the Aberdeenshire branches of the great Leslie family, and were at one time a brave and pugnacious race, but I am afraid also rather turbulent. I am not aware that any of the old books of Scottish pedigrees give a complete genealogy of the Leslies of Balquhain, but the late Col. Charles Leslie a few years ago wrote and printed for private use a book on the history of the Leslie family. I have not seen that book, but I understand that there is a copy of it for the use of readers in the British Museum. The ruins of the old castle of Balquhain are to be seen at no great distance from Inverurie, in Aberdeenshire, and the name is there commonly pronounced *Bu-quo-hin*. Whether the Count Leslie referred to by your querist was one of this family, or some other Count

Leslie of Scottish descent, is a point on which I have no information. HÆC OLIM.

TOUCHING FOR SCROFULA (6th S. vii. 448).—Only very recently has it become possible to give a correct answer to Dr. Nicholson's query. From a letter of news sent from England to the Nuncio at Paris, on Sept. 28 (Oct. 8), 1603, of which a copy is amongst the transcripts from Rome in the Record Office, it appears that shortly before that date James touched for the king's evil. He had objected to do it, as a probably superstitious custom, but he gave way in consequence of the strong representations of his English Privy Councillors. A full account of the affair will be found in vol. i. p. 152, of the new edition of my *History*, which will be published at the beginning of next month.

SAMUEL R. GARDINER.

A LATIN COUPLET (6th S. vii. 449):—

"Si bene commemini causas sunt quinque bibendi,  
Hospitis adventus, præsens sitis, atque futura,  
Aut vini bonitas, aut quolibet altera causa,"

"If I the reasons well divine,  
They are just five for drinking wine—  
Good wine, a friend, or being dry,  
Or lest you should be by-and-by,  
Or—any other reason why."

Said to be written by Dr. Henry Aldrich, Dean of Christ Church, Oxford, A.D. 1689–1711.

E. A. D.

FATHER-IN-LAW (6th S. vii. 166).—The use of this and similar expressions is certainly much older than the Authorized Version, 1611. Cranmer's version, 1539, has, "He was *father inlawe* vnto Cayphas" (5 John viii. 13); where Tyndale, 1534, has, "He was *fatherelawe* vnto Cayphas." The *Promptorium Parvulorum*, ab. 1440, gives, "*Fader yn lawe*, Socer," and "*Brodyr yn lawe*, Sororius." In the *Catholicum Anglicum*, 1483 (ed. Herrtage), we find "*Broder in law*, leur," where another MS. reads, *Broder elawe*. In an article on these words in my *Folk-Etymology*, (p. 209), I quote from *The Story of Genesis and Exodus*, 1250, "To wife in *lage* he hire nam" (l. 2764), and follow Dr. Morris in understanding *lage* to mean marriage, connecting it with A.-S. *lægan*, to lie down (compare A.-S. *leger*, *ligere*, *forliger* (Matt. xii. 39), N. Eng. *ligbie*, A.-S. *leger-team*). So *father-in-law*, *brother-in-law*, would mean "father by marriage," "brother by marriage." I must add, however, that neither Ettmüller nor Bosworth gives this meaning to A.-S. *lagu* (*lah*), and I understand from Prof. Skeat that he does not accept Dr. Morris's explanation of the passage referred to. Stanyhurst's *Æneid* supplies the unusual forms *lawdaughter*, *lawfather*. See Davies's *Supplementary Eng. Glossary*, s.vv. In the *Guardian* of Feb. 28 I observe that a correspondent endeavours to construe this usage of

words into an argument against marriage with a deceased wife's sister.

A. SMYTH PALMER (Clk.).

Leacroft, Staines.

How old these expressions are I know not, but there is nothing recondite about their meaning, which is simply that the relationship expressed in them exists in law and not by blood. As to the law referred to, I suppose it must be (humanly speaking) the common law; it could not be the statute law, unless some marriage act contained a distinct enactment that a man's wife's relations are to be his own in the same degree. I wish there were such a distinct enactment.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

Minshew, in his *Guide into the Tongues*, 1617, defines *father-in-law* as "father in law, not by nature, but by the law of marriage," which evidently seems to be the origin of the term, no reference being made to any special law. Palsgrave, in his *L'claircissement de la Langue Francoyse*, 1530, has "daughter in lawe—*belle fille*."

F. C. BIRKBECK TERRY.

BUTTERFLY FOLK-LORE (6th S. vii. 306).—In late summer in Italy, when the whole country is parched, I have often found every little soft damp place which dried-up streamlets have left on wood-side paths covered—literally enamelled—with butterflies, and one has had to stop and disperse them to avoid crushing them under one's heel. I do not know if this ever happens in England.

R. H. BUSK.

-ING : -INGEN (6th S. vii. 187).—The termination *ingen* is very common in Southern Germany. It means meadow, pasture. Among other forms, *ing* is liable to take those of *ang*, *eng*, *ung*, *ingue*, *fingen*, and *vang*. Conf. Tröchtelfingen. In the neighbourhood of Boulogne *ingue* is often found.

R. S. CHARNOCK.

Ste. Adresse.

SCOTT EXHIBITION (6th S. vii. 208).—In July and August, 1871, the centenary of the birth of Sir Walter Scott was celebrated at Edinburgh by a loan exhibition, consisting of portraits of Sir Walter, specimens of his autograph writings, and works of art illustrative of his personal history. The idea of holding such an exhibition originated with Sir William Stirling Maxwell, and an illustrated catalogue commemorative of it was issued under his editorship and that of Mr. David Laing. Of this catalogue, a handsome quarto volume, six hundred copies were issued, two hundred for presentation to the persons who had aided the exhibition, and four hundred for sale. F. J. S. will have no difficulty in procuring a copy from any Edinburgh bookseller.

A. C. S.

LANGSTAFF, LANGSTRAFFE, LONGSTAFFE, &c. (6th S. vii. 188).—The earliest spelling of the name must have been Longstead or Langstead=long place. Conf. the names Bickerstaff and Bickerstead, Halstaff and Halstead.

R. S. CHARNOCK.

Ste. Adresse.

HERALDIC SHIELD VERSUS HERALDIC LOZENGE (6th S. vii. 187, 418).—If P. P. had read my queries with greater attention, he possibly might have spared himself the regrets to which a repudiation may lead. In his opening paragraph he asserts that I have "made a curious mistake" in supposing "a man to be descended from his own wife, or a lady to be descended from her husband," and in his concluding sentence he affirms that "the first lesson I need is to learn the difference between quartering, quarters, and impaling"; but peradventure further study may convince my critic that the "curious mistake" is not mine, and that the elementary instruction is not required by me. In describing a grant of arms, which formed the subject of my queries, I stated that the right to quarter the arms of the wife had been conveyed to the husband by the constituted authorities upon his assumption under royal licence of the additional surname and arms of the family of which she was the representative. Will P. P. tell me in what mode the assumed arms should have been marshalled by the said authorities; and will he, by replying to my previous and yet unanswered queries, prove that he has himself mastered the mystery of matters more heraldically recondite than "quarterings, quarters, and impaling"?

FUSIL.

CIRENCESTER (6th S. vii. 8, 296, 437).—The answers of both correspondents lead me to think that the object of my query has been misunderstood. It was not in order to ascertain that there was a legend of a cave lamp, suddenly extinguished at the presence of intruders, that I inserted it, but I wished to inquire whether the narrative of a discovery at Cirencester, described in a paper by William Budden in 1685, among Dr. Rawlinson's papers in the Bodleian, and referred to in Rudder's *Gloucestershire*, p. 347, was to be seen *in extenso*; and whether any one who had access to the original could state whether it seemed an authentic account, and whether there were any particulars which were capable of illustration or identification from other sources.

The reference to L. Vives which R. R. has lost sight of (437 u.s.) is S. Ang., *Opp.*, tom. v. pars ii. p. 621, Geneva, 1622, in *De Civ.* xxi. 6; but it is merely—

"Aut arte magica." Erutum est sepulchrum memorie patrum, in quo ardebat lucerna candida ibi, ut ex inscriptione apparebat supra 1,000 et 50 annum, eaque tota exemplo [cor, extemplo] ut contractari coepit est,

inter admotas manus friata, in tenuissimum abiit pulverem."

Let me give one more reference (the conclusion of the *Spectator*, No. 379) for the subject in general. It closely resembles the extract from Budden's account, written twenty-seven years previously, which may prove to be the original of it, or from a common source. ED. MARSHALL.

ALKERMES (6th S. v. 68, 216, 377; vi. 138, 278, 378).—I always understood that *alchermes* was a liqueur. Every one who has been to the Speziaria of Santa Maria Novella at Florence must have seen or tasted the delicious pink liqueur called *alchermes*, which used to be made there. The *Vocabolario della Crusca* (fifth edit.) describes *alchermes* as a "sort of electuary," and cites the *Ricettario Fiorentino*, the first edition of which was printed in 1567. *Kermesse* or *kermisse* means, in Flemish, the dedication or feast day of a church; hence it became used for the parish feast or fair.

EDMUND WATERTON.

CONDOMINIUM OR CONDOMINION (6th S. vi. 326, 522).—Along the Mediterranean shore, from Marseilles to Genoa, there is in every locality near the sea or on the slopes a *Condamine*, meaning generally a small level place near the boundary of the numerous counties, baronies, townships, &c., into which the land was generally divided. It seemed to have been a neutral ground, belonging conjointly or alternately to either of neighbouring lords. Ducange says:—

"Condamina, vel Condomina, Narbonensibus *Condomina*, quasi Condominium a jure uno Domini dicti, vel ut alii volunt, quasi Campus Domini, nam in Occitania, maxime versus Severnas Camp, aut Coa, Campus sonat; ubi hæ Condominae ab omni onere agrario immunes censentur.

"Condomina legitur in Glossis Isidori, et est agrorum, &c. 'Condamina una quo habet pro longo dextris de ambo latu 238 et in quacunque fronte dextris 130' (Chart., anni 979, in Arch. S. Vict. Mass. num. 13).

"'Est autem Condomina illa capiens de terra arabili modiatas tres'" (Chart. Alaphanti Ep. Aptens).

And on June 20, 1437, in *Gioffredo*, vol. x. p. 142:—

"F. Manuel Prior monasterii S. Marie vallis Pisii, Honoratus Lascar ex Comitibus Vintimilii, Carolus, et Luquinus Lascari fratres ex comitibus Vintimilii, Condomini Limonia."

GEORGE A. MULLER.

Mentone.

"CHRIST WHOSE GLORY FILLS THE SKIES" (6th S. vii. 268, 297, 314).—I fear my figures were not very clear in my last (*ante*, p. 314). The composite hymn there referred to is hymn 156, not 150.

FRANCIS M. JACKSON.

THE CRÉCELLE (6th S. vi. 25, 136).—M. Littré is wrong in saying that the *crécelle* is no longer used. This is the usage of the Catholic Church. On Maundy Thursday the church bells and the

altar bells are rung at mass during the Gloria, and the organ is played. At the end of the Gloria the organ is shut up and the bells are silent until Holy Saturday. Instead of the sanctus and elevation bells, a wooden instrument, *instrumentum ligneum*, is used. It may be of any form or shape, —a rattle, a wooden bell, &c. On Holy Saturday when the Gloria is intoned, the organ peals forth its notes of gladness, and the altar bells are rung during the Gloria, as on Maundy Thursday. With regard, however, to the church bells, there is this rubric. In cathedral cities, other churches wait until those of the cathedral have led off before they ring their bells. EDMUND WATERTON.

PROPER NAMES TURNED INTO VERBS (6th S. vi. 345, 543).—Here are some more instances of proper names thus used:—

"Nay, but don't throttle me! don't Godfrey me!"

J. Crowne, *Sir Courtly Nice*, 1685 (p. 284, *Dramatists of the Restoration*, ed. 1874).

The annotation is: "The murder of Sir Edmond-bury Godfrey evidently gave rise to this phrase," &c. The last stanza of Prior's *The Viceroy* is:—

"To her I leave thee, gloomy peer!

Think on thy crimes committed:

Repent, and be for once sincere,

Thou ne'er will be *De-Witted*."

This is obviously an allusion to John de Witt, who was murdered by the rabble in Amsterdam in the latter part of the seventeenth century.

The following quotation is from the Rev. T. L. O. Davies's *Supplementary Glossary*:—

"In the year 1680 *Bethel* and Cornish were chosen sheriffs. The former used to walk about more like a corn-cutter than Sheriff of London. He kept no house, but lived upon chops, whence it is proverbial for not feasting to *Bethel* the city."—North, *Examen*, p. 93.

F. C. BIRKBECK TERRY.

Cardiff.

HEBREW MOTTO (6th S. vi. 409; vii. 439).—*Jehovah-Jireh* (Jehovah will see or provide) is the proper motto. The *J* represents the letter *yod*, and should be pronounced like *y* in yes.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

A YARD OF BEER (6th S. v. 368, 394, 456; vi. 77, 257, 278, 299; vii. 18).—In June, 1869, I saw at Kempsey, on the banks of the river Severn, near Worcester, the following inn-sign: "The Severn Trow, by Wm. Thorp. Good ale sold by the pound." W. C. B.

CATERWAYS: CATERING (6th S. vii. 88, 354, 396).—Is it not a vain thing to derive these words (so universally used amongst the country folk of East and Mid Kent to express a certain idea) from the French *quatre*? Such popular words should have a Teutonic source, and surely must be akin (cater-cousins doubtless) to the present High

Dutch word *quer*, meaning precisely the same thing, viz., crosswise, diagonally. I am not prepared with a definite Low Dutch ancestor for the words, but the variation of sound would not be a very hard nut for the cunning philologist. Indeed, the much more closely related *mère* and *mater* show as great a one. H. E. W.

HEDGE OR EDGE (6th S. vi. 450; vii. 14).—SIR J. A. PICTON confirms the proper use of the words, which is all that will interest your readers. The gambling word *hedge* (which I knew) keeps the proper meaning—to protect, or guard—and is only special as to the means used to that end. It is at least as old as the English Bible in its right sense, and I noted it not as a new word, but as to a new, and improper, use of it. Of the three examples of bad use the last is sustained by SIR J. A. PICTON, whilst to the two former I thought the gambling sense of *hedge* could not apply. He thinks I mistook the meaning of the word; but I imagine he has mistaken the meaning of the sentences in which the word occurred. I cannot see his interpretation of *hedge* as to the battle or the Bill, except in a sense which is against the facts; for the battle was not "protected" or "guarded," nor was the Bill; shirking or avoiding was the sense in both cases. As to the Bill, the blame was for not making a decided resistance to it. Some were accused of *edging* it—edging like the fox on one line to "get away"; not *hedging* with other Bills like a book-maker's horses. W. F. H.

Woodley, Cove, Farnborough.

*Hedging*, that is, the cutting or pruning of hedges, is quite an art—a *specialité*—although to the uninitiated it may seem simple enough. The hedger "trims" his hedges on both sides, so as to make them alike; and this is evidently the origin of *hedging* as used on the turf. As I understand it, a turfite who *hedges*, arranges or trims his bets so as not to lose, whatever may be the result of the race. EDMUND WATERTON.

THE THREE R'S (6th S. vi. 329; vii. 14).—A parallel to this historic toast was communicated to me by one who, thirty or more years ago, was a member of the Hull Town Council, and who received it from some of his brethren of that body who were before him. It was related of a local magnate, who was in politics a Conservative and by occupation a coal-merchant, how that at a public dinner he proposed the toast of "The three K's," of which mystic symbol he gave the necessary explanation, king, coals, and constitution.

W. C. B.

ACILKONA (6th S. vi. 537; vii. 14).—The antique gold cross was probably worn as a talisman, and used as a seal, as the ancients considered the plant angelica possessed of angel-like virtues, the "rootes" of which are described by Gerard the herbalist as

"a remedie against poison.....the plague.....and all infections and corrupt aire" (see note to the new edition of Nares's *Glossary*). Amongst other properties it was supposed to protect the wearer from enchantment and the evils of witchcraft, which induced the poets to make it an emblem of inspiration.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thaus.

THOMAS CHURCHYARD (6th S. viii. 10, 237, 331; 6th S. vii. 15).—His *Worthies of Wales*, 1771 edition, is by no means a rare book; I have two copies as well as the facsimile reprint of the 1587 edition. This reprint has been repeatedly quoted in topographical and guide books in Wales and Border Counties. I am still anxious to find out any further facts in his life not yet made known, and books, &c., where his works are quoted or in which any of his numerous poetical pieces appear. I have compiled as complete a bibliographical list as I am at present able to do.

H. W. ADNITT.

Shrewsbury.

STANDING AT PRAYERS (6th S. vi. 367; vii. 32).—I remember reading in some liturgical work that standing in prayer was certainly the attitude adopted by the early Christian Church. Considerable corroboration of this view is derived from the present practice in the Russo-Greek Church (and, I believe, other Oriental rites), where the whole assistance stand during the Liturgy (the Eastern name of the Mass of Western Christendom). This practice is not unknown in Roman Catholic churches on the Continent. In France it is customary for military men (as also the *suisses*) to stand even at the elevation.

W. B. N.

This custom, it would seem, is not unknown in Norway. Mrs. Stone, giving an account of the service at the Lutheran Church at Vik, in her recently published *Norway in June*, says:—

"The congregation stood at prayer, and at other times seemed to sit or stand as they pleased. Throughout the whole service the men chewed tobacco, opening their little metal tobacco-boxes every now and then and biting off a piece."—P. 256.

G. F. R. B.

When I knew Starston, Norfolk, in 1874-77, the communicants, standing as usual at the Gloria, used to *continue standing* at the Blessing; but they did not rise when there was no communion.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

In extension of MR. FISHER's note may I say that not only was it the custom for the boys to stand during prayers at Westminster, but that the custom still survives to the present day?

ALPHA.

PRONUNCIATION OF FORBES (6th S. v. 269, 316, 97, 417, 498; vi. 35, 157, 437, 476; vii. 37).—It

should be remembered that Forbes, if spelled Forbis or Forbesse, is no more in Scotland thereby proved a two-syllable name than Glamis and Wemyss are. They are both one syllable in Scotland.

P. P.

This, from Salop, is worth noting. Miss Burne is speaking of the popular explanation of place-names:—

"Even a place called Forbes is thus handled. It is said that a lady named Elizabeth was carried off by a party of raiding Highlanders. Her lover rushed on their track, rescued his mistress, and dealing impassioned blows around, cried 'For Bess! for Bess!'"—*Shropshire Folklore*, 1883, pt. i. p. 97.

WILLIAM GEORGE BLACK.

Glasgow.

If the discussion as to this name is not considered closed, I would beg to add that I have just found conclusive evidence as to its pronunciation in the seventeenth century in *Monro, His Expedition* (1637), where it is repeatedly printed Forbesse.

T. W. WEBB.

"FROM PILLAR TO POST" (5th S. iv. 169, 358; 6th S. vi. 337; vii. 38).—Edwards, in his *Words, Facts, and Phrases*, states that this is a corruption of an old proverb signifying to go from bad to worse. The original was "To go from post (i. e., whipping post) to pillory." CELER ET AUDAX.

CUMELING (6th S. vii. 7, 36, 57).—This word is given in *Coles's English Dictionary*, 1708, "Cumeling, a new-comer, a stranger. Thorpe's *Anglo-Saxon Gospels*, 1842, p. 59, St. Matt. xxv. 35, 'io was cuma.'" W. C. B.

ANYWHEN (6th S. iv. 367, 542; v. 56, 78, 139; vi. 136, 257, 438, 476; vii. 35).—*Anywhen* and *somewhen* are regularly used in Dorsetshire, and have been to my knowledge for more than fifty years, not only by common folk but by persons of education. I was surprised when I went to college at being told that the words were provincialisms. I agree with your correspondent A. J. M. that these useful words ought to be regularly adopted.

S. JAMES A. SALTER.

In the Supplement to Annandale's *Ogilvie*, 1883, s.v. "Anywhen," is the following: "'Anywhere or anywhen.' De Quincey. [Rare.]"

J. R. THORNE.

THE LUMBER TROOP (6th S. vi. 448, 490; vii. 16).—The following is quoted from Mr. Charles Knight's *Passages of a Working Life*:—

"I had never taken any part in civic proceedings; but, having met Sir John Key, the Lord Mayor, at a public dinner, he asked me, when the company was separating, to go with him where I might witness a curious scene. At a tavern of no elevated character, near the King's printing-office, we were ushered upstairs. The door of a large room was thrown open; the waiter shouted 'The Lord Mayor!' There was a

violent rapping of tables, but nothing could be seen, for a dense cloud of tobacco-smoke filled the whole space. Sir John Key was led to a place of dignity, and I was seated at a crowded table. As the smoke cleared away I saw a well-known tailor of Fleet Street elevated on a chair of state, with a silver chain round his neck. On his right hand sat Mr. Grote, the eminent banker, and now more eminent historian. Sir John Key was placed on the chairman's left hand. They were the Liberal candidates for the City. I was soon made acquainted with the nature of the honourable society into which I was thrown, for, with all due formalities, I was made a member of the Lumber Troop, in whose records could be traced, I was assured, their origin at the time of the Spanish Armada, as an integral portion of the Train Bands. This distinguished corps had not to go forth as of old against the fierce Rupert in his march upon London. Their duty was to preserve such an organization as would give them a voice potential in the representation of the City."

WALTER HAINES.

Faringdon.

THE TRUE DATE OF EASTER (6th S. vii. 204, 251, 271).—The subjoined extract on the Christian era from the *Jewish Chronicle*, in May, may be an acceptable supplement to the calculations already submitted to your readers:—

"The much debated question as the correctness of the hitherto accepted reckoning of the years which have elapsed since the birth of Jesus has again been mooted by Professor Sattler, of Munich, in the columns of a German contemporary. Professor Sattler claims the distinction of having solved the problem, and of having demonstrated the fact that the current year is properly 1888 instead of 1889. He bases his proofs mainly on three coins which were struck in the reign of Herod Antipas, son of Herod the Great, and which date, consequently, from the first half of the first century of the current era. Madden admits the genuineness of these coins, and other numismatic writers do the same. The evidence they offer coincides with the narrative of the Gospels and with astronomical calculations. The following are the results at which Professor Sattler has arrived. Jesus was born on the 25th of December, 749 years after the founding of Rome, and commenced his public career on the 17th of November, 780 years after the founding of Rome. He was then 30 years, 10 months, and 22 days old. The date on which he commenced his career fell in the 15th year of the Emperor Tiberius and in the 46th year after the building of Herod's temple. This is in accordance with St. Luke iii. 1, and St. John ii. 20. According to Josephus (*Antiquities*, xv. 11, 1) the construction of Herod's Temple was commenced in the 18th year of that monarch, or in the year 734 after the founding of Rome, in the month of October. If we add the 46 years which elapsed after the building of the Temple, we arrive at the end of the year 780, the year during which Jesus entered on his career. If, moreover, we subtract from 780 (779 years 10 months and 17 days) 30 years, 10 months, and 25 days, there remain 743 years, 11 months, and 25 days, which gives us the date of his birth the 25th of December of the 749th year after the founding of Rome. Jesus died on the 7th of April, 785 of the Roman era, that is to say, on the Friday before Passover; for it has been ascertained by exact calculation that the Passover fell that year on the 7th of April, 783; and as the latter year was a Jewish leap year, and consisted, accordingly, of 13 months, his public career lasted two years and seven months. Between the 17th of November, 780, and the 9th of April, 783, three

Passovers were celebrated, viz., 781, 782, and 783. Those years correspond with the 27, 28, 29, and 30 of the Christian era as at present calculated. Remembering, however, that the year of the birth of Jesus corresponds with the year 749 of the Roman era, and taking that year as the starting point of the Christian reckoning, the years of Jesus' career must be the 31st, 32nd, 33rd, and 34th of the new era. It thus results, according to Professor Sattler, that the Christian reckoning is at fault by five years, and that we are now in 1888, and not in 1889."

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

"COLE IT OUT" (6th S. vi. 328, 415, 496).—Referring, for another purpose, to art. "Coal," *Enc. Met.* (1845), vol. xvi., p. 768, I was surprised to read amongst several illustrative paragraphs one about "coleing out," quoted from Camden. Turning to him I find (*Remains*, 1674, p. 441):—

"Dan Elingham, a Monk of Linton of Saint Benedicts order, coming to the White-fryers in Nottingham, found there John Baptist painted in a white Fryers weed, whereat marvelling, he coaled out these rithms upon the wall near to the picture," &c.

Was it by a slip that this passage appeared in the *Enc. Met.* under the heading "Coal"? Are we to understand that Dan Elingham scraped or scratched his verses on the plaster, or that Camden uses the word really meaning (char)coaled, in the fashion of a housemaid of to-day who says she has "blacklead" a grate? The quotation in the *Encyclopedia* (evidently from another edition of Camden than that which supplies me with the extract) oddly enough spells coled, whilst my 1674 Camden has coaled. The preponderance of opinion seems to favour *scrape*, and I incline to think the encyclopedist has blundered. But some of your readers may be able to throw further light on the matter.

WILFRED HARGRAVE.

DANCING THE HAY (6th S. vi. 288, 451, 523).—MR. JULIAN MARSHALL has evidently not seen the account of the *parane* or *pavon* in the glossary appended to the new edition of Sir Thomas Elyot's *Gouernour*, or he would hardly assert so confidently that "it is not correct to derive *pavon* (*paven*, *pavin*, or *parian*) from *L. pavu*." If he will refer to this volume, he will find a number of passages quoted which go far to prove that the country in which this particular dance was first practised was probably Spain, and not Italy. Thoinot Arbeau's *Orcheographie*, than which there is probably no better source of information on this subject, speaks of *la parane d'Espagne*. So does Voltaire; and the authors of the *Dictionary* of the Spanish Academy speak of it as "Especie de danza Española." This seems a tolerably good consensus of authority on the subject. The work last mentioned, moreover, says it was called "Con alusion a los movimientos y ostentacion del Pavo real,"

C.

"DRESSER OF PLAYS" (6th S. vii. 209, 455).—With reference to Mr. SCHERREN's query and note, will you allow me to say that this expression will find a place in Cassell's *Encyc. Dict.*? We are endeavouring to include all archaic expressions which have hitherto escaped notice. Under D we have rescued several; e.g., *dangerfield*=sword (Dryden), *dole of faces*=grimace, and *drug-lecture*=the patter of a street quack (Jonson), and others. Help from any of your correspondents will be highly valued and duly acknowledged.

EDITOR.

Belle Sauvage Yard.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*The Exchequer Rolls of Scotland.* Edited, under the direction of the Deputy Clerk Register of Scotland, by George Burnett, Lyon King of Arms. Vol. VI., 1455-60. (Edinburgh, H.M. General Register House.)

THE period of Scottish history embraced by the present volume of the *Rotuli Scaccarii Regum Scottorum* was a troubled one, alike north and south of Tweed. Full many a time has it to be written of such a charge in the Rolls that it was incurred or became due for services or acts "tempore guerrarum." Not a few entries relate to the transport and the working of the king's "great bombard," whether "Mons Meg" or another. The fact, indisputably proved by these records, that engines described in such terms could be transported across Scotland, over moor and fen, over hill and dale, suggests to Lyon King that he is entitled to claim for his country that she cannot have been so backward in the arts of civilization during the fifteenth century as is commonly believed. This is no doubt true, and borne out by other facts, and notably by the fact, which was well brought out by the late E. W. Robertson, that at the time of the commencement of the War of Independence, arising out of the disputed succession, the pitch which Scotland had reached in the arts and sciences of the day was distinctly high. It was as distinctly thrown back by the circumstances of the war. There are cases in which war operates, in a certain sense, as a spur to the arts and sciences; but that was not the case with the war which caused such long animosity between England and Scotland. The traces of this animosity live in the pages of the Scottish Exchequer Rolls, bald as they are of all the ornaments of rhetoric. The farms of lands are remitted "propter vastitatem arundinem tempore guerre," and the sheriff finds himself unable to distrain, "propter guerras Anglicorum." But we hear of the arts of peace, notwithstanding, and we learn the wages of gardeners and grooms, and other members of the household; and we also see how marriages were made in the higher circles of fifteenth century Scottish life, and how they were unmade, and how extremely complicated were the relations that sometimes ensued. Fr. Theiner's most precious *Monumenta* throw a doubtful light on some of these marriages. Lyon King draws attention to at least one case—that of the marriage of Archibald, Lord of Galloway, with Joan de Moravia (p. cxli)—in which the accuracy of the reading of the names of the parties to the dispensation cited may admit of question. We think there can be no doubt that great advantage would accrue from a new recension of Theiner, with a special

view to the names of Scottish persons and places. The Roman Chancery did not understand them, and the result is sometimes an added embarrassment to the historian and genealogist. We lay down Lyon King's volume with gratitude to him for his valuable contribution to Scottish record lore and Scottish history.

*The Works of John Dryden.* Illustrated with Notes and a Life of the Author by Sir Walter Scott. Revised and Corrected by George Saintsbury. Vols. I. and II. (Edinburgh, Paterson.)

WHEN, in 1808, Sir Walter Scott, not then the author of *Waverley*, and having but just published *Marmion*, issued his eighteen-volume edition of Dryden, there had been grave doubts on the part of some of his friends whether even his skill and prestige could ensure the success of the undertaking. But the attempt was speedily justified by the result. Hallam was ready with generous eulogy in the *Edinburgh*, and even capacious George Ellis owned himself vanquished. Scott's *Dryden* speedily became the canonical edition of the poet, and is likely to remain so. Its large and masculine style, its charm of genial narrative, and its practical critical judgments (rather divined than demonstrated),—all these, together with the undiminished popularity of the writer, make its position secure and honourable. But with lapse of time even the best editions require editing in their turn. Not only are new facts added to the old stock, and new points of view suggested by new investigations, but the text which satisfies one generation is found to require purification in another. What Mr. Saintsbury has set himself to do in the present reissue is to endeavour, while respecting the labours of his illustrious predecessor, to bring those labours down to date, as the author himself might have done had he been living now, and to give him the advantage of all that, in an interval of nearly eighty years, has been accumulated in the way of fresh light upon the subject. The text, which in Scott is sadly corrupt and disfigured by obvious misprints, has here been carefully collated with that of the first editions, revised by Dryden himself; many valuable notes, philological and elucidatory, have been added; and wherever new facts or comments are given they appear in the form of appendices or *pieces justificatives*. That Mr. Saintsbury has performed his laborious task with full knowledge and practised craftsmanship no one acquainted with his critical equipments will require to be told. But he is even more to be congratulated upon the scholarly good taste and self-suppressing reticence with which he has filled what he modestly calls "the comparatively humble office of *νεωκόπος*." We may add that the first volume contains a good photograph of Dryden after Edelinck's engraving of Kneller's portrait.

*Year Books of the Reign of King Edward III.* Years XI. and XII. Edited and translated by Alfred J. Horwood, Barrister-at-law, for the Master of the Rolls. With Preface and Index by Luke Owen Pike, M.A., Barrister-at-law. (Longmans & Co.)

DEATH has been busy of late amongst the editors of the chronicles published under the direction of the Master of the Rolls, and Mr. Horwood, who edited five volumes of *Year Books of the Reign of Edward I.*, did not live to witness the completion of the present volume, to which Mr. Pike has supplied a preface and index. The old edition of the *Year Books* slumbered on the shelves of great libraries as obsolete and forgotten law books in which the unwritten law of England was recorded, but Mr. Horwood deserves the credit of having brought home to the general reader that these reports in Norman French abound with historical information, and



with notices of public and private persons as well as of mediæval manners and customs. The present volume was designed to fill up a gap in the printed series, for the reports of the years between 16 and 17 Edward III. had never hitherto been published, although there are MSS. in existence from which the deficiency might be supplied. One of the most remarkable cases reported in this volume is a claim of what the old law called *puture*. Henry de la Panetrie, who had been appointed by Edward III. forester of Inglewood Chase for life, brought an action against the Abbot of St. Mary's, York, alleging that he had been disseised of his puture in the priory of Wodenshall. This was defined as food and drink at the table of the abbot's groome (*garçones*) on Friday in every week, together with the right to carry away, whenever he pleased, a flagon (*lagena*) of the best ale in the abbot's cellar, and two tallow candles from the abbot's chamber, a bushel of oats for his horse, and a loaf of black bread for his dog. The abbot denied that any such right was inherent in the office of forester, unless it was held in fee with an express right of puture appendant to it. It is rather provoking to find that the decision is not recorded. Another passage of great historical interest is a copy of the judgment upon William Wallace, the Scotch patriot, in which the English Government is vindicated by the editor from the often-repeated charge of unusual severity. Mr. Pike has given ample proof in his preface of his capacity to complete the series which Mr. Horwood has left unfinished.

*The Topography of Devon.* An Address delivered to the Members of the Devonshire Association for the Promotion of Science, Literature, and Art, at Crediton, July, 1882, by J. Brooking Rowe. (Plymouth, Brendon & Son.)

THE Devonshire Association is fortunate in its president. We may safely affirm that it seldom happens that a local society has the advantage of hearing an address of so high a degree of merit. Mr. Rowe begins his discourse with a slight sketch of Crediton, and then branches off into the history of Devonshire as a whole. Few important matters are left untouched. The sketches he gives of the older race of antiquaries, from Leland down to Polwhele, are really masterly. Of course we cannot agree with every statement Mr. Rowe has made. Polwhele, for instance, ranks higher in his estimation than he does in ours, though he has not given him a very exalted pedestal. After this we have some remarks on the Historical Monuments Bill and the contemplated legislation on behalf of our parish registers. Though Mr. Rowe's address contains much which will be new and instructive to almost all our readers, it is not for the information that it contains that we estimate it so highly. What so markedly differentiates Mr. Rowe's writings from those of so many of his contemporaries is that he is full of enthusiasm for historical work of all kinds, and has the ability, which so few of us possess, of conveying a portion of that enthusiasm to his readers. The paper contains several appendices. One of them is a list of manuscripts relating to Devonshire, which, though not complete, will be found of no little service to the student. A second is a catalogue, arranged under places, of Devonshire town histories.

*Historic Romance.* By William Andrews, F.R.H.S. (Hamilton, Adams & Co.)

In his present work Mr. Andrews has traversed a wider field than in his last book, *Historic Yorkshire*, but it is marked by the same painstaking care for accuracy, and also by the pleasant way in which he popularizes strange stories and out-of-the-way scenes and events in English

history. There is much to amuse in this volume as well as to instruct, and it is enriched with a copious index.

MR. JOHN RUSSELL SMITH, of 36, Soho Square, has issued a catalogue of nearly twenty thousand engraved portraits which he has on sale. The volume, which constitutes a valuable book of reference to book-buyers, is enriched by a likeness of Mr. Smith himself, now in his seventy-fourth year.

THE Society for the Protection of Ancient Buildings has just issued its sixth annual report, showing an activity ranging over a field European in its width, and including buildings of historic interest, from the Tower of London to the Ponte Vecchio of Florence. It is evident that the society is encyclopaedic in its work as in its list of members. We would suggest that in the next report the district initials should be appended to all London addresses instead of to some only; and we would remark that "Algeria" is a somewhat wide postal address. As a matter of fact Mustapha Supérieur is simply a suburb of Algiers.

IN Sir James Robert Carmichael, Bart, who died on the 7th inst., "N. & Q." loses one who had long been an occasional contributor, chiefly on genealogical subjects, which were with him a favourite recreation. He was so old a correspondent of ours as to have crossed swords in these pages with one of our other early supporters, the late George Vere Irving of Newton, the representative of an old Lanarkshire stock, the Veres of Newton, who had crossed swords less amicably two centuries earlier with the Carmichaels of Meadowflat, whom Sir James represented. In the world of letters the late Sir James Carmichael made himself a place, as editor of the *Précis of the Wars in Canada*, written by his father, Major-General Sir James Carmichael-Smyth, as the result of a special mission on which he was detached by the War Office.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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M. N. G. ("Italian Nobility").—Consult Litta, *Famiglie Celebri Italiane*, which is, we believe, in the British Museum Library.

E. H. M.—Only recently has the *Church Times* described a Confirmation and First Communion at the Gallican Catholic Church in Paris, when Bishop Jenner wore a mitre.

HIRONDELLE asks where he can obtain any particulars of the constitution, history, and members of the American College of Arms.

WARREN BULKLEY (Stockport).—You should consult Prof. Skeat's *Concise Etymological Dictionary*.

CORRIGENDUM.—P. 453, col. 1, l. 27 from top, for "forty-one" read *forty-four*.

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## Dates.

WM. HOPKINSON, F.S.A., AND A "JOURNEY TO LITTLE GIDDING," BY BARNABY JUNIOR.

In my note on "*John Inglesant and Little Gidding Church*" (*ante*, p. 341) I have referred to "the alteration of that church by Mr. Hopkinson in 1853." Some additional remarks in connexion with this subject may perhaps be of interest to the readers of "*N. & Q.*" Mr. William Hopkinson, F.S.A., was a solicitor at Stamford, and died there, at his residence, All Saints' Place, Sept. 1, 1865, aged eighty-one. He was the eldest son of the Rev. S. E. Hopkinson, B.D., Rector of Morton-cum-Hacconby, Lincolnshire, and grandson of the Rev. W. Hopkinson, Minor Canon of Peterborough, at the Grammar School of which city, and also at Eton, Mr. Hopkinson received his education. One night in 1848 he was detained at his London hotel, Gray's Inn Coffee-house, through missing the York mail, and in reading the newspaper noticed an advertisement of the sale of the Little Gidding estate. Early in life he had read Peckard's *Life of Nicholas Ferrar*, and had been fascinated with its story. The next morning he went to the address given for the sale of the estate; and when he returned to Stamford on the following night it was in the character of lord of the manor of Little Gidding. He had

purchased the seven hundred acres that composed the estate, together with the buildings upon it, including the old manor house and church. He at once set to work to drain and improve the estate; and concerning the church he wrote to a friend:—

"As to the dear little church, I am resolved, through the Divine grace and help, to do my utmost. The possession of this spot was through an extraordinary impulse, and I feel a solemn duty is to be performed towards it. Let me unfold my heart, and express to you how sweet it was to my soul to join with five of God's own servants in prayer in that holy temple. May the remembrance cheer me in my dying hour!"

He consulted three of his friends as to what should be done with the church, and, selecting Mr. Clutton as architect, spent upwards of a thousand pounds in bringing the church into the condition in which visitors now see it. Mr. Hopkinson believed that he was restoring the church to the state in which Nicholas Ferrar had left it, and that he was rejecting the innovations made in 1714. In the four windows of the nave (filled with stained glass by Miller, of Brewer Street) are the arms of Charles I., Archbishop Williams, Nicholas Ferrar, and Mr. Hopkinson, the inscription in this last window being as follows:—

"*Dilige habitaculum domus tue. Insignia Gulielmi Hopkinson, Domini Manerii de Gidding Parva, qui hanc Ecclesiam restauravit, et has fenestras (sacrum munus) dicavit. A.D. 1853.*"

Mr. Hopkinson was buried, in 1865, very near to this window. His large property was inherited by his nephew, the Rev. William Hopkinson (only son of Mr. Hopkinson's only brother, Rev. John Hopkinson, Rector of Alwalton, Hunts, and Precentor of Peterborough), who, when Rector of Great Gidding, carried out the restoration of that church, under the care of Mr. James Fowler, of Louth.

Mr. Hopkinson delighted in taking a party of friends to Little Gidding, and there hospitably entertaining them; and he did so little more than six months before his death, viz., on Feb. 22, 1865, the anniversary of Nicholas Ferrar's birthday.

One of these parties visited Little Gidding on Oct. 8, 1856, and to one of its members, Canon James, Vicar of Theddingworth, must be accredited a very clever *jeu d'esprit*, of which a copy was given to me by Mr. Hopkinson, whom I had the pleasure to know during the time that I was curate of Glatton and Holme, and Rector of Denton and Caldecote. In October, 1856, I was in Worcester-shire. The lines of *Drunken Barnaby* may be cited:—

"*Veni ad Collegium purum,  
Cujus habent multi curam;  
Perhumanos narrat mores  
Patres, fratres, et sorores;  
Unum tenent, una tendunt,  
Omnes omnia sacris dunt.  
An sint isti corde puro,  
Parum scio, minus curo;*"

Si sint, non sunt hypocritæ  
Orbe melioris vitæ:  
Cellam, scholam et acellum,  
Pulchra vidi supra stellam."

I subjoin Canon James's *jeu d'esprit*, which was printed by Mr. Hopkinson for private distribution.

*Fragmentum Itinerarii haud ita Pridem Editum.*

Auctore Barnaba Junio, necnon Sobriore.

8 Octobr., 1856.†

Veni Gidding, Parvam dictam,  
(Vera narro, nec rem fictam)

Ubi Dominus, rotundus  
Doctus, comis, peracundus,  
Dei domus restaurator,  
Terræ cultor, pomi sator,  
Pisce, Pullulis, Ferinâ,  
Et mille variis inter vinas,  
Quâdam tippulâ divinâ,  
Sacerdotum novem corda  
Summâ sustentavit laude  
Quorum Major rite ratus,  
E Coll. Div. John Cant., vocatus  
Qui fastos & qui festa pura  
Summa nuper scripsit cura,  
Illius Domus singularis,  
Sola, sæculis amara,  
Quæ, Ecclesiæ Anglicanæ  
Contra Papam et Puritanum  
Hic, "orbe vitæ meliore"  
Plo fovebat amore.

Unum porrò Militarem  
(Silvæ Filium, nominarem)  
Quo jubente, ipse Phœbus,  
Paucis dominandus rebus,  
Ultrò, mirè, scenâ datâ,  
Manu pingit delicatâ,

Murus ibi, laudem odi, at  
Dignus is est, qui custodiât  
Illas Tabulas ærarias  
Sincto servantes Ferrarios.  
Nocte rediî Stanfordiam  
Dum caballi edunt hordeum  
Vir Liber, liberos, liberò  
Aperit, nec sinè Tea.

At sermonibus disertis  
De Annalibus repetitis  
Vespertinum iter fallunt,  
Tædiumq' vis pellunt  
Systonensis Pastor\* gregis  
Et Jacobus,† præco legis  
Christianæ; (is amator  
Nec non Carminum Creator)  
Quibus assidet et unus  
Militari vi Tribunus  
Qui Poetæ, qui Pictoris,  
Laudibus, et Bellatoris,  
Semper erit decoratus,  
Querno? Stipite creatus;  
Colloquentes cum jocoso  
Hospite, qui animoso  
Fronte, et risu sodales  
Fascinat, foveatque tales.  
Donec bene ductâ die  
Currus bene actâ viâ  
Carbonaceos inter ignes  
Viros domi fert insignes

Ibi Hospes ventris ponam  
Ostreorum proferat canam.  
Longè abest dies ista  
Quam non evitandâ ciâtâ,  
Virum bonum inter bonos  
Condet cæpes, summus honos.

*A Fragment of a Journey, not yet Published.*

The Author, Barnaby Junior\* (the Sober).

Rendered from the Latin by Silvæ Filius.†

To Gidding came I, called the Little,  
(The truth I tell You to a tittle)  
Where Lord of Manor‡ most rotund  
Learned, courteous, and jocund,  
Restored the Church, (which much was wanted)  
Improved the Land, and Orchard planted,  
There he with fish, and fowl, and venison,  
And some most precious tipples then soon  
Cherished the hearts of nine Divines,§  
With these, and various sorts of wines.  
Of whom, one Mayor, a learned Preacher  
Of St. John's College, Cambridge, Teacher,  
With greatest care hath lately painted  
The festive and fastings wanted  
Of that most holy house of Ferrara,  
Who lived in times of greatest terror,  
And who in purer mode of life  
With pious care in midst of strife  
The Church of England well defended  
'Gainst Pope and Puritan contended.

One Military man came there,  
King of the wood|| we'll him name here,  
Who o'er the Sun his power so tested,  
And light of Phœbus so arrested,  
And wonderfully thus, 'tis stated,  
True Photographs manipulated.  
One Whall, the worthy Rector, He  
Who keeps within his custody,  
Brass tablets of the Ferrars there,  
So famed for sanctity and prayer.

On road to Stanford thence we waited,  
(While for a time the horses baited)\*  
At Freeman's\*\* house,—wife kind and free,—  
He showed his books,—She gave us Tea.

Then while the day was nearly ending,  
And carriage on the road was wending,  
Some famous men made Greek quotations  
With scientific dissertations,  
Learning upon learning piling,  
The tedium of the way beguiling:  
These Men were Syston's worthy Pastor,††  
And James,‡‡ of Christian lore a Master,  
Who Holy doctrine well rehearsed,  
('Twas he who made these Latin verses.)  
With whom too also rode the Captain,  
In Military art an apt one.  
To sing his praises we will chime in,  
His name with fighting, painting, rhyming,

\* Rev. T. James.

† Capt. G. W. Oakes.

‡ W. H.

§ Five of these divines not herein specified were—  
G. Wingfield, Rector of Glatton; J. Darby, Rector of  
Denton and Caldecott; D. Ash, of Barnwell; W. Bree  
of Polebrooke; J. V. Theod, Vicar of Great Gidding.

|| Capt. G. W. Oakes.

\*\* At Norman Cross.

†† Rev. H. Freeman, Rector of Folksworth.

‡‡ Rev. G. Gilbert, Vicar of Syston, near Grantham.

+++ Rev. T. James, Vicar of Theddingworth,

\* G. Gilbert, Vicar of Syston, Lincolnshire.

† T. James, Vicar of Theddingworth.

‡ Capt. Oakes.

Will ever be associated  
Of Sylvan\* parent generated.  
Thus chatting on the way they wended,  
With th' Host, whose cheerful smiles were blended,  
With countenance so animated,  
Making his friends quite fascinated,  
Until arrived at home each Squire  
Was snugly seated by the fire,  
Where our good Host prepared so hearty  
An Oyster supper for the party.  
Oh far be distant then the day  
When death takes that Good Man away!  
When sod of Mother-Earth shall claim him,  
With Honor we will always name him.

CUTHBERT BEDK.

# THE STORY OF JAMES SOLAS DODD, ACTOR AND SURGEON.

In the year 1782 there appeared on the Edinburgh stage an actor who, whatever his powers of theatrical representation may have been, seems to have attracted the attention of the public not a little by the romantic story of his career from his earliest years. This actor was Mr. James Solas Dodd; and amongst those who interested themselves in the stranger was David, eleventh Earl of Buchan, at that period the chief patron of art in Scotland, and a leader in the literary society of the northern capital. He and his brother, the Hon. Henry Erskine, it is well known, were steady in their patronage of the stage. Among Lord Buchan's MSS. is the following paper, apparently in the handwriting of James Solas Dodd, and compiled, it may be assumed, in compliance with a request by his lordship for authentic particulars of the actor's eventful history. I transcribe his narrative verbatim, as it is given in a very neat and diminutive hand:—

## *Memoranda concerning James Solas Dodd.*

1719. Mr. John Dodd (who had been Master in the Navy during Queen Ann's Wars) commanded the St. Quinten, a Merchant Ship, trading from London to Barcelona; and being frequently in that Port contracted an Acquaintance with a young Spanish Officer named Don Jago Mendozo Vasconcellos de Solis, Knight of the Order of St. James of Calatrava and a younger brother of Don Antonio de Solis, author of the History of Mexico. Don Jago having had a rencounter with the son of the Governor of Barcelona, and having left him for dead, ran to Captain Dodd's Ship for shelter & it being already cleared out, sailed in it for London that very Evening.

1720. On the Ship's arrival in London Don Jago continued at Captain Dodd's house and married Miss Rebecca Dodd his daughter, whilst his Pardon was soliciting from the King of Spain. On this marriage Don Jago took the name of Dodd in order to perpetuate to his issue a small estate near Newcastle-upon-Tyne.

1721. The sole issue of this Marriage was a Son; who to continue his father's Name, was baptized James Solis, but by the error of the Parish clerk was entered on the parish Register James Solas, which mode of spelling he hath ever since continued.

1727. Don Jago died in London having never been able to appease his father Don Gaspard de Solis for having married a Heretic; for which he lost his patrimony and commission; and subsisted solely on his wife's fortune.

1728. Mrs. Dodd was prevailed on to write to Don Gaspard to move him in behalf of her Child, and received for answer that he should take no concern about her, but as his Grandchild was yet untainted with Heretical principles, if she should send him over, he should succeed to the honours & estates of the family; but this Mrs. Dodd and her relations peremptorily refused & Don Gaspard then entered into the Dominican Order, and gave his estates to the Church, his eldest son Don Antonio having been dead long before, without issue.

James Solas Dodd received a Classical education and was at first designed for the Church, but on some family reasons was put apprentice to Mr. John Hills Surgeon & Man Midwife in the Minories London, to whom he served seven years.

1745. J. S. Dodd went into the Royal Navy as Surgeon's Mate of the Blenheim Hospital Ship, commanded by Lt. George Withers, and served till the end of the then war in the Devonshire Capt. John Pritchard, the Principal Royal Store Ship, Captains Christopher Hill & Edward Barber, & the St. Albans Captain John Moore; in which Ship he continued after the War (as Guard ship at Plymouth under the command of Captain John Byron) for several months.

1751. J. S. Dodd took up his diploma as Member of the Corporation of Surgeons at London, and followed his business in Gough Square Fleet Street & Suffolk Street Haymarket.

1754. Jan. 30. On account of some deaths in his family Mr. Dodd went abroad and travelled over most of Europe till May 1754.

1759. He again came into the Navy: came as Supernumerary in the Sheerness Captain John Clark from Leghorn to Gibraltar, and came on Board the Prince Admiral Broderic and continued in her under Captain Joseph Peyton & Captain Benjamin Ma'ior till June 1762.

1762. He was again examined at Surgeon's Hall and Qualified as Master Surgeon of any Ship of the first Rate, and was warranted for the Hawke, in which he served under Capt. Richard Smith and Capt. Gryde (†) till she was paid off at the Peace Feb. 1765. N.B. Reference may be made to the Ships' books in the Navy Office for Testimonies of Mr. Dodd's Services.

1763. He again settled in London chiefly in the Literary Line.

1767. Feb. 7. His house in Snow Hill London suddenly fell to the Ground; two of his children were buried in the ruins, but happily dug out alive; two persons were killed and his whole property destroyed. His Wife's head being affected by this fatal accident, he quitted business and went to Bath and Bristol for her recovery, and from thence to Ireland, where he followed his Business & Literary Employments in Dublin. He was invited to return to London [March 1779] where he continued his profession till a Captain Savage (Noted for his Lawsuit with the Rt. H. Lord North [1782]) calling himself Baron Weildmester, enticed Mr. Dodd to embark with his whole family with him for Russia, where he said he had a plan to propose from a foreign Power to the Empress to enter into a treaty of alliance and thus he and Mr. Dodd would be sent as Ambassadors; that Mrs. Dodd &c. should remain under the Czarina's protection, and that on their return they would be decorated with the Order of St. Catherine & have £1,000 a year pension; and that the said Savage who

\* Sylvæ Filius (Oakæ).



then assumed the title of Major, would bear all expenses out & Home. On this proposal Mr. Dodd & family embarked for Dantzic, but soon found Mr. Savage so far from bearing all the charges had not money even for himself. However Mr. Dodd having still some confidence proceeded thro' Prussia, Poland & Courland to Riga at great expense; but there the Major being detected as an impostor by Captain Sempill, Mr. Dodd quitted him, and embarked in a *Boroughtonness*\* Ship with Mrs. Dodd and a little boy (leaving a Son and a Cousin to follow, which the frost following in hath prevented) and landed at Leith—last December.

Thus the narrative of this restless and over-trustful old navy doctor is traced with much precision down to the time of his appearance in Edinburgh. Lord Buchan's endorsement runs:—

"Particulars relating to Mr. James Solas Dodd who was for sometime on the Stage at Edin. with the Theatre Royal. Comm. by him to the Earl of Buchan. Mr. Dodd gave lectures for sometime in Edin."

It is not unlikely that some reader of "N. & Q." may be able to complete this record of an eventful life, or to tell us if anything further is known of James Solas Dodd on or off the stage; what he did when "in the literary line"; or if he made a peaceful exit when his curtain fell.

ALEX. FERGUSON, Lieut.-Col.

[See *infra*, p. 495.]

#### THE OFFICIAL SEALS OF AMERICAN BISHOPS.

Thanks to the obliging kindness and courtesy of the Rev. Dr. Hopkins, of Williamsport, Pa., who has spared no pains to make the list as complete as is at present possible, I have obtained impressions of upwards of forty of the seals used by the bishops of the Protestant Episcopal Church in America, and subjoin a description. They are the nearest equivalent, and may seem to form a fitting pendant, to the list of the arms of the colonial and missionary sees of the mother church of England, recorded in your columns two years since.†

So far as I am aware, the bishops—several of whom employ no sort of seal—who are wanting from the roll are those of Delaware, Georgia, Illinois, Maryland, Michigan, Western Michigan, New Hampshire, New Jersey, Western New York, Pennsylvania, Quincy, Southern Ohio, and Virginia, with the missionary bishops of Montana, New Mexico, and Nevada, in all sixteen; while the missionary jurisdiction of Oregon and Washington appears to have been subdivided, and to be now administered by two bishops.

Alabama (1830).—Argent, a key and pastoral staff in saltire surmounted by a Latin cross irradiated in pale. Above the shield the word Alabama, and beneath it the initials "R. H. W." (Bishop Wilmer).

\* Downess, on the Frith of Forth.

† See "N. & Q." 6th S. III. 211, 239, 467; iv. 310; v. 57, 91, 337.]

Albany (1868).—In fess a cusped or Gothic arch, inscribed with the words "Sub rege," supporting a Gothic canopy, under which is seated the Saviour, all ppr.; in dexter chief in a landscape a beaver\* gnawing the roots of a garb, in sinister chief a sloop sailing down the Hudson river, all ppr. In base the figure of a bishop kneeling in a cope bareheaded, supporting in his right hand two keys, in his left a pastoral staff, on the scroll of which are inscribed the words "Right onward," between in chief the representation of the Holy Spirit, in dexter base a mitre, and in sinister base a flock of sheep.

Arkansas (1871).—On a cross patée, extending to the sides of the field, but coupé in base, a human heart. The shield ensigned with a bishop's mitre on a wreath, and below it the initials "H. M. P." (Bishop Pierce). No tinctures given.

Buffalo. — Azure, a rainbow in fess throughout ppr., between three crosses patée; in base a pastoral staff and key, wards uppermost, in saltire. The shield ensigned by a bishop's mitre.

California (1850).—On a shield azure a chevron or, between in chief two griffins sejant, and in base a dexter hand coupé and affrontée, surrounded by the legend "Sigillum : Episcopi : Mission : Californ.".

Northern California (Missionary Diocese).—Argent, on a bend gules, cotised sable, three pairs of wings conjoined in lure of the field, between in sinister chief a mitre, and in dexter base a key and pastoral staff in saltire. (Crest, on a wreath an eagle gazing on the sun. Supporters; two pagasi. Motto, "Fidélité est de Dieu.") (Bishop Wingfield.)

North Carolina (1816).—Two keys, wards uppermost, in saltire, surmounted by a pastoral staff in pale, over all an open book inscribed with the Greek letters alpha and omega, the upper limb of the latter crossed, surrounded by the legend "Sigil : Thomæ : D : G : Epis : Carolin : Septent."

South Carolina (1785).—In Greek capitals *μυθεῖς σου περιφρονεῖται*. Around the legend, "Episcopate of P<sup>a</sup> E<sup>i</sup> Ch. in South Carolina, 1818."

Colorado Mission.—Or, on a cross a roundel charged with the monogram Xp between the Greek characters alpha and omega, between in chief one cross-crosslet, in fess two cross-crosslets, and in base one cross-crosslet fichée (the tinctures not appearing), surrounded by the legend "Sigil : Johan : Franklin : Spalding : Dei : Gratia : Episcopi : Coloradensis."

Connecticut (1783).—Sable, a key in bend dexter surmounted by a pastoral staff in bend sinister. The shield ensigned by a mitre, and encircled by the legend "Sigil : Episc : Connect."

\* The old Dutch name of Albany was *Beaverwyck*.

Easton (1868).—A pastoral staff in bend dexter surmounted by a Latin cross in bend sinister, in chief a mitre, in base on a scroll the motto "Esto fidelis," the whole encircled by the legend "Episcopus Eastoniensis."

Florida (1838).—St. John the Divine, in the dexter hand a closed book charged with a cross patée, in the sinister hand his symbol of a chalice with a serpent issuant therefrom; in chief seven stars, on the dexter three palm trees and four stars, on the sinister three palm trees and as many stars; in base an eagle, with wings displayed, holding a branch of a cactus tree, surmounted by the legend "Sigil: Johannis: F: Young: D: Gr: Epia: Floridensis."

Fond du Lac (1875).—On the waves of the sea ppr. in base an ancient galley, with mast and sail furled and at anchor, containing two men, one behind the other, hauling in a net full of fish. Above the shield a scroll with the words "In altum" ensigned by a mitre, surrounded by the legend "Sigil: J: H: H: Brown: D: D: Episcopi: Fond: du: Lac."

Indiana (1838).—Azure, a Latin cross couped argent, the shield ensigned by a bishop's mitre, behind it a key, wards uppermost, and pastoral staff in saltire; on a scroll above, the words "Lux oritur"; on one below, the word "Indiana."

Iowa (1853).—In an oval compartment the Paschal Lamb passant, upon a mound beneath his feet a spring issuing and passing into four rivers. The groundwork of the seal tierced in pale: 1, a cornfield, with in base a sickle and a garb; 2, the whole irradiated, in chief the Holy Spirit volant, in base an eagle displayed holding an open book inscribed with the Greek characters alpha and omega; 3, in chief a steamer with two funnels, the paddle-box inscribed with the word "Iowa," in base the gable end of a church, the whole surrounded by the legend "Gulielmi: Stevens: Perry: Dei: Gr: Episcopi: Iovanensis."

Kansas (1854).—A cross botonée, in chief the motto "In cruce solum," in base the word "Kansas." (No tinctures expressed.)

Kentucky (1829).—A cartouche filled with rays, in the centre point a Latin cross couped, above it a scroll with the Greek legend  $\tau\upsilon\varsigma\ \epsilon\lambda\epsilon\upsilon\theta\epsilon\varsigma$   $\eta\mu\omega\upsilon\varsigma$  surmounted by a bishop's mitre; in base the monogram "T. U. D." (Bishop Dudley) and the word "Kentucky." H. W.

New University Club.

(To be concluded next week.)

A HANDEL COMMEMORATION, CIRCA 1804.—While honour is being done during this week to the memory of the prince of musicians, it may interest your readers to see how, some eighty years ago, fun could be manufactured out of the idea of a Handel festival. The squib which, with the note appended, I transcribe literatim, seems to

have been printed at the private press of the Earl of Buchan. His lordship's endorsement runs, "Written by Charles Hope, Father of Charles the present Lord Justice Clerk." Though it is known that the Right Hon. Charles Hope held the office in question in Scotland from 1804 to 1811, this, of course, affords very slight evidence of the date of the piece, which, so far as I am aware, has not been otherwise in print.

LINES

*Supposed to be written in Westminster Abbey, on the occasion of a grand Musical Entertainment, given there, under the Patronage of his Majesty, and in Commemoration of Handel, the German Musician.*

WHEN HANDEL quarrell'd with a Brother,  
(A Cat-gut scraper, or some other)

'Tis strange such dire disputes should be  
'Twixt Tweedle-dum and Tweedle-dee!"

Said Cynic Swift:—but did he live

And see the Concert, now we give,

(The grand, the costly Jubilee!)

In Honour of — a Tweedle-dee!

Whilst Heroes, here, neglected rot;

The Statesman Chatham, too, forgot!—

The Dean would, sure, give George a Rub;

Wou'd say,—“This Jubilee's a Tw,

Thrown slyly to amuse the Town,

And mask the Measures of the Crown:”—

Or else, with George, (which seems as fit),

A Handel's greater than a Pitt!

ALEX. FERGUSSON, Lieut.-Col.

“LADING AND TEEMING.”—This is a not uncommon Lancashire saying, and is used in reference to any one living “from hand to mouth.” Speaking to a Lancashire man the other day, I said I thought so-and-so was very poor; and I received the reply, “Yes, it is all lading and teeming with him.” To *lade* is here used in the sense of taking out, and *teeming*=to pour out. A Lancashire woman *teems* out a cup of tea. The saying is a very significant one, and worth making a note of. H. FISHWICK.

Rochdale.

POLL BOOKS AND GENEALOGY.—The new library of the City Liberal Club, devoted to politics and commerce, already contains many poll books. One of these may not be well known, but it is of interest for the history of Leicestershire. It is *The Leicestershire Poll of 1719, &c.* “London printed: and are to be sold by Simon Marten, Bookseller, at his shops in Leicester, Loughborough,

• “It was the Policy of the Roman Tyrants to provide regular Public Entertainments for the People, in order to divert their Attention from national Affairs. A similar Practice was continued for several Years of the present Reign; as witness the Jubilee at Stratford; the Installations at Windsor and Westminster; Cox's Museum; the Royal Expedition to Portsmouth; the Encenia at Oxford; a Fête Champêtre, &c.—Our Monarchs, being unable to treat at their own Expence, must encourage Entertainments by Patronage. This practice was dropt during the Rule of a virtuous Administration, but seems now to be unhappily revived.”

and Hinckley, 1720." This is an illustration of bookselling in that year. The freeholders are given alphabetically under each parish, and there is a list of out-voters with their addresses.

HYDE CLARKE.

BY-AND-BY.—This expression is curiously explained in the *Promptorium Parvulorum* by *sigillatim* (by way of seals, Lat. *sigilla*, sealingly). It looks like a blundering misunderstanding on the part of the old monk, Dan Geoffrey, who conceived "*sigillatim*, fro seal to seal" (*Medulla*), as referring to seal, time, A.-S. *sehl*. Compare "To give one the seal of the day," in the Eastern Counties. But I am not aware that *by-and-by* ever bore the meaning of "from time to time," from "*seel* to *seel*."

A. SMYTHE PALMER.

Chelmsford Road, Woodford.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE KITCHINGMAN FAMILY.—The following, taken from the parish registers of Carlton Hushwaite, add considerably to the pedigree as given in Thoresby's *Ducatus Leodiensis* by Whitaker, p. 256. I shall be thankful to any one who can supply me with any further notes respecting this family previous to the year 1750.

### Baptisms.

- 1677. Grace, daughter of Brian Kitchingman.
- 1679. Elizabeth, daughter of Brian Kitchingman.
- 1680. Rachel, daughter of Mr. Kitchingman of Carlton.
- 1681. William, son of Mr. William Kitchingman.
- 1681. Katherine, daughter of Brian Kitchingman.
- 1683. Jane, daughter of William Kitchingman, Gentleman.
- 1684. Robert, son of William Kitchingman, Gentleman.
- 1685. William, son of William Kitchingman and Jane his wife.
- 1685. Elizabeth, daughter of William Kitchingman and Rachel his wife.
- 1687. Rachel, daughter of Mr. William Kitchingman and Rachel his wife.
- 1687. Anne Kitchingman, daughter of William Kitchingman (junior).
- 1688. George, son of Mr. William Kitchingman and Jane his wife.
- 1688. Margaret, daughter of Mr. William Kitchingman the elder and Rachel his wife.
- 1689. Elizabeth, daughter of Mr. William Kitchingman (junior).
- 1690. Jane, daughter of Mr. William Kitchingman.
- 1691. Christopher, son of Mr. William Kitchingman (junior).
- 1692. Elizabeth, daughter of Mr. William Kitchingman (senior).
- 1692. George, son of Mr. William Kitchingman (junior).
- 1693. Mary, daughter of Mr. William Kitchingman (senior).
- 1694. Mary, daughter of Mr. William Kitchingman (junior).

- 1695. Thomas, son of Mr. William Kitchingman (senior).
- 1696. Thomas, son of Mr. William Kitchingman (junior).
- 1701. Rachel, daughter of Mr. William Kitchingman (junior).

### Marriages.

- 1683. William Kitchingman and Katherine Piber.
- 1687. Edward Metcalfe and Mary Kitchingman.
- 1691. Ninlon Noble and Jane Kitchingman.
- 1695. Robert Chapman, of Stockton, and Jane Kitchingman, of Carlton.
- 1706. John Charnock and Anne Kitchingman.
- 1708. Mr. Jones Coutts and Mrs. Rachel Kitchingman.
- 1739. Christopher Goulton, of Bessingby, Esq., and Miss Rachel Kitchingman, of Carlton.
- 1742. Mr. Simon Butterwick, of Thirsk, and Mrs. Jane Kitchingman.

### Burials.

- 1682. Rachel Kitchingman.
- 1683. Jane Kitchingman, wife of Brian Kitchingman.
- 1685. Eliza Kitchingman, widow.
- 1697. Brian Kitchingman.
- 1700. Richard Kitchingman.
- 1703. Jane, daughter of Mr. William Kitchingman.
- 1704. Jane, the wife of Mr. William Kitchingman.
- 1704. Mr. William Kitchingman, son of Mr. Kitchingman the younger.
- 1707. Mr. William Kitchingman (junior).
- 1713. George Kitchingman, of Carlton.
- 1716. Mr. William Kitchingman, of Carlton.
- 1718. Mr. William Kitchingman, of Carlton.
- 1732. Mrs. Rachel Kitchingman, of the Minster Yard, York.
- 1743. Mrs. Mary Kitchingman.
- 1757. Mrs. Kitchingman, the wife of Mr. Kitchingman of Carlton.
- 1761. Mr. Robert Kitchingman the younger.
- 1763. Mr. Robert Kitchingman, of Thirsk, late of Carlton.

I find from the *Yorkshire Archaeological and Topographical Journal* that Elizabeth, daughter of Mr. William Kitchingman, married in the year 1721 George Loup, who was afterwards Mayor of Ripon, and that a sister of hers married the Rev. John Froggat, Rector of Kirk Deighton, from a descendant of whom (apparently) the late Mr. Bethel, of Rise, derived his name of William Froggat Bethel. I am curious to know whose daughter was the Rachel who married Christopher Goulton, as, according to her age and date of death given on her tombstone, she was born in the year 1718.

J. GOULTON CONSTABLE.

Walcot, Brigg.

MADAME ROLAND'S EXECUTION.—Carlyle, in his *French Revolution*, referring to this execution, says:—

"There went with her a certain Lamarche, 'Director of Assignat printing,' whose dejection she endeavoured to cheer.....For Lamarche's sake she will die first, show him how easy it is to die: 'Contrary to the order,' said Samson. 'Pshaw, you cannot refuse the last request of a lady'; and Samson yielded."—Bk. v. chap. ii.

Alison, however, differs in his statement. He says:—

"She was conveyed to the scaffold in the same car with a man of the name of Lamarche, condemned for forging assignats, whose firmness was not equal to her own. While passing along the streets her whole anxiety

appeared to be to support his courage.....When they arrived at the foot of the scaffold she had the generosity to renounce in favour of her companion the privilege of being first executed. 'Ascend first,' said she: 'let me at least spare you the pain of seeing my blood flow.' Turning to the executioner, she asked if he would consent to that arrangement; he replied that his orders were that she should die the first. 'You cannot,' said she, with a smile, 'I am sure, refuse a woman her last request.' Undismayed by the spectacle which immediately ensued, she calmly bent her head under the guillotine and perished with the serenity she had evinced ever since her imprisonment."—*Hist. of Europe*, seventh ed., vol. iii. p. 302.

Which of these two accounts is correct? What authority had Carlyle for his version? Lamartine, in his *History of the Girondists* (bk. li. sect. 8), states, too, that Lamarche was, at Madame Roland's request, executed first. W.  
Victoria Park, Manchester.

"BUCK OF BEVERLAND."—Can any reader of "N. & Q." give me any information respecting this old ballad or chap-book?

AUSTIN DONSON.

CONSTITUTION HILL.—The question was asked ("N. & Q." 3rd S. xi. 455), and, I believe, never answered, What was the origin of the name "Constitution Hill"? Now, in the *New History of London*, by John Northouck, published in 1773, we read, "On the north-west side of the Queen's palace (i.e., Buckingham Palace) lies the Green Park, which extends between St. James's Park and Hyde Park. The road up to it, as a fine walk, is called Constitution Hill." Now, was this merely a guess of Northouck, or can any more decided light be thrown upon the matter? The use of the word here assumed is akin to "constitutional" now used (and stereotyped in that sense by Miss Blimber) for a walk as exercise for health; but it would be interesting to know how long a "constitutional" has been used in that sense. W. T. LYNN.

Blackheath.

HINE FAMILY, JAMAICA.—Can any one give me any information about this family? They were in the parish of Trelawny about the middle of the eighteenth century, but I cannot find whether they had arms. There is a monument mentioned in Archer's *West Indian Monumental Inscriptions* to one of the coheiresses of Mr. Hynes. The arms on it are two lions supporting a column, as nearly as I can recollect; but I do not think it is the same family, owing to the final s, though this may be a mistake of the stonecutter. The family of Hine seem to have been very wealthy, and to have possessed much property at the time above mentioned. Daniel and Grace were usual names in the family. STRIX.

TYNE BRIDGE LIFE ANNUITIES.—On the occasion of the great floods of November, 1771, carry-

ing away or destroying the bridge between Gateshead and Newcastle-upon-Tyne, and the then Bishop of Durham being called upon to provide funds for restoring his one-third of the bridge, Parliament sanctioned the raising of the required amount by the sale of life annuities (then a very facile mode of raising money) secured upon the revenues of the see (*vide* 12 Geo. III. c. 62). I shall be glad to know how much was actually so raised—the sum authorized was 12,000*l.*—and when the last annuitant died, with any other pertinent details. CORNELIUS WALFORD.

Belsize Park Gardens.

EARWAKER.—What is the etymology of this surname? I am informed by Prof. Earle that near Selborne the name written thus is locally pronounced *Eddiker*. Qy.: Does this pronunciation represent the genuine form of the name? If so the professor suggests that the word may be of A.-S. origin, namely, from *Eidwacer*, a watchman of wealth, *bonorum custos*, a name identical with that of the first man of German blood who reigned in Italy—generally written now *Odoacer*, in Jornandes *Odoacer*, which in Gothic would be *Audwaksr*. For the change from *d* to *r* in the modern form *Earwaker* I would compare Wel. *Jorwerth*=A.-S. *Eálwæcer*, and would also mention *errish*, *arrishes*, *erash*, dialectic forms of A.-S. *edisc*, aftermath.

A. L. MAYHEW.

Oxford.

ARIEL'S SONG, "WHERE THE BEE SUCKS."—In different editions of Shakespeare the third and fourth lines of this exquisite song have various punctuations, thus entirely changing the sense. In Steevens and Bell's annotated edition of the English poets the lines run as follows:—

"Where the bee sucks, there suck I;  
In a cowslip's bell I lie;  
{ There I couch when owls do cry;  
On the bat's back I do fly  
After summer merrily," &c.—

thus seeming to infer that Ariel sleeps (*coucher*) in a cowslip's bell when owls do cry, though this is contradicted in the next line, because owls and bats are abroad at the same time. In Valpy's edition (I mention those I have by me) the punctuation, which I think a correct one, gives a different meaning:—

"In a cowslip's bell I lie;  
There I couch. When owls do cry,  
On the bat's back I do fly  
After summer merrily."

Can any reader give me good authority for believing that the latter version is the correct one, or that the former should be preferred?

HERBERT COLLINSON.

SINGLETON.—The *Saturday Review* of May 12, in a notice of Lettis's *Popular Atlas*, speaks of certain maps being printed as *singltons*. Is this

a technical word? It seems to afford a parallel to that unique formation *simpleton*.

A. SMYTHE PALMER.

Chelmsford Road, Woodford.

"A CONVERSATION ON THE PLURALITY OF WORLDS."—This is described as "Translated from the French of M. De Fontenelle. To which is added Mr. Addison's Defence on the Newtonian Philosophy, spoken in the Theatre at Oxford, July 7, 1693, by Mr. Addison, done from the Latin original," and was published just a century ago (MDCCCLXXXIII.). Can any of your readers tell me whether this subject was ever continued about that period; and the name or publisher of the book, if so continued, prior to Dr. Whewell's rejoinder to Dr. Brewster?

C. W. MARTINDALE.

THOMAS WALKER, LL.D., DOCTORS' COMMONS.—Who was he, when did he live, and of what family was he? Was he in any way famous?

RICHARD J. WALKER.

PRINCE EUGÈNE OF SAVOY.—Is there any portrait of him extant? In an inventory of pictures taken in 1709 there is one of him, but its identity has been lost, and I wish to see a known picture of the prince, that I may ascertain which of those inventoried in 1709 is the one of him. A. B.

A PARODY ON WORDSWORTH.—Who was the author of the following amusing parody on Wordsworth's "My heart leaps up when I behold a rainbow in the sky," &c.? It is printed in the *Literary Gazette* for 1820, p. 427:—

"My heart leaps up when I behold

A bailiff in the street.

'Twas so since from one first I ran,

'Twas so ev'n in the Isle of Man,

'Twill be so ev'n in Newgate hold

Or in the Fleet!

A trap is hateful to a man!

And my whole course of life shall be

Bent against them in just antipathy."

J. D. C.

"PERONELLA."—Where can I obtain the original French text of the well-known fairy tale of *Peronella*? It is not to be found in the voluminous collection entitled the *Cabinet des Fées*, in forty-one volumes, and I imagine the story, possibly by Madame de Genlis, is of a date subsequent to that work. The only time I ever saw the story was in my early childhood.

F. SYKES.

YOKEL.—What is the etymology of this word? In what parts of England is it used as a bit of the racy native dialect? In Halliwell it is said to be a West-country word. Mr. Smythe Palmer, in his *Folk Etymology*, says that it seems to be a North-country word and of Scandinavian origin. He does not, however, produce any authority for

its existence in the North of England. I suspect that *yokel*, as well as the Scotch *yochel*, may be connected with Ger. *gauch*, a cuckoo (cp. Skeat's *Eng. Dict.*, s.v. "Gawk"). A. L. MATHEW.  
Oxford.

"ANOTHER PLACE."—The editor (Dr. Murray, Mill Hill, N.W.) of the Philological Society's Dictionary wants an early quotation for "another place," meaning the House of Lords, and information as to its origin.

AUTHORS OF QUOTATIONS WANTED.—

"If thy friend come unto thy house  
For deare love or prye amite,  
Exile sadnesse and show to him  
Friendlie familiarite."

F. C. T.

"Love was never yet without  
The tear, the agony, the doubt."

CELER ET ACIDAX.

### Replies.

#### THE ARMS OF THE POPES.

(6th S. vi. 81, 271, 290, 354, 413, 545; vii. 196, 431.)

I have now been favoured with the loan from a nephew of His Holiness of a collection of the arms and genealogies of the Pecci family in its various branches. Four shields appear to have been in use by them in the last four or five hundred years, but at no time has there been any field gules. 1. The first, of the Pecci barons of Argiano, is taken from one of the wooden covers of the books of the Bicherna of Siena.\* This shield was, Vert arabesqued, a bend gules, bordered or, and charged with three stars of the same.† 2. By grant of the Emperor Sigismund, 1434, when he raised the Pecci to the order of Conti Palatini, they were allowed to impale Azure, a lion rampant crowned or, having an estoile of the same above the dexter paw. 3. The Signorini branch assumed different arms, viz., Azure, a bend argent charged with three roses gules between three lilies or. 4. The arms of the Carpineto branch, from which Leo XIII. descends, appear to be derived from the last two. The field is azure, as in both the last; the cypress tree proper is added (called a *pino* in

\* *Bicherna* is a word peculiar to Siena for treasurer, and is supposed to be connected with *Buch* and *Bucher*, possibly from his being the keeper of the archives. There is a collection of eighty of these painted book-backs in an upper room of the Archivio della Tesoreria. Some are painted with the saint or mystery which was the special devotion of any particular Bicherna; others commemorate some notable event that occurred during his tenure of office; some, as in the case mentioned in the text, simply bear his arms.

† These arms are to be seen on two shields at the base of the monument by Donatello to Giovanni Pecci, Bishop of Grosseto 1326, in the Cathedral of Siena, where the first traces of the family are found.

the book before me, though drawn like a cypress), growing out of the ground *vart (terrazzato di verde)* between two of the fleurs-de-lis (of the Signorini shield) in base or; over all the fess argent of the Signorini (without its roses), while the estoile of the Pecci Conti Palatini retains its place in dexter chief, though the lion rampant no longer appears, but it has a pencil of rays and is blazoned in this book as a *cometa*, though it has only five points.

In the frontispiece of this collection and on the page where the arms are given—no longer as of the Pecci family only, but as those of Leo XIII., with the tiara and the gold and silver keys crossed above, the olive wreath around, and the angel supporters peculiar to ecclesiastics and the kingdom of France—they are quarterly: 1 and 4, the arms No. 2 above; 2 and 3, the arms Nos. 1 and 3 impaled, over all in an escutcheon of pretence the arms No. 4 (in each instance the estoile or comet is represented argent, though called or in the blazoning). I do not remember ever to have seen this shield displayed in Rome, though the most Carpineto-Pecci arms are frequent enough.

I have also now laid my hand on some of the further notes promised on the arms of former Popes, and subjoin them. Menestrier, *Le Véritable Art du Blason*, 1671, says that though it is difficult\* to determine exactly when the Popes first bore *armoiries*, yet it is pretty certain that there is no monument older than the year 1200 bearing any, that they had only begun to be worn at all in the tenth century, and it was long before they came into use for non-military persons. The most ancient Pontifical arms

"que j'aye pu voir sont celles de Clement IV. [1265-1271], qui sont des Fleur de lys dans un ecusson sans aucun ornement; elles sont ainsi à Viterbe sur son tombeau. Je n'ay aucune marque qu'il en soit servi durant sa vie; et je crois qu'après sa mort on les grava de cette sorte sur sa tombe, plutôt pour montrer qu'il avait esté François d'origine que pour marquer sa famille..... Depuis Boniface VIII. [1294-1303] l'usage en a esté plus constant, quoy qu'il y ait eu deux ou trois Papes dont on aurait peine de les trouver. Depuis Clement VI. [1342-1352], dont les armoiries sont en divers endroits d'Avignon, j'ay trouvé celles de tous les Papes sur des Monumens irréprochables. Tout le reste à la reserve de quatre ou cinq doit estre suspect, et Ciacconius, qui en donne à certains Papes depuis le 5<sup>e</sup> siècle, les a faites à plaisir, ou s'est laissé surprendre par ceux qui les luy ont communiquées."

He occupies a great many pages with doubts on many coats of arms given by Ciacconius and also by Duchesne as well as by Ciccarelli, whom he in two or three places convicts of a "horrible anachronisme." He is particularly positive about St. Peter

Celestine having had none (*ante*, p. 197). However, his one idea seems to be that arms were used to supply a factitious permanency to human renown by placing them over the tombs of the dead, and he does not seek them anywhere else.

Hefner's new edition (begun in 1858 and still in progress) of Siebmacher's *Wappenbuch* is still more restricted, and only goes back four hundred years for Pontifical arms. The earliest example he gives is Pius III., 1503; there are not many divergencies from blazonings already given. The wreaths of Julius III. he calls *Lorbeer*, not olive. For Gregory XIV. he has some differences of tincture, thus: "1 u. 4, in S. ein beider Seite gezünnte b. Schrägbalken v. 2 b. Sternen besetzt; 2 u. 3, in G. auf gr. Berg ein gr. Baum." This tree he draws as a cypress, and every way loses the play on the word *sfrondati* (*ante*, p. 197). The bearing on Urban VII.'s shield he blazons right, as a chestnut. He gives thirteen or fourteen others, including a shield of the vacant see between Pius VII., November, 1830, and Gregory XVI., February, 1831, taken from a *Scdisvacanzmünze*, the arms of the prelate who in the interval represents the Pope being surmounted by the keys, but by a bishop's hat and the *gonfalone* over it in place of the tiara. Nevertheless Menestrier says: "Dès que le Pape est mort on ne représente plus ses armoiries qu'avec le Thiaire sans y mettre les Clefs, comme j'ay vu aux funerailles de Clement IX.; les clefs [he should say their absence] deviennent alors la marque du siego vacant." "Tous les Ecussons" were thus also, he continues, in the tone of an eye-witness, at the translation of the body of Pius V. from St. Peter's to Sta. Maria Maggiore; but of course he must mean only while the body is above ground, as there are many examples of a shield with the cross keys on monuments besides that with the family arms. I have a fine engraving before me now of Donatello's monument to John XXIII. in the Baptistery, Florence, where this is the case.

The very beautiful monument to Gregory X., by Margaritone (1275), in the cathedral of Arezzo, certainly bears no shield, though sculpture is not spared, and the recumbent figure of the Pontiff slumbers placidly in his single-crowned mitre. Duchesne, however, gives him a serpent crowned with a demy-man issuing from its mouth. This is just one of those combated by Menestrier, and of his sweeping denunciation, however, there are some which surely can be maintained, and which recommend themselves as "armes parlantes," as, for instance, the arms of Adrian IV. As given by De la Colombière, "D'azur à une lance renversée et rompue, le tronc de la pointe éclatant en haut du côté dextre d'argent." This blazon is confirmed by Geliot (*La Vraie et Parfaite Science des Armoiries*, 1664), and is certainly to be seen at Avignon, though perhaps not of contemporary date. Adrian

\* Seb. Faesobius expresses the same difficulty, but throws no additional light on it.

† Just as the arms of England are on the tomb of Card. Eton, *ante*, p. 416.

IV.'s predecessor, Anastasius IV. (Suburra), by the latter authority, had:—

"Banded d'or et de vair, au chef d'or soutenu de gueules et chargé de 2 lionceaux de synople, confrontés ou affrontés, jouant de la patte. Urban IV., natif de Troyes, fils d'un savetier, après avoir été Patr. de Hierusalem par sa vertu et son mérite, portait écartelé au 1 et 4 d'or à une fleur de lys d'azur; au 2 et 3 d'azur à une rose d'or."

Concerning the Colonna arms (Martin V., 1417-1431) he has:—

"The first cardinal of this family was created 1216 by Honorius III., and made by that Pope legate of the forces which took Damietta. He was taken prisoner by the Saracens and condemned to be sawn asunder, but was released out of admiration for his fortitude. When he returned to Rome he brought with him the column at which our Lord was scourged. This he deposited at the church of Sts. Prassede, from which he took his cardinalial title, and took for arms 'de gueules, à une colonne d'argent, la base et le chapiteau d'or.' Before their arms were a mermaid, and afterwards they retained 'la sireine au timbre pour tenir lieu de devise.'"

De la Colomière gives nearly the same account, and says further that the crown was added to the column by the Emperor Louis of Bavaria in reward for military assistance:—

"La maison des Colomes en lieu de supports a deux grandes bannières, qui sortent du haut de l'escu; celle qui est à droite est du Pape, celle à gauche de l'Empereur, avec 8 autres gagnées sur les Turcs; et outre tous ces trophées deux Roys infidèles enchainés et habillés comme des Esclaves, excepté qu'ils ont une Couronne avec un Turban, couchés au dessous de l'escu, qui a pour Cimier une syrene couronnée, à double queue, avec cette devise, 'Contemnit tuta procellas.'"

Concerning the Della Rovere arms he gives the instance of another French family of the name, whose arms, also *parlantes*, are "trois roues."

R. H. BUSK.

(To be concluded next week.)

THE REV. JOHN SERGEANT (6th S. vii. 448).—The "Literary Life" of this eminent Catholic controversialist, written by himself, appeared in the *Catholicicon*, vol. ii. (1816), pp. 129-136, 169-176, 217-224; vol. iii. pp. 10-16, 55-64, 97-104, 121-127, 248. A brief notice of Sergeant will be found in my *Biographical Dictionary* (1873). He was born at Barrow, Lincolnshire, in 1821, and received his education at St. John's College, Cambridge, where he took the degree of B.A. in 1837, after which he became secretary to Thomas Morton, Bishop of Durham. On changing his religion he went in 1842 to Lisbon, where he entered the English College and was ordained a priest. In 1852 he returned to England as a missionary, and

\* He tells a story of a Cardinal Cesarini, 1513, whose arms were "D'or à une colonne d'azur et un ours de sable attaché avec une chaîne, surmontée par un aigle de sable, les médians en tiraient ce distique:—

"Redde aquilam Imperio, columbis redde columbam  
Ursum uris, remanet sola catena tibi."

died, with his pen in his hand, in 1707. Mr. Sergeant had polemical encounters with several of the ablest divines of the Anglican communion, such as Hammond, Bramhall, Piercy, Casanbon, Taylor, Tenison, Stillingfleet, and Whitby. Dodd in his *Church History* enumerates forty-one works by Sergeant. THOMPSON COOPER, F.S.A.

LONGFELLOW'S "GOLDEN LEGEND" (6th S. vii. 467).—3. The phrase has no reference to the dilemma. The whole passage is an allusion to the work of the great Dominican theologian and philosopher Thomas Aquinas, *Textus Sententiarum cum Conclusionibus ac Titulis Quæstionum* & *Thoma*, a commentary on, and amplification of, the *Libri Sententiarum*, written by Petrus Lombardus, Bishop of Paris from 1159 to 1164. The addition "of Cologne" seems to be peculiar to Longfellow. Dumb ox, or Sicilian ox, was a nickname given to St. Thomas by his companions in the monastery at Cologne. Dr. R. B. Vaughan, O.S.B., says in his *St. Thomas of Aquin*:—

"Whilst his companions boldly disputed and waxed loud and noisy, this imperturbable youth remained in his place without a word and without a sign. They came to the conclusion that he was a naturally dull, obtuse lad, who possessed no powers of appreciation. Thomas was ridiculed publicly for his intellectual shortcomings, and was called by master [Albertus Magnus] and by pupils the great dumb Sicilian ox."

From a note to this passage it appears that dumb ox was not the only uncomplimentary epithet bestowed on St. Thomas. As the other does not seem to be generally known, I transcribe the part of the note in which it occurs:—

"Ma in tanta eminenza di talenti, egli non fa mai ostentazione alcuna; ne in tal proposito disse ne pur una parola; ma imponendo a se stesso un silenzio Pitagorico, non parlava quasi mai, se non interrogato. Onde i suoi condiscipoli vendendolo, come in fatti era corpulento, e grasso (secondo la temperatura ereditaria de' Conti d'Aquino), e scorrendolo ancora si taciturno, chiamavano alcuni d'essi per soprannome, il bue mutolo, ed altri l'otre di Pitagora."—Frigerio, *Vita*, lib. i. cap. iv. n. 5, p. 24.

H. SCHERREN.

3. The dumb ox of Cologne was St. Thomas Aquinas. See Robertson's *Church History*, bk. 7, chap. viii.:—

"At Cologne he was chiefly distinguished for his steady industry, which led his fellow students to style him in derision the 'dumb ox of Sicily'; but Albert [his tutor] was able to discern the promise of greatness in him, and reproved the mockers by telling them that the dumb ox would one day fill the world with his lowing."

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

INK FOR MANUSCRIPTS (6th S. vii. 185).—In former years I have frequently made ink from a receipt similar to that given for the "Exchequer ink." The *modus operandi* was as follows: In a glazed earthenware vessel place 5oz. of bruised

galls and one quart of soft water; cork it up and allow it to stand in a warm place for about ten days, occasionally shaking the contents. Then dissolve 14oz. of coppers in sufficient boiling soft water to allow of complete saturation. Pour the clear liquid into the earthenware vessel, and add 4oz. of gum arabic dissolved as above, shaking all together. Let it stand for a day or two, then strain off the clear ink. If desired, a small lump of alum may be added; this causes the ink to "strike in" and makes it more difficult to erase. Of course a quill or a gold pen is preferable to a steel one. I have some manuscripts nearly fifty years old written in this ink, and they are still of an excellent colour. While on this subject, can any reader enlighten me as to the composition of the ink used in ancient illuminated manuscripts? It appears to have been kept in a thick or solid state, for the Cistercian rule allows the chanter and scribes to enter the calefactory and the kitchen that they may "liquefy" and "damp" ink.

E. ISLE HUBBARD.

Moorgate Street, Rotherham.

I think I am able to help Mr. CHAPMAN in solving this question. Whilst examining a large number of MSS. of an old scribe some twenty years ago I was struck with the clearness and legibility of the writing, owing in a great measure to the permanent quality of the ink, which had not faded in the least, although many of the MSS. were at least two hundred years old. It was remarkable, too, that the writer must have been celebrated in his day for the excellence of his calligraphy, for I met with a letter or two from his correspondents in which there was a request for the receipt of the ink he used. I found his receipts, which I copied, and from one of them, dated in 1654, I have, during the last fifteen years, made all the ink I have used. The receipt is as follows: Rain water, 1 gallon; galls, bruised, 1lb.; green coppers, ½lb.; gum arabic, 103 53 10. Not requiring so large a quantity at a time, I reduced the proportions by one-eighth, and the receipt stands thus: Rain water, 1 pint; galls, bruised, 1½oz.; green coppers, 6 drachms; gum arabic, 10 drachms. The galls must be coarsely powdered and put into a bottle, and the other ingredients and water added. The bottle, securely stoppered, is placed in the light (sun if possible), and its contents are stirred occasionally until the gum and coppers are dissolved, after which it is enough to shake the bottle daily, and in the course of a month or six weeks the ink will be fit for use. I have ventured to add ten drops of carbolic acid to the contents of the bottle, as it effectually prevents the formation and growth of mould without any detriment to the quality of the ink, so far as I know.

T. W. W. S.

I have suffered from using bad ink in many

cases, and unfortunately time only proves the ink when the mischief is beyond repair. I now use "Registration ink," which, so far, has seemed to answer well. I at one time used a very black ink, which seemed to be good, and wrote two books of MSS. with it. On taking them out after about six months, I found all the writing had printed itself (of course backwards) on the opposite page; the original writing had not faded, but the printed side was of a bright brown colour, and has quite destroyed the appearance of my books, which I can hardly write again. If the other page had been written upon it would have made it quite illegible. In Dr. Ure's *Dictionary of Arts, Manufactures, &c.*, is given a recipe for making ink as follows, but this was published in 1853, and there may be now better recipes:—

"Black ink.—To make twelve gallons of ink: 12 gallons of water, 12lb. of nutgalls, 5lb. green sulphate of iron, 5lb. gum senegal. The bruised nutgalls are to be put into a cylindrical copper, of a depth equal to its diameter, and boiling, during three hours with three-fourths of the above quantity of water, taking care to add fresh water to replace what is lost by evaporation. The decoction is to be emptied into a tub, allowed to settle, and the clear liquid being drawn off, the lees are to be drained. Some recommend the addition of a little bullock's blood or white of egg to remove a part of the tannin.

"The gum is to be dissolved in a small quantity of hot water, and the mucilage thus formed, being filtered, is added to the clear decoction. The sulphate of iron must likewise be separately dissolved and well mixed with the above. The colour darkens by degrees in consequence of the peroxidization of the iron on exposing the ink to the action of the air. But ink affords a more durable writing when used in the pale state.

"When the ink has acquired a moderately deep tint, it should be drawn off clear into bottles, and well corked up. A few bruised cloves, or other aromatic perfume, added to ink is said to prevent the formation of mouldiness.

"The ink made by the prescription above is much more rich and powerful than many of the inks commonly sold. To bring it to their standard a half more water may safely be added, or even twenty gallons of tolerable ink may be made from that weight of materials, as I have ascertained."

STRIX.

FAWLER FAMILY (6th S. vii. 188).—In the course of my researches into the pedigrees of Fowler families I have taken a few notes relating to the name of Fowler, which may interest R. H. P., though they are somewhat disconnected. The name Fowler may have been sometimes a mere corruption of the name Fowler, but I am inclined to think that it was derived from Fowler in Oxfordshire, a place about five miles west of Woodstock, and about nine miles south-east of Chipping Norton, where, as will be seen, there was once a family of the name. The arms mentioned by R. H. P. were probably assumed by the Fawlers, in imitation of the Fowlers of Ryoote and Buckingham, from whom the Pendeford Fowlers are descended; but it is curious that in one old pedi-



gree the Rycote Fowlers are said to be descended from two generations of Fowlers "de Fowler," which might lead one to suggest that they were Fawlers of Fawler, though I think that such an explanation is out of the question.

About *temp.* Edward I. there was a fine of lands in Fawleore Essington and Knyteton, apparently in Berkshire, passed between Adam de Fawleore and Thomas le Palmer (*Ped. Fin. Indices*, Berkshire, 1 Rich. I.; 2 Rich. III., p. 63). From that date I have no notes of the name until A.D. 1616, when the will of Edward Fawler, of Littlecott, in the parish of Enford, Wilts, yeoman, was proved, bearing date March 13, 1614. He mentions only his daughter Ann, widow of Simon Reeve, and her son, Fawler Reeve.

In 1636 the Inquisition p.m. (11 Car. I., vint. off., No. 8) of John Fawler, late of Chilton Folliott, Wilts, was taken. He was seized of one messuage, one close, and nineteen acres in Chilton, all of which were lately parcel of the manor of Chilton Folliott, and (it is added in another hand) are held of the king as of his honour of Wallingford. John Fawler is his son and heir, and Ursula Fawler is his widow.

In 1645 the will of Thomas Fawler, of Oxfordshire, was proved (P.C.C., Rivers, 154).

In 1661 the will of Robert Fawler, of Hungerford, Berkshire, was proved (P.C.C., May, 96); it was dated Aug. 17, 1660. He mentions his sisters Mary Liddiard and Alice Fawler; his kinsman, Thomas Liddiard; his kinswoman, Mary Liddiard; his father, Robert Fawler, of Chilton, Wilts, deceased; the two children of his brother Henry Fawler; his brother, John Fawler, to be residuary devisee and legatee, and to be executor.

In 1680 the will of George Fawler, of Middlesex, was proved (P.C.C., Bath, 163).

In 1699 the will of Henry Fawler, of Oxfordshire, was proved (P.C.C., Pett, 145).

From Sir Thomas Phillips's *Oxfordshire Notes* in the Bodleian I extract the following epitaphs in Chipping Norton Church. In Over Norton aisle:—

"H. S. E. Henricus Fawler, Henrici Fawler ex hoc oppido Gen. fil.; Gulielmi de Wickham duorum Collegiorum Fundatoris Consanguineus. Qui Georgii fratris (in Collegio Novo sepulti) in omnibus insequutus est vestigia, &c. Died at Oxford, 1681, aged 21."

Also:—

"Henry Fawler, late of this town, d. June 27, 1704, aged 85. [Also Hannah his wife.] Also Mrs. Hannah Tilsley, their daughter, d. 19 Oct., 1702, aged 50. Also Mr. Thomas Fawler, son of Henry and Hannah Fawler, d. 19 Oct., 1711, aged 70."

Also:—

"The Rev. George Fawler Tilsley, M.A., Rector of Chatham, in Kent, d. 25 May, 1759, aged 70; and Ann Collet (his late wife), d. 5 Nov., 1776, aged 80."

On the stone in memory of the above Henry Fawler (d. 1704) are these arms, On a chevron

between three lions passant gardant, three crosses patée.

WILLIAM FOWLER CARTER.

BOOK AUCTIONS (6th S. vii. 149).—The following list, taken from the catalogue of the library of the late Mr. E. B. Jupp, F.S.A., may be useful to F. G. W.:—

- |                         |                             |
|-------------------------|-----------------------------|
| Heber, R., 1834-7.      | Mead, Dr., 1751.            |
| Haurot, 1833-4.         | Landowne, Marquis of, 1806. |
| Hibbert, 1829.          | Charlotte, Queen, 1819.     |
| Daniel, 1864.           | Reed, Isaac, 1807.          |
| Dent, 1827.             | Donegal, Marquis of, 1806.  |
| Sykes, Sir M., 1824.    | Pierson, Rev. T., 1815.     |
| Upcott, 1846.           | Crofts, Rev. T., 1783.      |
| Donnadieu, 1851.        | Roxburghe, Duke of, 1812.   |
| Bright, 1845.           | Stevens, George, 1800.      |
| Eyton, 1848.            | Tooke, J. Horne, 1813.      |
| Chalmers, 1841-2.       | Merly Library, 1813.        |
| Cæsar, Sir J., 1757.    | Askew, Dr., 1775.           |
| Turner, Dawson, 1859    | Stanley, Col., 1813.        |
| (MSS.) and 1853.        | Towneley, J., 1814.         |
| Offor, 1865.            | Talleyrand, 1816.           |
| Perkins, 1873.          | Lloyd, J., 1816.            |
| Baker, 1825.            | White Knights, 1819.        |
| Kirgate, 1810.          | Roscoe, W., 1816.           |
| Garrick, D., 1823.      | Nares, Archdeacon, 1829.    |
| Deaulclerc, T., 1871.   | Dowdeswell, Gen., 1820.     |
| Chandos, Duke of, 1746. | Charlin, 1819.              |
| Hoblyn, 1778.           | Heath, Dr., 1810.           |
| West, 1773.             | Williams, Rev. T., 1827.    |
| Rawlinson, 1721.        | Drury, Rev. H., 1827.       |
| Martin, 1773.           | Dent, J., 1827.             |
| Le Neve, P., 1731.      | Edwards, James, 1815.       |
| Gough, Richard, 1810.   | Freeling, Sir F., 1836.     |
| Ratcliffe, 1776.        | Hurd, Philip, 1832.         |
| Stevenson, 1821.        | Farmer, Dr., 1798.          |
| Brockett, J. T., 1823.  | Ritson, J., 1803.           |
| Lowe, Hudson, 1823.     | Fillingham, W., 1805.       |
| Cotton, 1838.           | Fonthill collection, 1819.  |
| Haslewood, 1833.        | Henley, Rev. J., 1759.      |
| Dibdin, 1817.           | Paterson, S., 1786.         |
| Isted, 1822.            | Skegg, E., 1842.            |
| Uttersen, 1852.         | Kloss, Dr., 1835.           |
| Pickering, 1854-5.      | Field, J., 1827.            |
| Wilkes, John, 1802.     | Bohn, James, 1840.          |
| Thurlow, Lord, 1804.    | Thorpe, T., 1842.           |
| Miscenden Abbey, 1774.  | Sams, J., 1840.             |
| Allen, Thomas, 1795.    | Turner, Dawson, 1853.       |
| Nollekens, Jos., 1823.  |                             |

The following are not sale catalogues:—

- |                                  |                          |
|----------------------------------|--------------------------|
| London Institution, 1835-1842.   | Stowe MSS., 1849.        |
| Holmes, J., 1828-40.             | Arundel MSS., 1829.      |
| Currer, Miss, 1820.              | Byrom, J., 1843.         |
| Liverpool Athenæum, 1820.        | Heathcote, Sir W., 1834. |
| Society of Antiquaries, 1861-68. | Hardwicke MSS., 1794.    |
| Company of Clockmakers, 1875.    | Upcott, W., 1830.        |
|                                  | Norfolk, Duke of, 1861.  |
|                                  | Phillips, Sir T., 1857.  |

G. H. T.

Bindley's sale took place in 1818, White Knights the following year, and Nassau's in 1824. Each collection was sold by R. H. Evans. For a more extended list of the principal sales during the present century, see *A Handy Book about Books*, by John Power, 1870.

EVERARD HOME COLEMAN,

71, Brecknock Road.

CHURCHES DEDICATED TO ST. CUTHBERT AND OTHERS (6th S. vii. 207).—In Derbyshire, St. Cuthbert, Dovebridge; St. Alkmund, Derby and Duffield; St. Wystan, Repton; St. Wilfrid, Egginton and West Hallam; St. Oswald, Ashborne; St. Werburgh, Derby. In Kent, St. Oswald, Paddlesworth; St. Mary and St. Ædilberga, Lymeing; St. Mary and St. Eanswith, Folkestone. In London, St. Alban, Holborn and Wood Street; St. Bride, Fleet Street; St. Ethelburga, Bishopsgate Street; and St. Etheldreda, Ely Place. G. FISHER.

Brattleby, Lincolnshire, may be added, whilst of churches dedicated to other saints mentioned by PRECATOR VENABLES there are in the same county: St. Alkmund, Blyborough; St. Hildald or Hyhald, Ashby de la Laund, Hibaldstow, Manton, Scawby; St. German, Ranby, Scothorne, Thurlby. Lincolnshire has also churches dedicated to St. Æthelwold and St. Ætheldreda, 1 each; St. Edmund and St. Edward, 2 each; St. Chad, 3; St. Guthlac, 4; St. Swithun, 5; St. Botolph, 6; St. Edith and St. Oswald, 7 each; whilst to St. Helen there are no less than 27 dedications. W. E. E.

There is a church dedicated to St. Werburgh in Dublin. I think there is also a St. Werburgh's Church in Derby, but am not sure. H. A. C.

OUTLAW (6th S. vii. 227).—I would supplement my note on this word by observing that, according to the genius of the language, *outlaw*, if, as commonly regarded, compounded of *out* + *law*, ought properly to mean an outward or external law (*externa lex*), and not outside or beyond the law (*extra legem*). Compare A.-S. *ut-draf*, *ut-fær*, *ut-gang*, *ut-hera*, *ut-land*, &c.; Eng. *out-house*, *out-laid*, *out-line*, *out-post*, *out-side*, *out-work*, &c.; in every instance *ut* or *out* having in compounds the sense of an adjective (outward, external) or adverb (outwards, forth, abroad), and not of a preposition (outside, beyond). An early use of the word is the following:—

"*Vilases and theuses made he bynde,  
Alle that he micthe fynde.*"

*Havelok the Dane* (ab. 1280), l. 41  
(ed. Skeat).

The thirteenth century homily of *Hali Meidenhad* says of Maidenhood or Virginity that she "teched her on eorthe in hire liflade the liflade of heuene," and "athalt hire burdhe ilinesses of heuenliche cunde thah ha beo *utlath* throf" (p. 13, E.E.T.S.). Virginity is an *exile* from heaven, but certainly under no ban as an *outlaw* therefrom.

A. SMYTHE PALMER.

The Laurels, Chelmsford Road, Woodford.

A HOSPITABLE CUSTOM (6th S. vii. 206).—"A Ploughing Day."—The custom mentioned by MR. COLEMAN is universal throughout Cheshire

and South Lancashire. I cannot speak as to North Lancashire. The first thing a farmer does on entering a new farm is to have what is called a "ploughing day." He goes round to all his new neighbours, generally accompanied by an old inhabitant, and requests them to send him a team and a ploughman on some particular day. The favour is never refused, and sufficient teams assemble to get through a fair amount of work in the day; and it is a substantial help to the new farmer. Dinner is provided for the men, and it is a pleasant out for them; but they consider it *infra dig.* if they are asked to do anything but *ley ploughing*, that is, ploughing up grass land, which, of course, shows off the skill of the ploughman better than the ploughing of broken land does.

ROBERT HOLLAND.

Frodsham, Cheshire.

A day's ploughing on behalf of the new tenant by the neighbouring farmers is the common custom in the county of Northumberland. The owners of the teams generally "club up" and give a prize for the neatest workmanship, the best groomed horses, &c. The tenant provides an abundance of good cheer, and the men usually return home "gay canny." When unsuccessful, "What fettle?" is answered by "The dord thing wadn't gau." The man thus explains that the "numb," "daft," or senseless plough was not under his control, but had "a way of its own." Not a farmer in Northumberland would neglect "the call." EDWARD FITZ-YORKE.

LIBER COLLATIONUM (6th S. vii. 363, 443).—The example of this book which was used in St. Andrew's Priory, Cornwall, was not long since in my possession, and, as I remember, that at Ford Abbey was a great deal larger, and must have contained much more in quantity. As we are now noting great rarities, it may be worth while to record among them that I believe that MR. MASKELL is not correct in thinking the one of St. Andrew's to be now in Lord Robartes's library.

I doubt if it is accurate to speak of a certain copy of this book, as MR. COOLIDGE does of "the Ford Abbey copy," and "the St. Andrew's Priory copy." I believe they must have been always different books, compiled, however, upon the same principle and for the same purpose, for different monasteries. MR. MASKELL cannot have determined this by comparison, as he appears to have only seen one of the two that he was able to mention.

It now appears that there is a third at Magdalen College, Oxford. The late Mr. Cosmo Innes seems to have met with the title of another in an ancient catalogue of books that were formerly in Glasgow Cathedral (*Scotland in the Middle Ages*, p. 339). He translates the title "A Book of the Collations," and goes on to explain it as "probably

that commonly quoted as *Authentica*, or *Novellæ Constitutiones*"; erroneously, as he afterwards admitted. If the book is still there, it will, no doubt, prove to be a fourth example.

It may, perhaps, be suspected that a class of Continental MSS. which usually pass for mere selections from Patristical Homilies are analogous, or for a similar purpose. Is the title "Liber Collationum" of special English prevalence, like "Portiforium" for Breviary?

THOMAS KERSLAKE.

A RARE ENGRAVING OF BURLEY-ON-THE-HILL HOUSE, RUTLAND (6th S. iii. 81).—I gave a description of this engraving, a copy of which I had presented to Mr. Finch. Neither he nor I have ever met with another copy, or even heard of one. I therefore here note that in Cook's *Topographical and Statistical Description of the County of Rutland* (published without date, but about 1803). I have just lighted upon the following in the *List of the Principal Works that have been published in Illustration of the Topography and Antiquities of Rutlandshire*: "A Three-sheet View of Birley House, drawn by Twyman, and engraved by Blondel, at Paris, is in the Library of St. John's College, Cambridge." I would ask, Is it there now, and why was it placed there? Also, is there any copy of this large and curious print to be seen in the British Museum? The information given in Cooke's note is repeated in Laird's *Rutland* (1808).

CUTHBERT BEDE.

SEAL: SIGILLUM (6th S. vii. 402, 471).—In the discussion of these words there are some slips in Latin philology, and some assumption of the points which should be proved. It is certainly incorrect to say that "the natural diminutive [of *signum*] *signaculum* has existed both in classical and mediæval Latin from the earliest period." *Signaculum* is formed from the verb *signare*, not from the noun *signum*. And it is not, I think, an early word at all, not Augustan, but late, and, probably, to be accounted wholly a Christian word, from *signare* in the sense "to sign with the cross," hence "the mark" or "seal of the cross." *Sigillum* has the proper form of diminutive, *sig-illum*, cf. Roby, *Latin Gram.*, vol. i. p. 329. On the other hand, *sigil-lum*, as though "sigil" with the case ending, will not do at all; for no Latin form *sigil* exists, or is explainable, and *lum* is not a case ending. Again, *σφραγίς* is not cognate, see Curtius, or Vanicek, or Liddell and Scott.

To assert that "*sigil-lum* is the same radical" as Xenophon's *σφραγίς*, is just assuming the point which is to be proved. Now, *σφραγίς* is not a "Persian word" (nor does Xenophon, *Anab.*, i. 5, § 6, say that it is), but a word for "a coin" current in Asia Minor, almost certainly borrowed from the Phœnicians, being the Hebrew *shekel*, for

which it is used in LXX. There is no evidence that the Greeks adopted this *σφραγίς* for general use, or the Latins either. Nor is there any evidence that the Latin *sigillum* or *sigilla* ever meant "a coin"; in earlier passages it means "little images," i.e., it is a diminutive of *signum* in the sense of "a statue"; in later it means "a seal," i.e., it is a diminutive of *signum* in the sense of "a mark" or "seal."

Lastly, the words, "it is found in every Teutonic language from time immemorial," beg the question. Cicero uses *sigilla* as a well-known Latin word for "little images," "ornaments," "a seal." There was ample time for the things and their name to pass from civilized Rome to uncivilized Teutons (as Tacitus says of other things) before any finding in a Teutonic language can be recorded. To test one instance. The Gothic *sigl-jo* is known, because it occurs in two passages in the New Testament, 1 Cor. ix. 2, 2 Tim. ii. 19, meaning "a seal" (the verb *sigl-jan* in 2 Cor. i. 22), exactly where *sigillum* would have been used by a man who knew classical Latin. The Vulgate, indeed, has the Christian word *signaculum*, but Beza's classicism naturally led him to use *sigillum* in both passages. Wulfila spoke and wrote Latin, and used Latin words when convenient, e.g., *pund*, Lat. *pondus*; *lukarn*, Lat. *lucerna*. Without dwelling on the fact that *sigl-jo* is precisely the shape that *sigillum*, if borrowed, would have taken in Gothic, or on the fact that the Goths would not have known *seals* except by borrowing from Greeks or Latins, let us ask what support does this Gothic use of *sigl-jo* give to the statement that "in all of these [Teutonic languages] the primary signification is *bullæ*.....ornaments, jewels"? I have no doubt that *seal* is Latin *sigillum*, as Prof. Skeat says.

O. W. TANCOCK.

THE FIRST PUBLIC LIBRARY FOUNDED IN ENGLAND (6th S. vii. 208).—In *The Percy Anecdotes* it is stated that some of the Anglo-Saxon kings of England were disposed to erect public libraries. Many works were brought from Ireland, where the sciences had been much earlier cultivated. The most famous library was that of York. Copying was very common in England during the eighth and following centuries. But the invasion of the Normans in the ninth, tenth, and eleventh centuries was as injurious to libraries there as it was in France. Ireland was more fortunate. *Vide Chandos Edition of The Percy Anecdotes*, vol. i. p. 567. HENRY G. HORS.

Freegrove Road, N.

"BULKELEY & BENT" (6th S. vii. 207).—These were probably the names of a large wholesale and retail firm of chinasellers, who had their names stamped on the ware which they ordered from the manufacturers—a proceeding which was by no means uncommon. G. FISHER.

"LA RELIGION DES MAHOMETANS," &c. (6th S. vii. 207).—The eminent divine and learned Orientalist Adrian Reland was born at Ryp, in North Holland, July 17, 1766. He studied at Amsterdam, Utrecht, and Leyden; in 1699 he was chosen professor of philosophy at Harderwyk, whence he removed in 1701 to the chair of Oriental Languages and Ecclesiastical History at Utrecht, where he died Feb. 1718-19. "Il joignait," observes Vapereau, "à un grand savoir, un esprit délicat et distingué. Malgré sa mort prématurée, il a laissé de remarquables travaux." Of these remarkable works, all of which are written in elegant Latin, the best known, and which proved most useful to Sale in drawing up the preliminary discourse to his translation of the Koran, are: *Analecta Rabbinica*, Utrecht, 1702, 1723, 8vo.; *De Religione Mohammedica*, libri ii., Utrecht, 1705; *Antiquitates Sacre Veterum Hebræorum*, Utrecht, 1708, 8vo. Reland's greatest work, however, is *Palæstina ex Monumentis Veteribus Illustrata*, et *Chartis Geographicis Accuratiorebus Adornata*, 2 vols. 4to., 1714. Watt mentions Reland's brother Peter as the compiler of *Fasti Consulares, ad Illustrationem Codicis Justiniani et Theodosiani*, Traj. ad Rh., 1715, 8vo. Cf. Watt, *Authors*, vol. ii. p. 797; Nicéron, *Mémoires*, tom. i. and x.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

This book was translated into French by David Durand. See *Dictionnaire des Ouvrages Anonymes et Pseudonymes*, par M. Barhier. David Durand, a French Protestant theologian, was born at Saint Pargoire about the year 1680, and died in London on Jan. 16, 1763. Adrien Reland, a celebrated Dutch Orientalist, was born at Ryp in the year 1676, and died at Utrecht on Feb. 5, 1718. For further particulars see *Nouvelle Biographie Générale*, s.n., Durand and Reland.

G. F. R. B.

"TURNING THE KEY AND THE BIBLE" (6th S. vii. 169).—A fair account of this superstition may be gained from the earlier contributions of writers in "N. & Q." At 1<sup>st</sup> S. i. 413, Mr. DAVID STEVENS, of Godalming, Surrey, speaks of it as existing in the neighbourhood, and states that it was the practice to place the street-door key on Ruth i. 16; he then shows how the charm was worked; and also says that he had seen the practice in other counties, where the key was placed on Proverbs xix. 5.

At vol. ii. p. 5 of the same series T. W. relates how the Lancashire women select a suitor from the key and the passage in Ruth, working the charm somewhat differently from the manner described above by Mr. STEVENS. At p. 19 of the same volume it is shown by E. C. that the custom exists among the Syrian Christians. He mentions an instance in which something having

been lost, the applicant and the charmer being seated on a divan, "Ils tenaient à eux deux une Bible, suspendue à une grosse clé par un mouchoir fin"; and then they worked the charm with a successful result (*Pérégrinations en Orient*, par Eusèbe de Salle, tom. i. p. 167, Paris, 1840).

Though another form of superstition in relation to the Bible was subsequently noticed, this subject was left without further remark till 5th S. xi. 45, when Mr. D. B. BRIGHTWELL related a case at the Borough Petty Sessions at Ludlow, in which there was reference to the superstition as still in use; and at p. 74 of the same volume H. Y. N. mentioned "an excellent article" in the *Daily Telegraph* of Jan. 17, 1879, upon the same subject. The latest notice of it that I have seen is in Mr. Thiselton Dyer's *Domestic Folk-lore*, pp. 134, seqq., in Cassell's "Shilling Library."

ED. MARSHALL.

Referring to the recent instance reported in the *Daily Telegraph* as well as in the *Echo* of Feb. 14, I do not observe anything in the verses quoted in support of the practice which refers to the discovery of a culprit. I shall be glad if any of your readers can tell me whether the newspapers have quoted the reference correctly from the Authorized Version, and what is the origin of the superstition.

SHERSTON BAKER.

Temple.

[There is certainly nothing, *loc. cit.*, either in A.V. or Vulgate that obviously warrants the application made of these verses.]

JAMES SOLAS DODD (6th S. vii. 409) was by profession a surgeon, and in the year 1752 published *An Essay towards a Natural History of the Herring*. He afterwards wrote a defence of the Cock Lane ghost and a lecture on hearts, which he read publicly at Exeter Change with some success. A dramatic piece by him was acted once only at Covent Garden, entitled *Gallie Gratitude; or, the Frenchman in India*, crown 8vo., 1779, and afterwards *The Funeral File*. In 1782 he became president of one of the debating societies. He died in Dublin, March, 1805, at the great age, it is said, of 104.

WILLIAM PLATT.

[See *ante*, p. 483.]

"AS CLEAN AS A PINK" (6th S. vi. 409; vii. 72).—The word *pink* has another meaning. *Pink* (pink), ab. *Leuciscus phoxinus*, the minnow: "For the minnow or penke, he is easily found and caught in April, for then he appears in the rivers" (*The Compleat Angler*, ch. iv. p. 96, ed. 1653). As clean as this very common but very elegant fish would not form a bad simile, and is much more likely than any of the explanations suggested by your valued contributors.

BOILEAU.

MITRES (6th S. vii. 208).—Modern editions of Burke's *Peerage* declare the mitres of archbishops

and bishops to be identical in form, with no exception to the rule but that of Durham. I have some old editions, however, from 1829 to 1847, in which the mitres of the four archbishops are encircled by the ducal coronet. I do not think foreign prelates who are not also territorial princes have any coronets, and it is only a marquis's coronet which encircles the tiara. R. H. BUSK.

It may be worth while to state that the Bishop of Kilmore to whom the book-plate belonged was Dr. George Lewis Jones, appointed to that see in 1774, and afterwards to that of Kildare.

EDWARD H. MARSHALL, M.A.

**CRAMP AS AN ADJECTIVE** (6th S. vii. 200).—In the recently published *Correspondence of Carlyle and Emerson* this adjective is used by both writers. Carlyle (vol. i. p. 92), speaking of the *French Revolution*, writes thus: "My familiar friends tell me further that the book is all wrong, style cramp," &c. In the same volume, p. 34, Emerson figures his style as a "cramp hand." THOMAS BAYNE.

Helenburgh, N.B.

Goldsmith uses this word. When Tony Lumpkin endeavours to decipher the letter, he stigmatises it as "a damn'd cramp piece of penmanship" (*She Stoops to Conquer*, IV.). J. H. M.

The word is in Johnson's *Dictionary*, "*Cramp*, adj., difficult, knotty; a low term."

EDWARD H. MARSHALL, M.A.

**"PENNY READINGS" AND THEIR ORIGIN** (6th S. vii. 225).—I have good authority for stating that penny readings were originated in Ipswich by Mr. Ransom, of the foundry works, and not by Messrs. Gullely and Gowing. During the Crimean war Mr. Ransom employed a large number of hands, and he got them together on winter evenings and read to them Russell's graphic letters in the *Times*. After the war he continued the readings, taking selections from various authors. An account of this was, I believe, written by Mr. Gullely, editor of the *Ipswich Journal*, and published in a small pamphlet.

CHAS. A. PYNE.

Hampstead, N.W.

**APPLE-TREE FOLK-LORE** (6th S. vii. 447).—In South Devon the people say:—

"If good apples you would have,  
The leaves must be in the grave";

i. e., the trees should be planted after the fall of the leaf.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

**ENGLISH KINGS NAMED EDWARD** (6th S. vii. 327).—Let MR. BUCKLEY turn to the first volume of Macaulay's *English History*, p. 16, where the reign of Edward I. is described thus:—

"Here commences the history of the English nation. The history of preceding events is the history of wrongs inflicted and described by various tribes, which, indeed,

all dwell on English ground, but which regarded each other with great aversion," &c.

A prescription is not made up till the last ingredient has been infused, so with a nation. Besides in A.-S. times Edward is *Eadward*, though how pronounced Mr. Freeman does not state.

AN ENGLISHMAN.

P.S.—By Englishman I do not mean Angle, any more than by Frenchman I mean Frank, but a native of England ("Engländer"), of whatever descent. And what "Engländer" knows his descent? Some are descended from those who conquered, and others from those who were conquered, at Hastings, *cum multis aliis*. Anglesæ = England in sense, yet the natives of Mona are not Teutons.

"*ANTIQUITAS SECVLI*," &c. (6th S. vii. 468).—

"Sane, ut verum dicamus, *Antiquitas seculi, juventus mundi*. Nostra profecto sunt antiqua tempora, cum mundus jam senescent; non ea, quæ computantur ordinis retrogrado, initium sumendo a seculo nostro."—Lord Bacon, *De Augmentis Scientiarum*, lib. 1.

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

The origin of this saying has been already discussed. See "N. & Q." 1st S. ii. 218, 350, 395, 466, 493; iii. 125, 156; viii. 502, 651. In ii. 466 is this statement: "The pointed and aphoristic form of the thought is due to Bacon; the thought itself has, however, been traced by Dr. Whewell to Giordano Bruno." ED. MARSHALL.

**HERALDIC SHIELD V. HERALDIC LOZENGE** (6th S. vii. 187, 418, 475).—I am exceedingly sorry to have misunderstood FUSIL. Being from home, I have not the number of "N. & Q." to refer to, but I certainly thought he had spoken of husbands and wives quartering each other's arms. I am anxious my apology should appear in the same volume as my offence. P. P.

**A LATIN COUPLET** (6th S. vii. 440, 474).—I have usually heard the first two lines of the English form of this as follows:—

"If all be true that I do think,  
There are five reasons you should drink: "  
Good wine," &c.

Which is correct I know not. Another translation of the last three into that most difficult of all Latin metres, the *ionic a minore*, was this, by (I think) Mr. Henry Drury:—

"Gerosum tibi vinum: tibi dulcis sit amicis:  
Sittas nunc: melius ne sittas post:  
Allam denique causam."

C. F. S. WARREN, M.A.

Trenglos, Kenwyn, Truro.

E. A. D. seems to credit Dr. Aldrich both with the Latin and its translation, whereas Bartlett states, and on the authority of Menage and De la Monnoye, that Père Sirmond was the author of the

Latin epigram. And Bartlett's version of Aldrich's translation is this:—

"If on my theme I rightly think,  
There are five reasons why men drink:  
Good wine, a friend, because I'm dry,  
Or lest I should be by-and-by,  
Or any other reason why."

Bartlett also expressly states that the Latin has been attributed erroneously to Aldrich in the *Biog. Brit.* Does not E. A. D. perpetuate the error, if it be one? FREDK. RULE.

LIGURIA (6th S. vi. 86, 215, 256, 473; vii. 34).—The additional information in regard to the use of *combe* in France and Switzerland, in conjunction with the previous instances, shows clearly that the word was widely distributed with the definite meaning of valley, though perhaps it may not be conclusive as to its origin. In point of form French *combe* is consistent with its being Latin *cumba*, a hollow vessel, which in the Romance languages may have been extended to any similar formation, such as a valley or occasionally a rounded hill. On the other hand, *Cymry* may have nothing to do with *combe*, but, as I conjectured at first, be connected with A.-S. *camb*—a view to which the forms *Cambria*, *Cambrensis* and place-names containing the elements *Camber*, *Kimber*, &c., seem to give support. With regard to the antithesis alluded to, we have probably a similar instance in Latin in the words *Latinus* (for *Platinus*) and *Sabinus* (for *Subinus* or *Supinus*). As to the omission of *p* in the former, it is hardly doubtful that *latus* (side) is the same with Gk.  $\pi\lambda\alpha\tau\eta\varsigma$ , and the change of *a* for *u* in the latter has a parallel in *calyx*= $\kappa\acute{\alpha}\lambda\upsilon\varsigma$ . Thus *Latium* would mean the flats, *Samnium* the slopes, and *Umbria* the highlands. J. PARRY.

COLOURS IN THE ARMY (6th S. vii. 286, 351, 429).—GEN. RIGAUD's instructive communication may be supplemented by a few notes. Uniforms had, of course, their origin in liveries, and in private rather than in royal ones. Thus in 1 *Henry VI.*, I. iii.: "Enter Winchester with his serving men in tawny coats." The Coll. Arm. MS. quoted by GEN. RIGAUD should be compared with the account of the Boulogne expedition in Stow's *Annals* (ed. Hawes, 1615), p. 587, where we learn that each division of that "nightie armie" was clothed in a distinct uniform:—

"Those of the Forwarde under the Duke of Norfolkke were apparelled in blew coates garded with redde, and had capes and hosen after the same sute, partie blew and partie redde: The Battayle under the Duke of Suffolke in coates, cappes, and hosen in like manner, but the coloure blew & yellow."

As to the white(?) uniform being changed in 1584 to "some motley or other sadd grene collar or russet," it may be noted that when a force was sent to the help of the United Provinces in 1585, Essex

contributed one hundred and fifty men, of whom eight were sent from Colchester, the cost of "their eight blue coats or Mandilions" being 6l. 6s. 8d.

Some useful hints on the colours in the Parliament's army will be found in Vicars's *Jehovah's Jireh* (1644). He mentions the red and blue regiments of the train bands, the purple coats of Brooke, the red coats of Roberts, the grey coats of Ballard, and the red coats of Holles (who opposed Rupert at Brentford). As this last was a London regiment, it may have been the above red regiment of the train bands. The militia seem to have been duly uniformed as well as the regular army, and it would seem from the tract *Colchester's Teares* (1648) that the Suffolk militia wore green coats. On the royalist side Lord Loughborough's well-known blue coats have not, I think, been mentioned. It is to be wished that some one who has special knowledge of the period would explain clearly whether the regular army—the New Model—wore "buff jackets" or armour over these coloured "coats" (as the Colchester soldiers of 1585 seem to have done), and also whether scarves were generally worn. They would naturally be worn over armour in cases where no uniform was visible, but I presume they may also have been worn over coloured coats, when the same colours were found on both sides, to distinguish the opposing ranks, much as the arm-band or other badge used in our own sham fights. J. H. ROUND.

Brighton.

CAREW'S "SURVEY OF CORNWALL" (6th S. vii. 27, 76).—"Darbye's bonds."—Your correspondents at the latter reference have failed to notice that whilst "darbies" was a slang term for fetters or handcuffs, "darby" was used as a slang equivalent for ready money. The passage from Carew's *Survey of Cornwall*, as well as those quoted *ante*, p. 76, seems to point to the latter explanation. Why ready money was so called I cannot say, unless "father Derby" was some noted usurer of the sixteenth century. To show the probability of my suggestion I ask permission to quote the whole of the passage from Greene's *Quip for an Upstart Courtier*. It is as follows:—

"Nay, this worm-eaten wretch hath deeper pitfalls yet to entrap youth in: for he, being acquainted with a young gentleman of fair living, in issue of good parents, or assured possibility, soothes him in his monstrous expenses, and says he carries the mind of a gentleman; promising, if he want, he shall not lack for a hundred pounds or two, if the gentleman need. Then hath my broker an usurer at hand, as ill as himself, and he brings the money; but they tie the poor soul in such *Darbies bonds* [i.e., bonds], what with receiving ill commodities [i.e., goods in lieu of cash] and forfeitures upon the bond, that they dub him 'Sir John had Land,' before they leave him; and share, like wolves, the poor novice's wealth betwixt them as a prey."

The passage from Gascoigne's *Steel Glass* referred to also points to the fact that the phrase is meta-

phorical, rather than that it is used in the sense of handcuffs.

"Hawketrees."—The term "statute standles" explains what these trees were. "Standel, a young store-oak, whereof twelve must be left standing at the felling an acre of wood" (E. Coles, *Eng. Dict.*, 1701. The *Dictionarium Rusticum*, 1651 (E.D.S.), has, "Heyrs, young timber-trees that are usually left for standils in the felling of coppes."

"Whitsull."—This word is explained in Ogilvie's *Imperial Dictionary*: "White meat, a provincial name of milk, sour milk, cheese, curds, and butter." F. C. BIRKBECK TERRY.

The phrase "Darby's bonds" occurs in *Gaecoigne's Steel Glass*, l. 787, which runs thus:—

"To binde such babes in father Derbies bands."

The passage is given in Skeat's *Specimens of English Literature*, p. 316. My note on it is as follows: "Father Derbies bands, handcuffs. Why so called, I know not, but *darbies* is still a slang term for the same." We shall not obtain any further light upon the term until we can discover who was "father Derby." All we know of him at present is that his name was already proverbial in 1576. WALTER W. SKEAT.

ARBUTHNOT'S "MISCELLANEOUS WORKS" (6th S. vii. 406, 451, 469).—MR. SOLLY's interesting contribution tells us probably all that can be ascertained about the Glasgow edition of Arbuthnot's works. The political and literary pamphlets of the age were often what MR. SOLLY calls "composite productions." But even when they are the work of a single hand it is not always easy to ascertain by whom they were written. MR. DILKE pointed out in these columns many years ago that any judgment formed on internal evidence as to the authorship or merits of a work can only be accepted as an opinion. Dr. Johnson refused to believe that *The Tale of a Tub* was written by Swift. MR. LESLIE STEPHEN in the query under discussion speaks of the third part of *The History of John Bull* as altogether unworthy of its author. Swift, on the other hand, considered it quite equal to the preceding parts. MR. LESLIE STEPHEN writes that the *Essay on the Usefulness of Mathematical Learning* is of undeniable authenticity as a work of Arbuthnot's. But in the new *Dictionary of Anonymous and Pseudonymous English Literature*, 1882, Martin Strong is authoritatively named as the writer of the essay, though it mentions that it has been also attributed to Dr. Arbuthnot and Mr. John Kiel. Not much importance can be attached to the authority of a work which, a few pages further on, attributes *Essays: Divine, Moral, and Political*, 1715, to Swift, and I mention the reference merely to show how difficult it is to arrive at any certainty in questions of the sort. MR. SOLLY

tells us that *A Dedication to a Great Man concerning Dedications* (of which Swift so indignantly denied the authorship) is often confounded with Arbuthnot's letter on the same satire. This is only one of many instances of the manner in which errors are repeated and of the readiness with which people accept information at second hand. A somewhat similar mistake was made about another pamphlet in which Arbuthnot certainly had a considerable share, the *Letter from the Factious Dr. Andrew Tripe at Bath, &c.* This satire on Steele was published in 1714, and was supposed—in all probability with justice—to have emanated from the Scriblerus Club. Some years after, in 1726, appeared the *Miscellaneous Works of Dr. William Wagstaffe*, and among them is a *Letter from the Factious Dr. Andrew Tripe at Bath, &c.*, which had appeared anonymously as a separate work in 1719. The title is too long to be given in full, but the first part of it is exactly the same as that of the pamphlet published in 1714, though the contents are totally different. The Grub Street writers, however, fell into the trap and took it for granted that the two works were the same. Pope, who knew very well who were the authors both of the original letter and of the so-called Wagstaffe's works, pretended to share their error, and made skilful use of it as a weapon against the dunces (*Dunciad*, p. 20, 4to. 1729).

One fact has occurred to my recollection since I sent my last contribution on the subject, which furnishes a certain amount of evidence as to the authorship of one of the pieces in the *Miscellaneous Works*. *A Supplement to Dean Sw—t's Miscellanies* was published almost simultaneously in London and Dublin. I have seen copies of the two editions, both bearing date 1722. In those days, when a pamphlet of that sort appeared at the same time both in London and Dublin, it is tolerably fair to surmise that it is by Swift or some of his friends.

One fact more in connexion with Arbuthnot, though it does not exactly refer to the subject under discussion: I allude to the great value of his literary assistance to his friends. A comparison of the feeble notes to the fourth book of *The Dunciad*, published after the doctor's death, with the *Prolegomena*, *Dissertations*, *Note Variorum*, &c., sparkling with wit, humour, and learning, of the first three books, affords convincing proof how much this portion of Pope's great satire owed to the genius of Arbuthnot. F. G.

ANGLO-SAXON NUMERALS (6th S. vii. 365, 433).—*Septante, huitante, and nonante* are still in use, not only in the Channel Islands, but in Belgium, and (unless my memory is at fault) in French-speaking Switzerland. They may, in fact, be said to be a "note" of French that is spoken outside the limits of France. And, although the ordinary

forms have an historical interest, it is certainly simpler and easier to say, for instance, "nonantetrois" than to say "quatre-vingt-treize."

A. J. M.

AUTHORS OF QUOTATIONS WANTED (6th S. vi. 200).—

The following are probably the verses which SUBSCRIBER wished to recall; they are to be found in *The Patience of Hope*, second edition, 1860, p. 102:—

"Too long have I, methought with fearful eye,  
Pored o'er this tangled work of mine, and mused  
Above each stitch awry and thread confused.  
Now will I think on what in years gone by  
I read of them that weave rare tapestry  
At royal looms, and how they constant use  
To work on the rough side, and still persevere  
The pictured pattern set above them high;  
So will I set my copy high above,  
And gaze and gaze, till on my spirit grows  
Its gracious impress; till some line of love,  
Transferred upon my canvas, faintly glows;  
Nor look too much on warp or woof, provide  
He whom I work for sees the fairer side."

S. S. L.

(6th S. vii. 469.)

"This morn is merry June, I trow," &c.

See Walter Scott's *Robby*, canto iii. verse 28. M. N. G. has not quoted the lines quite correctly. The song has been set to music by Sir Arthur Sullivan. E. I. L.

### Miscellaneous:

#### NOTES ON BOOKS, &c.

*The Lives of the Berkeleys, Lords of the Honour, Castle, and Manor of Berkeley, in the County of Gloucester, from 1066 to 1618. With a Description of the Hundred of Berkeley and of its Inhabitants.* By John Smyth, of Nibley. Edited by Sir John Maclean. Vol. I. (Gloucester, Bellows.)

We owe this fine volume to the Gloucestershire Archaeological Society. Students have for the last two centuries longed for a sight of this, one of the chief treasures of the charter room in Berkeley Castle, but until now their desires have not been gratified. It is true that in 1821 Fosbroke printed a series of extracts from this precious manuscript; but without wishing in any way to depreciate the labours of those who have gone before us, we may say that his book, though containing much that is of great interest, was in no way calculated to quench the thirst that all genuine students have had for the full text of the original. It is a book that is absolutely unique; no other great house in Britain has ever had an historian in any way to compare with John Smyth, of Nibley. The historian and the race have been equally fortunate. In dealing with the few great houses which yet existing in our midst can trace their line through males up to a period beyond the Norman conquest, Berkeley stands forth pre-eminent in the first rank. Families cannot justly be estimated by their antiquity alone; influence, power, intellect, marriages, the situation of their estates, and other circumstances too numerous to mention, all conjoin to invest the successive owners of the great castle of Berkeley with an interest which cannot attach itself to some of the very few other races which may justly claim an equal antiquity. The origin of the family loses itself in fable. We are told that Harding, the founder of the house of Berkeley, was the son of a king of Denmark. This legend cannot be traced back beyond 1351, and in the form in which it has come down to

us must be false. Harding's father was Alnod, or Ealdnoth, the staller—that is, we apprehend, master of the horse—to Edward the Confessor, Harold, and the Conqueror. Thus much is proved. Of Alnod's ancestry we know nothing. He was evidently an important person, and it may be possible that an ancestor of his may have been a son of some Scandinavian kinglet. This is, however, the merest guessing. From the days of Harding down to the present owner of Berkeley Castle every link in the chain of pedigree is fully proved. We must not permit our readers to have the impression that Smyth's labours were merely genealogical. He took a much wider view of history than many of his inferior successors have done. His pages overflow with illustrations of old manners and customs, notes as to practices of agriculture, the prices of articles, and, indeed, almost on every possible subject that can be made to relate to the management and state of a noble household. A commentator might well compile a volume of notes and illustrations which should exceed the original in bulk. Sir John Maclean has discharged his functions of editor in an excellent manner. The variations in the text between the two manuscripts of Smyth's work which exist are carefully noted, and the printing is executed in a manner that leaves nothing to be desired. We trust that when this great work has been completed, the household books and other treasures which the Berkeley charter tower is reported to contain may be given to the public in an equally scholarly and magnificent form.

*Calendar of State Papers, Domestic Series, 1655-6.* Edited by Mary Anne Everett Green for the Master of the Rolls. (Longmans & Co.)

THE documents calendared in this volume extend over eight months, from November 1, 1655, to June 30, 1656, and include a mass of correspondence with Secretary Nicholas which enables us to realize the political situation. Nicholas's correspondence with his son-in-law is written in cipher, but the news-letters were generally so worded as to pass for letters about matters of business, and the current phrases of trade were used to convey political intelligence. The stringent policy of the Government, which had lately prohibited ejected ministers from preaching and from acting as chaplains or schoolmasters in families, created great discontent, and the Royalists were encouraged by the growing unpopularity of the Protector and by the prospect of a war with Spain to devise new plots and conspiracies. But Cromwell was fully alive to his danger, and took precautions accordingly. He could depend on the majority of his officers, who approved of making the office of Protector hereditary in his family, and he was well served both at home and abroad by spies, who kept him informed of all the Royalist designs, and enabled him to defeat them. His personal safety was secured by the protection of a regiment of Life Guards, whose pay was liberal beyond precedent. The captain had 25s. a day, and every private soldier 4s. a day, and moreover the Life Guards enjoyed privileges unknown to the law in being exempt from ordinary jurisdiction. For example, a bailiff who arrested one of them was himself taken into custody by order of Council, and a London citizen who arrested another of them was called to account by the captain of the guard. But whilst the army was faithful to Cromwell, there was so much discontent in the navy that it was difficult to get seamen enough to man the fleet. Complaints were made from the seaports that the local authorities gave no effective assistance to the pressgangs, and it was currently believed by the Royalists that the fleet would declare for the king if they had only ports to which they could securely resort. The



Civil Service was in a still less satisfactory condition, for one of the Commissioners of Customs was committed to the Tower, and their cashier to the custody of the Serjeant-at-Arms, on charges of fraud and peculation, and after a rigid investigation the Commissioners were proved to be in default to the amount of 22,000*l*. One of the most interesting incidents of this period was the admission of the Jews into England with liberty to trade and exercise their religion. The Protector was addressed on November 13, 1655, by Manasseh ben Israel on behalf of the Jewish nation. The petition was strongly opposed on religious grounds, and was referred, on November 15, to a committee of twenty-eight, on which the interests of religion, law, and trade were represented by divines, judges, and aldermen. Their report was in great measure favourable, for on March 24, 1656, Manasseh thanks the Protector for the leave given to the Jews to meet in private houses for devotion, and prays that they may be allowed to have their own cemetery outside the town in the open country. On the whole, this is decidedly the most interesting volume of the Commonwealth period which has yet appeared.

*The Magazine of American History.* Edited by Mrs. Martha J. Lamb. (New York, Historical Publication Company.)

We owe some apology to our American sister (may we so denominate a lady editor!) for having seemed to delay our notice of the excellent work which she is doing. We have received the parts from January to July, 1882, and since then the May number of the current year. From the parts before us we may argue to those which are not before us, and willingly believe that they have kept up to the mark of those we have seen. We find much and varied matter of interest in the pages of the magazine in the way of genealogy, biography, archaeology, and the early history of the United States, which last division embraces notices of many remarkable persons connected with both sides of the Atlantic. La Salle, St. Castin, the Huguenots of Virginia, are some among the subjects touched on which have a strong interest for the European as well as for the American reader. The steel engravings and portraits are remarkably good, and represent scenes and persons of fame in the realms of history and literature, such as John Quincy Adams and Henry Wadsworth Longfellow. We cordially wish success to the new development of the *Magazine of American History*, and congratulate Mrs. Lamb on what she has already accomplished as an editor.

*The Yorkshire Archaeological and Topographical Journal.* Part XXIX. (Bradbury & Agnew.)

THIS is a remarkably good number of the series. Mr. J. C. Atkinson, a gentleman well known in the North as an ardent worker in many fields of history, contributes a valuable paper on mediæval iron working in Cleveland. The Rev. J. T. Fowler, of Durham, has a paper on the Runic stone at Thornhill, and Mr. G. T. Clark has supplied one of his remarkably lucid papers on mediæval fortifications. This time he treats of Coningsborough Castle, a fortress renowned in legend and romance, and still more remarkable as being the finest specimen of the kind in England.

THE volume of *Proceedings* for 1882 of the Academy of Natural Sciences of Philadelphia, closing with Part III., Oct.-Dec., contains much valuable matter. Besides some of the points already brought out by us in noticing the previous parts, the concluding part, now in our hands, will be read with interest by all whom Sir John Lubbock and Charles Darwin have led to a due appreciation of our too long ignored friends the ant and the

earthworm. Dr. McCook contributes to Part III. of the *Proceedings* of the Philadelphia Academy some very suggestive papers and remarks on the habits of the American ant and the Chinese tree-ant, who, it would appear, has his counterpart in Mexico. The use of the tree-ant as an insecticide in the United States would seem rendered the more easy by the existence of his hitherto scarcely known Mexican congener. The question as to the existence of the horse in America before its discovery by Europeans is set forth with well-balanced arguments *pro* and *con* in a discussion on Prof. Leidy's notice of facts which he considers favourable thereto, Prof. Cope siding with and Prof. Lewis against the affirmative view. The caution urged by Prof. Lewis as to the reception of alleged evidences for pre-glacial man certainly deserves careful attention.

We have received a paper by Mr. William E. A. Axon, reprinted from the *Manchester Quarterly*, entitled *On the Sialk as a Sign of Contract*. It seems that among some ancient deeds recently exhibited before the Manchester Literary Club is one in which a twisted bit of reed is embedded in the wax. The gentleman who exhibited these manuscripts, who is an accomplished archaeologist, had not previously met with an example of this kind, and said that he did "not know the object for which this was done." Mr. Axon has endeavoured to explain the object of this, and has collected some curious information. Mr. Macrury, in his *Notes from the Manuscripts of St. Mary Magdalen College, Oxford*, says that in that collection "straws wound round seals are common," and that in some instances small green leaves are affixed to the seals. These passages do not seem to have come under Mr. Axon's notice.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

MR. J. R. DORE, Birkby Hall, Huddersfield, asks for the name and address of a facsimilist, as he frequently wants to have a few words written on the repaired portion of a leaf.

MR. G. BRETT, New Athenæum Club, S.W., asks whether there are any good statements, *pro* and *con*, of the Anglo-Israel theory issued in pamphlet form, and where such pamphlets may be obtained.

PAWSEY & HAYES.—For the Bishops of Llandaff consult Stubbs's *Registrum Sacrum Anglicanum*. The "Vinegar" Bible was printed by Basket, Oxford, in 1717. British Museum.

B. L. is requested to rewrite her communications on separate sheets of paper.

G. CLEMENTS.—Consult the *Life of Palissy* by H. Morley, 1862, and by Brightwell, 1863.

S. W. ("Lucius Carey, second Viscount Falkland") should send us his name and address, not necessarily for publication, but in compliance with our rule.

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## Notes.

## "NOTES ON PHRASE AND INFLECTION."

In the current number of *Good Words* (June) there is an article under the above title, by Mr. Godfrey Turner, commenting, from a grammatical point of view, on a number of phrases in ordinary use, some of which are defended, but the greater part strongly condemned. The subject is interesting and curious, and as the writer has called public attention to his views, he cannot object to the inquiry being continued, and the results at which he has arrived being further tested. I have no wish to indulge in captious criticism. It is my desire to

"Nothing extenuate nor set down ought in malice."

The first phrases referred to are "in respect to," "in respect of." Fleming (*Analysis of the English Language*) and Marsh (*Lectures on the English Language*) are quoted as condemning "in respect of" as a gross violation of English grammar, as bad as to write "relatively of" and "in reference of." Mr. Turner defends the expressions, making a rigid distinction between them. He says, "We say 'in respect of' when the object or idea is concrete, definite, or single; and we say 'with respect to' when we refer to a general proposition, or something wide, abstract, or debatable." I

confess I am not sufficiently acute to comprehend this subtle distinction. I should put the question in a much simpler form. *Respect*, as everybody knows, originally meant "to look again." When a thing or person interests us, we turn to take a second glance. This may arise from either of two motives: we may desire to give serious consideration to the matter, or we may merely wish to know the thing or person again. Transferred from this primary and rudimentary idea, the same principle will apply in the ordinary course of life. If by *respect* we mean consideration, the preposition should be *of*, since the consideration arises out of the subject. If we merely mean *reference*, *recurrence*, then to would be right. The latter sense seems to have grown up since Shakespeare's time. "Respect to" is not found in any of his plays, though "in respect of" is very common, several instances of which are given by Mr. Turner; in all of them *consideration* might be substituted for *respect*.

"There's the respect  
That makes calamity of so long life."

We should now say *consideration*. Where we now say "with respect to" Shakespeare uses "in regard of": "In regard of causes now in hand." "In which regard, though I do hate him," &c.

*Terrorism*.—Mr. Turner inquires, "What force has this abominable coinage that the word *terror* lacks?" I answer, "A great deal." *Terror* is an emotion of the mind; *terrorism* is the state of things which causes that emotion. It is explained by our lexicographers, "The act of one who terrorizes" (Ogilvie); "A state of being terrified" (Webster). Neither Johnson nor Richardson gives the word, which is of modern introduction. The termination *-ism* implies the concrete of an abstract quality, doctrine, or condition. So Catholic=Catholicism; despot=despotism; barbarous=barbarism; witty=witticism, &c.

*Later on*.—Mr. Turner says, "I will meet you later." "Is that not sufficient?" Scarcely so. Later than what? *Later* is a comparative, and requires something specific to compare it with. If I ask a friend to come at seven o'clock, and he replies, "No, I will come later," I am immediately led to inquire, "At what time?" If he says, "I will come later on," I at once gather that the hour of his coming is uncertain and indefinite. *On*, when added to verbal expressions, such as "coming on," "running on," "going on," implies continuity and indefiniteness; and "later on" though not verbal, is connected with some action expressed by a verb. We may feel certain that the introduction of such *κρίνα πρῶτα* into our conversation and language had a meaning and supplied a want.

*Purist*.—Mr. Turner exclaims, "What a word! We have here positively the only instance of an attempt to make a noun, by this clumsy inflection,

direct out of a raw adjective. *Purist* should be the term if *Puritan* will not serve." Did Mr. Turner never hear or read of *realist*, *idealist*, *naturalist*? I suppose they are manufactured—cooked, let us say—out of raw adjectives. It so happens, however, that *purist* is not of English manufacture at all, but imported direct from the French, whilst our word *Puritan* has, on the other hand, been adopted by our Gallican neighbours, a want in each case being supplied. Sub voc. *Puritan*, Littré says, "Etymologie Anglaise du Lat. *purus* par l'intermédiaire de *puritas*."

*Graft*=*Graft*.—*Grafted*, Mr. Turner says, "is an abortion, and deserves to be drowned." Very likely, if we are all to be *purists* or *puritists*, whichever Mr. Turner pleases; but we may shelter ourselves under the great authority of Shakespeare. Poor Queen Anne of Bohemia says, "I would the plants thou *graft*st may never grow"; and we may say with Menenius,—

"We have some old crabtrees here at home that will not be grafted to your relish."

A *many*: *Many a*.—Mr. Turner defends the use of "a many," in which I agree with him. Its use and application are a sufficient authority. I must, however, join issue with him in his explanation of "Many a" which I am unable to understand. He says, "A is no longer an article.....but has become a preposition, variably equivalent to *of*, *on*, *at*, or *in*." He further compares it with the *a* in Thomas à Becket, Jack-a-Lent, &c., and in such phrases as *a-hungered*, *a-thirst*, and with its addition to the present participles, as *a-courting*, *a-hunting*, &c. He is here bringing into comparison things which have no relation whatever to each other. *Many a man* means a number of men; *going a-courting* has no reference whatever to number; it merely describes the act, in whatever form it may take place. *A-hungered*, *a-thirst* are the remains of the old Teutonic augment, expressed in German by *ge*, and in Old English by *y*, *yelept*, *yborne*, &c. It is not difficult to divine the way in which the idiom *many a* grew into use. *Manig* or *menig*, in German and Anglo-Saxon, used substantively meant a *multitude*; used adjectively, *many*. Besides its plural and collective use, it was employed distributively to describe the separate action of several. *Manch*, which is the modern German form of the word, used in the singular is the exact equivalent of Eng. *many a*. *Mancher Mann*, *many a man*; *manche Männer*, *many men*. Now *many-a* is simply the A.-S. *maniga*, the nominative case of *manig*, softened down from *g to y*, as is very usual in our language, and means precisely the same as Ger. *mancher Mann*. The *a* is not an addition, but a survival of the ancient form. Mr. Turner says, "*Many* as a noun is old French; to wit, *mesnie*, a company or multitude. In the phrase 'a many men' we slide the preposition of,

Supplying that, we read, 'a many of men'; that is, a *mesnie* or multitude of men." It would be difficult to imagine, if one had not seen it in print, that any one could seriously maintain that in "many men" we have one part of speech and that in "a many men" we have another. *Mesnie* and *many* have no connexion whatever. *Mesnie* does not, and never did, mean a multitude. Cotgrave gives it "a family, a household." Littré explains it, "Les gens de la maison, de la suite." It is derived from Lat. *mansio*, a dwelling, a place of abode. In the *Promptorium Parvulorum*, a.v. 1440, *meny* is given as the equivalent of *familia*. In Jamieson's *Scottish Dictionary*, *menyie* is explained "the persons constituting one family." Mr. Turner says that "many a man" is exactly paralleled by the French familiar phrase "plusieurs de." It may be my ignorance, but I have been accustomed to consider that the French equivalent for *many-a* was "plus d'un": "plus d'un homme," many a man; "plus d'une fois," many a time. *Main* has much the same signification: "maint homme," many a man. *Plusieurs* does not mean many, but several. "Plusieurs de" may be a familiar phrase, but I confess I have never yet met with it. "Plusieurs de personnes" would sound quite as awkwardly in French as "several of persons" in English.

Enough, however, for the present. With the Editor's permission I will resume the subject.

J. A. PICTON.

Sandyknowe, Wavertree.

#### THE OFFICIAL SEALS OF AMERICAN BISHOPS.

(Concluded from p. 485.)

Long Island (1868).—A pastoral staff and key in saltire surmounted by a sword in pale, in chief a mitre, in base the letters "A. N. L." (Bishop Littlejohn).

Louisiana (1838).—On a shield (the tinctures wanting) a Latin cross couped, the shield ensigned with a bishop's mitre; beneath it the date 1838, the word "Louisiana," and the monogram "I. G." (Bishop Gallaher).

Maine (1820).—In an oval compartment the figure of the Saviour, holding in His dexter hand a star and in the sinister an orb, walking between seven candlesticks enflamed, three in chief and two on either base, encircled by the legend "Sigillum Henrici A. Heely Dei Gra. Epis. Mainensis."

Massachusetts (1784).—A cross patonce ensigned by a mitre surrounded by the legend "Deo duce fortis deus," in base the letters "B. H. P." (Bishop Paddock).

Minnesota (1857).—On a shield a Latin cross erect, in base a calumet or pipe of peace in bend dexter surmounting a broken tomahawk in bend sinister. The shield ensigned by a mitre and the

legend "Diocese of Minnesota." In base on a scroll the motto "Pax per sanguinem crucis."

Mississippi (1825).—A cross voided with the words "Salus" in pale and "Crux" in fess, the u reading into both words, and in base a cinquefoil or rose on a shield. Above the shield the letters "W. M. G." (Bishop Green), with a pastoral staff and key, wards uppermost, in saltire, surmounted by a bishop's mitre, below it on a scroll the word "Mississippi."

Missouri (1839).—A pastoral staff in bend dexter and an olive branch in bend sinister, surmounted by a mitre, with the legend "Dio: Missou: Epis: Sigil: 1868"; in base the initials "C. F. R." (Bishop Robertson).

Nebraska and Dakota Mission (1868).—A Latin cross erect surmounted by a pastoral staff and key in saltire, on a wreath a mitre, in base the initials "R. H. C." (Bishop Clarkson), and on a scroll the word "Nebraska."

Northern New Jersey (1874).—A key erect in pale enclosing in the hand an estoile of eight points, from which issue irradiations continued to the border of the shield; behind the key a zigzagged scroll inscribed with the legend "Qui habet clavem David stella splendida et matutina," and surmounting all the monogram Xp. The shield surrounded by the legend "Sigil: Thomæ: A: Starkey: D: Gr: Epis: Nov-Cæsareæ: Septentrioni."

New York (1785).—In fess an arch, in chief the waves of the sea and the sun rising behind three mountains, in base a mitre surrounded by the legend "Diocese of New York."

Central New York (1868).—A sword and key in saltire, hilt and handle in chief, surmounted by a pastoral staff erect in pale, surrounded by the legend "Nov: Ebor: Med: Epis.;" in base the initials "F. D. H." (Bishop Huntington).

Niobrara Mission.—Argent, on a cross patonce gules between four Indian wigwags ppr., each surmounted by a cross, the legend, in Greek characters, *ἡ βασιλεία ἐξ ὀνόματος τοῦ κυρίου* (in pale, *ἐξ ὀνόματος* in fess), the whole encircled by the legend "Sigil: Gulielmi: Roberti: Hare: D: Gr: Epis: Miss: Niobrariensis."

Ohio (1818).—Sable, on a fess between three saltires argent, an escallop between two mullets az. (the tinctures added from Burke's *Armory*), ensigned by a mitre from which depends an antique lamp enflamed. Behind the shield a branch of the cotton plant ppr., and a pastoral staff in saltire. The whole encircled by the legend "Christus mihi lumen, Ohio, 1839, G. T. B." (Bishop Bedell).

Oregon and Washington Mission.—Arg., a saltire or (sic) between in chief a crozier and pastoral staff in saltire, in dexter fess a stag trippant, in sinister fess on a river an American steamer with beam engines, and in base a plough, garb, and a rake. The shield ensigned by a

bishop's mitre; around the shield the words "Oregon and Washington," below it the letters "B. W. M." (Bishop Morris).

Central Pennsylvania (1871).—Gules, a chevron arg. between three wolves' heads erased, two and one, and as many cross-crosslets, one and two (tinctures not expressed). Behind the shield a pastoral staff and crozier, encircled by the legend "Sine cruce sine luce.....," and surmounted by a mitre.

Pittsburgh (1865).—On a mount in base, with a spring of the four rivers of Paradise, a f..... candlestick with two branches, ensigned by a cross patée between on the dexter a key and on the sinister a pastoral staff, surrounded by the legend "Sigil: Johann: B..... Kerfoot: Dei: Gr: Epis: Pittsburghens."

Rhode Island (1790).—On a shield gu. a Latin cross arg., above the shield two keys in saltire ensigned by a mitre, behind the shield two pastoral staves in saltire, on the dexter side the letter "R," on the sinister the letter "I," and in the base the letters "T. M. C." (Bishop Clark).

Springfield (1877).—Per fess, in chief a cross patonce irradiated and degraded between the Greek characters alpha and omega, in base on a field a spring issuing from the cross and passing into four rivers, surrounded by the legend "Diocesis: Springfieldensis: Deus: dat: incrementum."

Tennessee (1823).—In fess a Gothic arch supporting a Gothic canopy, under which is seated the Saviour, all ppr.; in dexter chief in a landscape a garb, and beneath it a plough, in sinister chief on a river a one-masted galley with sail furled; in base a bishop bareheaded, vested in cope, kneeling with hands elevated in prayer, between in chief the Holy Spirit, in dexter a pastoral staff, in sinister a mitre.

Texas (1849).—Two keys in saltire, wards downwards, surmounted by a bishop's mitre, above it the words "Diocese" and below "of Texas."

Northern Texas Mission.—Quarterly (no tinctures), 1, a Latin cross; 2, on a wreath a lion passant, holding in the dexter paw a pheon; 3 and 4, a key, wards in chief, and pastoral staff in saltire.

Western Texas Mission.—On a shield (no tinctures), in base a free-hand letter E, in chief a pastoral staff and key, wards downwards, in saltire, surmounted by a bishop's mitre, ensigned by a Latin cross coupé and irradiated. The seal surrounded by the legend "Non ministrari sed ministrare."

Utah Mission.—In an oval compartment, in base on a table supported by three arches, in the centre arch a (I) trefoil, a beehive beset by bees diversely volant, in chief a representation of the Holy Spirit

\* This bishop (Dr. M. A. de Wolfe Howe) uses a crest which I have ventured to suppress.



irradiated. Around it the legend "Sigil : D : S : Tuttle : D : G : Episcopi : Misa."

Vermont (1790).—Argent, two pastoral staves in saltire surmounted by a mitre, in base a chalice. Above the shield a Latin cross irradiated, beneath on a scroll the words "Diocese of Vermont."

West Virginia (1877).—A key, wards uppermost, and pastoral staff in saltire surmounted by a bishop's mitre; beneath, the words "Episcopus, 1878," with the legend continued round the seal, "Virginie Occidentalis," and further the legend, in Greek characters, *Χριστον και την εκκλησιαν*.

Wisconsin (1847).—Or, a lion rampant....., behind the shield in base a plough, at the dexter corner an arm couped embowed holding a mallet, at the sinister corner an anchor with its cable in bend sinister. On a wreath a bishop's mitre, and in base a scroll with the motto "Pro Deo et patria." H. W.

New University Club.

[Dakota is shortly to be separated from Nebraska. Tennessee, North Carolina, and Kentucky have agreed to be divided. Wyoming demands a bishop. See *Church Review*, June 22, 1883.]

HELSEBY'S ORMEROD'S "CHESHIRE."—I have had occasion recently to look at this work. I have not examined it critically, but I should be glad to know if the following inaccuracies, which lie on the surface, and strike the eye on the most casual glance, are the only specimens of their kind which have passed Mr. Helseby's editorial pen. Both on the title-pages and under his lithographic portrait the author is described as "George Ormerod, Esq., LL.D." &c. But Mr. Helseby states in his preface that Mr. Ormerod received the honorary degree of D.C.L. from the University of Oxford in December, 1818; and it does not appear that he had any other doctor's degree from any other university. Again, in the additions to *Leycester's Prolegomena*, under the heading, "Of the Titles of Prince of Wales and Earl of Chester," Mr. Helseby affirms in a note that George William Frederick, Prince of Wales and Earl of Chester (afterwards George III.), was "born June 4, 1738, and succeeded to the throne Sept., 1761." But George III. was born May 24, 1738, although he kept his birthday on June 4 after the reform of the calendar in 1752, and he succeeded to the throne on the death of his grandfather, George II., Oct. 25, 1760. We are told, too, on the same page (vol. i. p. 47) that William IV. was the "third brother" of George IV., and that William IV. was succeeded as our sovereign by Queen Victoria, "her father's younger brother, the Duke of Cambridge, continuing the male line of the family." Now, William IV. was the second brother of George IV., and the third son of George III.; while it was not the Duke of Cambridge, but the Duke of Cumberland,

who continued the male line of the family, and who, as heir male of his brother, William IV., became King of Hanover. F. D.

A SONNET ON MACREADY BY CHARLES LAMB.  
—I find these fine verses in the *Literary Gazette* for 1819, p. 699, and assume that they are by Charles Lamb, though, so far as I am aware, they have not been gathered into any edition of his works. Many of your readers will be reminded by them of the happy effect Macready's acting of Rob Roy had on Charles Lloyd, as recorded by Talfourd, and again in Macready's *Diary*. I think the latter contains a sonnet written by Lloyd to Macready on the performance.\*

"SONNET.

(Written after seeing Rob Roy.)

Macready! thou hast pleas'd me much; till now  
(And yet I would not thy fine powers arraign)  
I did not think thou hadst that livelier vein  
Nor that clear open spirit upon thy brow.  
Come! I will crown thee with Apollo's bough.  
Mine is a humble branch, yet not in vain  
Giv'n, if the few I sing shall not disdain  
To wear the little wreath that I bestow.—  
There is a buoyant air, a passionate tone  
That breathes about thee, and lights up thine eye  
With fire and freedom; it becomes thee well.  
It is the bursting of a good seed sown  
Beneath a cold and artificial sky.  
'Tis Genius overmastering its spell.

C. L., May, 1819."

J. DYKES CAMPBELL.

EPITAPH.—In the old Baptist burial-ground at Chard, Somerset, on a tombstone to Elizabeth, wife of Thomas Forsey, May 25, 1819, aged forty-two is the following:—

"Beneath the verdure of this earthen chest  
Are laid the garments of a soul undrest;  
Here 'tis decreed that they awhile must lie,  
Till time shall end, and death itself shall die;  
Then will the Saviour model them afresh,  
And change this tattered raiment of the flesh  
Like to his own; for that's a heavenly mode  
Fit to enrobe a favourite of God."

W. H. HAMILTON ROGERS.

In "The Parish of Forden," by the Rev. J. E. Vize, M.A., published by the Powys-Land Club in the last number of the *Montgomeryshire Collections* (April, 1883), the following curious epitaph is given as occurring in Forden churchyard, Montgomeryshire:—

"Deneath this tree lies (sic) singers three,  
One tenor and two basses;  
Now they are gone, it's 'ten to one  
If three such takes (sic) their places."

C. J. DAVIES.

Ludlow.

MACAULAY MISQUOTING JOHNSON.—Macaulay, in his article in the *Encyclopedia Britannica* on Johnson, wrongly attributed to him a contemporary

\* See memorials by Talfourd in *Fitzgerald's Lamb*, vol. i. p. 86, for extract from Lloyd's sonnet.

saying about Gray, that he was "a barren rascal." This misappropriation of Johnson's dictum has, strange to say, been repeated by a very able writer who has lately published an essay on Macaulay, and has been copied by one of our leading critical journals. Johnson thoroughly despised Gray, and called him "a dull fellow" (Boswell, 1775), but it was Fielding whom he called "a barren rascal" (1772).  
JAYDEE.

**ANTIDOTES AGAINST BOOKWORMS.**—The following memoranda were extracted by me from the *Edinburgh Chronicle*, 1759 or 1760 (I have omitted to note the exact reference).

Binders should mix with their paste mineral salts; merely bitter substances will not do. *Arcanum duplicatum*, alum, and vitriol are good. Mr. Prediger, in his instructions to bookbinders printed at Leipzig, 1741, says that if starch were used instead of flour worms would not touch the books. He advises pulverized alum and pepper to be strewn between the book and cover, and on the shelves; also rubbing the books in March, July, and August with a woollen cloth dipped in powdered alum. The editor of the *Edinburgh Chronicle* adds in a note that worms seldom attack books printed on English-made paper.

J. DYKES CAMPBELL.

#### A "FIND" AT TINTINHULL, SOMERSET.—

"A remarkable and highly interesting 'find,' both to historians and archaeologists, has lately been made in the out-of-the-way but picturesque little village of Tintinhull, in Somerset. In a garret in the house of the present churchwarden was discovered a great pile of parchments, letters, and books of various descriptions, and amongst this pile of much that was useless were found the church books, carefully bound and well preserved, written in various but clerical hands, and giving a concise account of the history of the church from the year 1678 back to 1432. Many of the entries are highly curious, and illustrate the village life of the period. Bishop Hobhouse has lectured in the village upon the books, and the vicar, the Rev. J. B. Hyson, is preparing a pamphlet upon them. Prof. Skeat has written to the latter an interesting letter upon the derivation of Tintinhull, starting with the statement that it appears to be hopeless to class or trace it satisfactorily. In spite of this, some one with a knowledge of local lore or nomenclature may perhaps find a meaning for the name."—*Leeds Mercury*, June 2, 1883.

W. F. MARSH JACKSON.

[The above is copied from the *Athenæum* of May 26.]

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**ECCLESIOLOGY OF NORTHERN GERMANY.**—I should be much obliged if any of your readers who have made ecclesiastical explorations in North

Germany would kindly give me a few hints about a district which is, I believe, very scantily known. I refer more particularly to the tract of country lying between Hamburg and Stralsund, which embraces the greater portion of Mecklenburg-Schwerin, and which I hope to visit this autumn. The principal towns along this route would be Hamburg, Lübeck, Schwerin, Wismar, Rostock, and Stralsund; but I imagine that those who know this country may be able to tell me of other smaller and equally interesting places in the district, concerning which the guide-books say nothing. I intend, if possible, to make this journey on a bicycle, a means of travelling which I have before proved to be almost invaluable to the ecclesiologist when on the Continent, as it enables him to go across country and explore the unbeaten paths, thereby frequently making many very pleasing archaeological discoveries. A fairly good road is, however, required, and I shall be grateful if any of your readers will give me some information upon this point, and supply me with the correct English equivalents of *Kunststrassen*, *Poststrassen*, *Handelsstrassen*, and *Verbindungs Wege*, as concerns the *surface* of these roads, for a paved way cannot be ridden upon unless there be a side margin of ordinary fair macadam. Any ecclesiological or architectural information in the form of a letter inserted in your columns, or addressed to me as below, will be thankfully received by  
ARTHUR G. HILL, F.S.A.

Junior Oxford and Cambridge Club, St. James's Square.

**COWPER'S PEW AT OLNEY.**—Can it be true that the old gallery containing Cowper's pew and the fine old pulpit at Olney Church are to be taken down and sold?  
AUSTIN DOBSON.

**WESTMINSTER SCHOOL.**—What ministry in the last century contained a large number of men who had been educated at Westminster School?

F. H. F.

**MAURITIUS, OR THE ISLE OF FRANCE.**—I should feel much indebted to any of your readers who would assist me in preparing a bibliography of the history of this colony and its numerous dependencies (Seychelles, Rodrigues, Diego Garcia, &c.). There are few books treating specially of the islands, but they are mentioned in a great many books of voyages and travels and magazine articles. A good many pamphlets and newspaper articles appeared in London about 1837-8, regarding the effects of the abolition of slavery in the colony; and again about 1848, in connexion with the commercial crisis which deeply affected it. References to any literature bearing, however slightly, on Mauritius would greatly oblige the undersigned, whether addressed to him directly or through your columns.  
J. DYKES CAMPBELL.

29, Albert Hall Mansions, Kensington Gore, S.W.

**A DOUBLE TONGUE.**—In the *Philosophical Transactions*, vol. xlv., A.D. 1748, p. 232, it is recorded that the famous Henry Wharton, librarian at Lambeth, chaplain to Archbishop Sancroft, and author of the *Anglia Sacra*, was born with two tongues. He states the same thing in his *Autobiographical Journal*, although it is not mentioned in the life of Wharton in the *Biographia Britannica*: "Mibi quidem.....duplex erat lingua, utraque ejusdem figure ac magnitudinis." Is this instance unique in medical history?

J. MASKELL.

Emanuel Hospital, S.W.

**THE LOCAL PREFIX "BURNE."**—Mr. Blomfield, in his *History of the Present Deanery of Bicester*, attempts to give the derivation of the names of the places Bicester, Burnewood, and Bignell. In all these names he finds the prefix *Burne*, to which he assigns the meaning "great." May I ask in which language *Burne* has this signification? As a prefix or termination to English names of places, *burn* denotes that they are near a stream, as Burnham, Burnley, Bournemouth, Eastbourne, Westbourne, Winterborne. The word has no other meaning than running water in English.

A. L. MAYHEW.

**MARSHALSEA.**—In the accounts of the overseers of the poor of the parish of Hutton, Somerset, this entry occurs: "1725, The gale and Marshall Se money, 00 13 06." Halliwell, in his *Archæa Dictionary*, gives the word *Marshalsea* with this explanation: "East. The county rate. Now nearly obsolete." Will any of your readers give the derivation and any further explanation?

E. E. B.

Weston-super-Mare.

**OWNER OF MOTTO WANTED.**—"Bienfaictz paieray, malfaictz vangeray."

L. L. K.

**CARMICHAEL-ROMNEY MARRIAGE.**—Can any correspondent inform me of the church or place at which Elizabeth, Dowager Lady Romney, was married to John, Lord Carmichael, in or about September, 1732? She was the elder of the two daughters of Sir Cloudeley Shovel. Her second husband, Lord Carmichael, became third Earl of Hyndford on the death of his father in 1737.

R. MARSHAM.

5, Chesterfield Street, Mayfair, W.

[Answers to be sent direct to the above address.]

**RETZSCH'S CHESS-PLAYERS.**—Some years since when Maurice Retzsch's *Outlines from Shakespeare, Faust, &c.*, was all the rage, his beautiful print of the chess-players (man v. Satan) made a great sensation. Where can the print be obtained now? I tried for it last year at one of our great print-sellers, but no one in the shop knew anything about it.

P. P.

**PONY.**—In seeking to discover an early use of this now common word, I quoted (3d S. ix. 59) Bailey's *Dictionary*, 1764, where it is defined as "a little Scotch horse." Upon this C. THIRIOLD (p. 474) observed that the same definition was in an earlier edition of Bailey, that of 1736. Canningham, in his *Handbook of London*, 1850, under the head "Paris-Garden Theatre," describing the cruel sports formerly carried on there, says, "On one occasion we hear of a pony baited with dogs"; but he gives neither the name nor the date of the relater, so that one cannot tell whether the word *pony* was actually used to designate the small horse so tortured. An early instance of *pony* occurs in Mr. Reid's "Excerpts from the Diary of Andrew Hay" (*ante*, p. 163), "I caused bring home the *ponny* and stugged him." This is dated 1659. Jamieson gives *ponaidh* as the Gaelic word, and Armstrong, in his *Gaelic Dictionary*, has "*ponaidh* (provincial), a poney"; but he does not say whether this is originally Gaelic, or whether it is only the Highlander's way of pronouncing the Lowlander's word. Will some Gaelic scholar explain this to us?

J. DIXON.

**"RADICAL," "LIBERAL," AND "CONSERVATIVE."**—When and in what manner were the terms "Radical," "Liberal," and "Conservative" brought into use? I am aware that the last two were adopted about the time of the first Reform Bill, and that the first of the three was in use at the beginning of the century; but I am anxious to know *when* and *by whom* they were first used publicly or in print. I shall be glad to be referred to authorities.

J. F.

[Something bearing on the subject will be found in "N. & Q." 1<sup>st</sup> S. iv. 57, 164, 281, 492; vi. 520; x. 482; xi. 36; 2<sup>nd</sup> S. iii. 486; viii. 413; 3<sup>rd</sup> S. viii. 460, 525; ix. 106; 4<sup>th</sup> S. iii. 143; viii. 87, 176, 251; 5<sup>th</sup> S. i. 439, 474, iii. 65; ix. 25, 211, 317; x. 45, 187, 236, 274; 6<sup>th</sup> S. i. 395, 445; iii. 426; iv. 36, 403; v. 33.]

**WYMONDSOLD, GOULD, AND CLARGES.**—Sir Robert Wymondsold, Knt., of Putney, died July 28, 1687, aged twenty-three. He was the eldest son of Sir Dawes Wymondsold, Knt., also of Putney, by Jane, only daughter of Sir Robert Cooke, Knt., of Highnam, co. Gloucester. Sir Robert Wymondsold is said to have married Elizabeth, daughter and co-heiress of Sir Thomas Gould, Knt., who married, secondly, as his third wife, Sir Walter Clarges, Bart. (this baronetcy created Oct. 30, 1674; extinct Feb. 17, 1834). Sir Walter Clarges married, first, Jane, daughter of Sir Dawes Wymondsold, and sister of Sir Robert Wymondsold. Sir Walter Clarges married, secondly, Jane, daughter of Hon. James Herbert, of Kingsey, co. Bucks. The will of Sir Dawes Wymondsold, an eminent Royalist, was proved Feb. 22, 1674-5, by his relict Jane, who married, secondly, as his third wife, Thomas

Frewen, of Northiam, Sussex (see Burke's *Landed Gentry*, Frewen, of Brickwall, Sussex). Sir Robert Wymondsold's will was proved Sept. 7, 1687, by Sir Walter Clarges and Thomas Frewen. A Charles Wymondsold, of Lockinge, co. Berks, died August 23, 1776, and his widow Sarah married, secondly, John Pollexfen Bastard, who thus acquired the Wymondsold estates. I shall be glad of any genealogical information as to the family of Wymondsold, and full particulars as to all the issue of Sir Walter Clarges, Bart., beyond those given in Burke's *Extinct Baronetage*. I am aware of the pedigree of Cooke, of Highnam, in Atkyns's *Gloucestershire*, and of Wymondsold in *Visitation* of co. Notts, 1614, and in *Le Neve's Knights* (both printed by the Harleian Society), and in Thoroton's *Nottinghamshire*.

REGINALD STEWART BODDINGTON.  
Beaconsfield Club, Pall Mall, S.W.

TRIFORIUM.—What is the origin of this term in ecclesiastical architecture? It has nothing to do, I believe, with Lat. *tres foras*, three doors or apertures. It is said to be a mere Latinized form of *through-fare* or *thorough-fare*, i. e., the monks' passage above the arches in the thickness of the walls of a cathedral. A. S. P.  
Woodford.

A MS. HISTORY OF THE PRINCES OF WALES.—I have seen somewhere a printed description or index of a MS. "History of the Princes of Wales," compiled and illustrated with portraits, coats of arms, &c., by — Harding, of Lambeth. Where is that MS. history now? Any information as to book and author will oblige. J. F. B.

UPTON FAMILY.—Will any reader forward me information respecting the history of this widespread family? Where is the *Visitation of Somersetshire*, 1623, by R. Mundy (printed 1838), to be found? T. W. GREENWELL.

Conservative Club, S.W.

[For Upton family see "N. & Q." 6th S. vi. 514; vii. 217. *Via Som.*, 1623, has been edited for the Harleian Society by Rev. F. T. Colby, D.D.]

PARSONS, THE COMIC ROSCIUS.—Any account of Parsons, who lived at Frog Hall, Lambeth (?), will oblige. Where can I find his portrait? J. F. B.

YULE=LAMMAS.—Wanted an authority, other than a quotation from a dictionary or glossary.

J. DYKES CAMPBELL.  
29, Albert Hall Mansions, Kensington Gore, S.W.

AUTHORS OF QUOTATIONS WANTED.—

"Oh, for a throat a cable's length,  
And a palate all the way." E. M. S.

"'Tis such price to know  
That thou dost order and appoint my lot."  
ALPHA.

## Replies.

### THE ARMS OF THE POPES.

(6th S. vi. 81, 271, 290, 354, 413, 545; vii. 196, 431, 488.)

Leo X.—Concerning the Medici arms, Siebmacher is the only author I have met who treats seriously the popular prattle about the pills. De la Colombière says:—

"Quant à l'origine de ces boules, elle vient d'un rencontre remarquable. Evrard de Medicis, Chevalier Français, ayant suivi l'Emp. Charlemagne, duquel il était chambellan, lorsqu'il passa en Italie contre Didier Roy des Lombards, 801, tua le géant Muegel, qui remplissait tous les environs de Florence de voleries. Pourquoy ce géant portait ordinairement une masse de fer où pendaient 5 boules, dont il assommait les passans, Evrard obtint de Charlemagne de les porter à l'advenir sur l'escu de ses armes."

Geliot defines more particularly thus, "Ces Tourteaux étaient anciennement de Gueules," because the giant in fighting him left the bloody mark of the five balls on his shield. Both he and De la Colombière also report that "le tourteau d'azur chargé de 3 fleur-de-lys d'or fut une concession de Louis XII. à Pierre de Medicis II. pour avoir suivi son party en Italie." This expedition was from 1499 at Milan to 1505 at Naples. Thus the monument in San Lorenzo by Donatello to Giovanni de' Medici, who died 1428, is without it.

Adrian VI.—De la Colombière says concerning the hook, which he calls a *crampon*, that it is an instrument used in scaling a town, adding, "Je ne l'ay trouvé servir en armes que parmy les Allemands, où il est assez commun."

Julius III.—He calls his wreaths *de laurier*.

Marcellus II.—He has, "D'azur à un cerf d'or, sommé de mesme sans nombre, couché sur une motte de synople, et 6 espies d'or monnantes de laditte motte, leurs queues passées derrière ledit cerf"; but he misses the point of the name Cervini by calling him "des Servins."

Gregory XIII. (Boncompagne de Boulogne en Italie).—

"De G. à un demy dragon esployé d'or; on peut dire aussi un dragon naissant ou coupé, car j'ai vu dans le recueil des armes des principaux seigneurs de Naples que ce dragon est figuré comme coupé par le milieu, la playe degouttant de sang."

Sixtus V. (Perreti, missing the allusion of the pear by misspelling the name).—"D'azur au lion d'or, à une bande de G. chargé en chef d'une comète caudée d'or, et en pointe, d'un rocher d'argent."

Urban VII. (Castanea à Rome).—"Bandé d'or et de gueules de 6 pièces au chef du second chargé d'une chastagne dans son herisson, feuillée d'or, soutenu d'argent."

Gregory XIV. (Sfrondati).—He omits the tree altogether!

Clement VIII. (Aldobrandini de Florence).—"D'azur à la bande brétescée d'or accompagnée de 6 estoiles mises en orle."

Paul V.—He gives the Borghese arms as a dragon, not a demi-dragon (*ante*, p. 197).

Innocent XII.—He blazons these charges "trois petits pots."

Benedict XIII.—The Anguillara bearing is probably an eel and not a serpent.

Petrassancta spends eighty wordy pages on the origin of the Carafa family—of which came Paul V.—its name and arms. He supplies a great many interesting mottoes and devices of various Popes and Papal families. Innocent VIII. took a mount with an olive and a palm branch issuing out of it, and the motto "*Ardua virtutem*"; Pius III. a hand coming out of a cloud holding a rod and an olive branch, with "*Poenā et premium*"; Clement VIII. a sword and a pastoral staff in saltire behind a lyre, with "*Nihil ille reliquit*." Leo X. took what he calls *pilam pugilatoriam*, figured as the wooden *braccialetto* worn by *pallone* players, with:—

"*'Vi et virtute,' alludens vero ad senos familie sue orbes, significavit non corporis modo sed et animi vigore aurum se, dum regeret orbem terrarum. Sic, ut eam pilam lusuriam creata recte, aut in aërem vibres, aut venientem excipias, non sola vis in lacertis, sed imprimis ars, seu dexteritas conducit.*"

Paolo Giovio (*Dialogo delle Imprese*) gives another of Leo X. as "un gioiò come portano i boi e il motto '*Suave*,'" and at considerable length shows it became him as representative of Him who said, "*Jugum meum suave est*"; another was a falcon with a diamond in its claw, and the motto "*Semper*." In connexion with this Pope he mentions that "*il gran Cardinale Rafael Riario*" had decorated "mille luoghi di suo palazzo con un timone di galea col motto '*Hoc opus quasi volesse dire per queste gloriose opere m'è di bisogno essere papa la quale impresa riuscì vanissima quando fu creato Leone.*"

Among the mottoes praised by Petrassancta for corresponding with the armorial bearings is one devised for Clement VII. (Medici) by Dom. Buonensegni, consisting of a crystal ball with the sun shining through it and burning the trunk of a tree, with the motto "*Candor illeus*." Paolo Giovio gives further particulars of the same, and says that this Buonensegni discovered this burning glass, as he delighted to "*ghiribizzare sopra i segreti della natura*"; but as the phenomenon was still not generally known, "*noi altri servitori*" had to be constantly expounding the meaning of the device. It particularly puzzled a poor Slavonian

priest who knew very little Latin, for the syllables being divided in inscribing, it read sometimes "*Can dor ille sus*," and he was always saying, "*Surely sus means a pig; what does his Holiness want with his pig written up everywhere!*" till the Pope ordered care to be taken that the syllables were not so divided in future. But Monestrier (*La Science et l'Art des Devises*) says: "*Les Papes s'en font une de quelque passage de l'Ecriture et presque toujours des Pseaumes*"; he gives no examples, however. In Keyser's\* account of his visit to Rome are some Papal mottoes of another kind. He says:—

"There is no better money both for weight and standard than the Papal coins, and I was particularly pleased with the moral hints on the *paoli* and half-*paoli*, e.g.: '*Qui dat pauperi non indigebit*'; '*In sudore vultus tui*'; '*Non cor apponete*'; '*Non concupisces argentum*'; '*Delicta operit charitas*'; '*Da, ne noceat*'; '*Si affluant nolite cor apponere*'; '*Egenu spes*'; '*Conservatæ perunt*'; '*Inopie sit supplementum*'; '*Data et dabitur*'; '*Elevat pauperem*'; '*Prudentia pretiosior est argento*'; '*Solatium miseris.*"

On some of the pieces coined during a conclave is struck a dove with "*Infunde lumen sensibus*" or "*Da recte sapere*," and the like pious mottoes.

I had this ready to send you when I found Mr. WOODWARD had taken up the thread of his annotations on the same subject. I will add, therefore, in reference to what he says of myself, that I did not gratuitously "assert" that the name of Conti was not the proper name of Innocent III. (and other Popes of his family), but that it remained to them from the title; in fact I quoted Hürter to that effect, and though it is twenty years since I read his life of Innocent III. I feel no doubt that not only will this be found there stated, but also that the name was previously *Trasmondo*, and further that, like many other Papal families, though this one attained a wide-spread social position, yet after a time it "*plötzlich erlosch*"; that Innocent XIII. was the last Pope of the family; and that though he had nine uncles and as many brothers, and a large number of cousins and nephews, the whole were extinct within a hundred years. Hürter is the great authority on Innocent III., but of course he may be mistaken. I have, indeed, heard it suggested that the name arose from *contare*, to count, some early representative of the family having been famous at that art—something of the nature of an accountant perhaps, and hence the chequers in the arms; but I do not believe this can be supported, and De la Colombière makes out that there is no bearing more noble:—

"*Car l'échiquier représente un champ de bataille, et les tables ou échecs, qui sont rangés aux deux costés opposés, les soldats qui sont vêtus de différentes livrées.....J'ai vu un vieux MS. dans la bibliothèque de M. du Chesne par frère Jean de Vignay; il compare l'échiquier à un Royaume.....il dit qu'il fut inventé par un Roi de*

\* He also gives an ingenious one made for a nephew of Urban VIII. (Barberini) when he was about to be made cardinal, namely, a garden of flowers with the motto "*Expectat spes*," in allusion to the armorial charge of his family.

\* *Travels*, by J. G. Keyser, F.R.S., 1757, 4 vols. 4to.

Babylone sur ce que cette grande et admirable ville estait bastie et ses rues allignées en forme d'un échiquier [just like a modern American city !]..... De cette moralité et représentation mystérieuse de l'échiquier le nom que les Normans dans les siècles derniers donnaient à leurs Parlements, où tous les ordres s'assemblaient pour délibérer sur leurs affaires, semble avoir été tiré ; car ils nommaient cette assemblée ou convocation des plus notables l'Echiquier, pour denoter par là l'intention qu'ils avaient que toutes choses y fussent établies et résolues selon le droit et l'équité, telle que la requiert le hiéroglyphe de l'échiquier."

Geliot, in giving the arms of the Conti Popes, says:—

"Les Comtes de Signia en Italie, famille qui a donné trois Papes, Innocent III., Grégoire IX., et Alexandre IV. [of course Innocent XIII. was after his date], a de G. à l'aigle eschiqueté d'or et de sable, couronné d'argent."

R. H. BUSK.

THE COURTENAY SHIELDS IN WOLBOROUGH AND ASHWATER CHURCHES, DEVON (6th S. vi. 484 ; vii. 50, 369).—As I expected, Mr. E. M. BOYLE has quietly quitted the field at Ashwater, and dried his pen over two of the shields (Nos. 2 and 3) in the Courtenay window at Wolborough. The pedigree he supplies adds nothing, that I can discover, to the elucidation of the subject under discussion, for, presumably, its details are at the fingers' ends of all students of Devonshire archaeology. And I must venture to recall Mr. BOYLE from the cloud of side issues into which he has wandered back to the original question on which this inquiry was ostensibly begun, viz., "to ask if instances are known of a wife's arms taking the place of a husband's" ("N. & Q.," 6th S. vi. 485).

In the unfortunate heraldry of my book he found two such examples cited—three, really, in number—one on the tomb at Ashwater accurately confirmed in the window at Wolborough, and the other also in the window at Wolborough. These exist as facts beyond controversy, nor can the heraldic perception of Mr. BOYLE divest them of their meaning—that of a wife's arms taking the place of her husband's. This contention being disposed of, the field of controversy is narrowed to the question, To whom shall be assigned No. 1 in the Courtenay window at Wolborough?—Joan the mother, or John her son.

Taking all the surroundings of the matter into consideration, I will be bold enough to claim it as that of the strong-minded Joan and her husband, and that the spirit of that self-willed personage caused it to be placed there ; and for this I will give my reasons (such as they are), and show how the quartering confirms them.

To those who know the story of Joan there is weight even in the precedence it takes—a consciousness or assertion of position among her father's kindred which she was entitled to in this their family window, for Joan was a Courtenay of the whole blood, but the widow ladies below, her

sister-in-law and step-mother, were only so by alliance. But as her relations take distinction by placing the coats of their respective families in the place of honour, as it were—Joan could not afford to be behind in such company—as heiress of her mother she would unquestionably wish to claim her position as such, and keep pace in emphasis with the shields below, especially as her half-brother's wife was of similar distinction in this particular. But Joan was precluded from impaling her mother's arms with her husband's here—the blood of Courtenay intervened—and so she cleverly adopts the true and legitimate course open to her, she quarters them, to show her position by descent, and occupies her half of the shield by another method.

In the Archedekne window on the opposite side, among her mother's own kith and kin, there Joan Courtenay significantly leads the procession of shields, and closes it heraldically after her two aunts, by impalement only of her mother's arms with her husband's ; had she followed received rules she would undoubtedly have quartered them with Courtenay ; but tradition tells us in many ways they were none of Joan's study apart from heraldry. To me the whole story of the windows wears an aspect of great simplicity and oneness of purpose, very apparent to the spectator who, standing in the nave of Wolborough Church, looks right and left at the heraldic history. And I am content to leave it to the judgment of readers of "N. & Q." if the foregoing impressions do not carry with them as fair a warrant of probability as the marvellous surmise of Mr. BOYLE, that the young De Vere, Joan's son, should here have elected to associate his coat armour with that of his step-grandmother and half-aunt. Even supposing he did, would he have omitted to place Courtenay in one of the quarters ? What becomes of received rules here ?—for he could have no excuse for their infraction, and was surely not ashamed of their blood.

A short notice of the Archedekne window and other ancient stained glass remaining may be added. The Archedekne series are six in number : 1. J. C. monogram (Joan Courtenay ?). 2. Gules, two bends undée or, for William Lord Brewer ; "In the year 1196," says Dr. Oliver, "Wm. Lord Briwere or Bruere had granted the town of Wolborough with the advowson of its church to his splendid foundation of Torre Abbey ; this was confirmed by Beatrix, his wife." These probably represent the territorial owner and spiritual patron. 3. Lucy impaling Archedekne. 4. Arundell impaling Archedekne. 5. De Vere impaling Archedekne. 6. W. L. monogram (Walter Lucy ?), all uniform, and suspended from oak-trees or branches. The quatrefoil openings above are filled with three very fine examples of the rose-en-

*soleil*. I believe the roses are red ones, a singular feature, but several single white roses are scattered in the cusps of the windows in that aisle. This takes us to the reign of Edward IV., 1461-83, and after the date of the battle of Mortimer's Cross in 1471, when that monarch was said to have first surrounded the regal flower with the glory.

The Archdeacon shields are of small size; the three in the Courtenay window opposite, much larger and more pronounced, also quite uniform, the fields diapered and the shields surrounded with tracery. In size also they assimilate with those in the window at Ashwater.

Next the Courtenay window is another containing a complete set of religious emblems finely preserved, the chalice and host, five wounds, Trinity, and Agnus Dei. Several mitred heads and lettered fragments are in other windows, and an inscription for those who thus originally adorned this fine church, once in the chancel and thus read by Dr. Oliver, "Orate pro omnibus benefactoribus qui istam fenestram vitram fecerunt," has disappeared, apparently; but with this invocation, so far as I am concerned, I desire to conclude my part of the discussion.

W. H. HAMILTON ROGERS.

Colyton.

**MENDIP MINERS: MINING CUSTOMS** (6th S. vi. 516).—The information asked for by W. A. L. is to be found in a tract of considerable rarity, which is sometimes bound up together with the first edition of Houghton's *Rara Avis in Terris*, under a general title, *The Compleat Miner*, 1688, 12mo. It is entitled thus:—

"The Ancient | Laws, | Customs and Orders | of the | Miners | in the | King's Forrest of Mendipp | In the County of | Somerset. | London. | Printed for William Cooper at the | Pellican in Little Britain. 1687."

It is duodecimo size, consisting of four leaves besides the title (which is within a double-ruled border), and as it contains several matters of general interest, I have copied the whole, *verb. et lit.*, hoping that the Editor may not be disinclined to give space to so curious a relic of old custom. Derbyshire farmers (old men, possessed of scant sympathy with hunting) have been heard to complain of the mischief done by horses and hounds to their lands in precisely the same terms, "hounding and pounding," as are here made use of; but the Derbyshire form appears to be a mere reduplication, whereas in the Mendip miners' case we have an alternative, *i.e.*, "either bound or pound." Again, Derbyshire mining law punished petty thieves with the stocks; but Mendip law would be satisfied with nothing less than making a bonfire of the offender together with all his goods and chattels—his wife and family seem to have been excepted from the holocaust. I do not remember to have met with another instance of the use of *fire* as a summary or vulgar punishment (distinct

from ordeal and short of death), although the other elements, air (exposure), earth (burial up to the neck), and water (the ducking-stool), have all been employed in this service with the authority of custom. After the title-page the tract proceeds thus:

"The Laws and Orders of the Mendipp Miners. Be it known that this is a true Copy of the Inrolled in the King's Exchequer in the time of King Edward the Fourth of a debate that was in the County of Somerset, between the Lord Benfield and the Tennants of Chewton, and the Prior of Green Oare: the said Prior complaining unto the King of great Injuries and wrongs that he had upon Mendipp, being the King's Forrest, the said King Edward commanded the Lord Chock, the Lord Chief Justice of England to go down into the County of Somerset to Mendipp, and sit in Concord and Peace in the said County concerning Mendipp upon pain of high displeasure. The said Lord Chock came upon Mendipp on a place of my Lords of Bath, called the Forge: Whereas he commanded all the Commoners to appear, and especially the four Lords Royals of Mendipp (that is to say) the Bishop of Bath, my Lord of Glaston, my Lord Benfield the Lord of Chawton, and my Lord of Richmond, with all the appearance to the Number of ten thousand People. A Proclamation was made to enquire of all the Company how they would be ordered, then they with one consent made answer, that they would be ordered and tryed by the four Lords of the Royalties: And then the four Lords Royals were agreed that the Commeners of Mendipp should turn out their Cattle at their out-lets as much the Summer as they be able to Winter, without hounding or pounding upon whose grounds soever they went to take their course and recourse. To which the said four Lords Royals did put their Seals, and were also agreed, that whosoever should break the said Bonds should forfeit to the King a thousand Marks, and all the Commeners their bodies and goods to be at the King's Pleasure or Command that doth either bound or pound."

"The old Ancient Occupation of Miners in and upon Mendipp, being the King's Forrest of Mendipp within the County of Somerset, being one of the four Staples of England, which have been exercised, used and continued through the said Forrest of Mendipp, from the time whereof no man living hath not memory, as hereafter doth particularly ensue the Order.

"1. First, that if any man whatsoever he be, that doth intend to venture his Life to be a Workman in the said Occupation, he must first of all crave Licence of the Lord of the Soyle where he doth purpose to work (and in his absence, of his Officers, as the Lead Reave or Bailiff) and the Lord, neither his Officers can deny him.

"2. Item, That after the first Licence had, the Workman, shall never need to ask leave again but to be at his free will, to pitch within the Forrest, and to brake the ground where and in what place it shall please him to his behalf and profit, using himself trustily & truly.

"3. Item, If any man that doth begin to pitch or groof shall have his Hackes through two ways after the Rake. Note that he that doth throw the Hacke must stand to the girdle or waist in the same groof, and then no Man shall or may work within his Hackes Throwe, provided always that no Man shall or can keep but his wet and dry Groof and his Mark.

"4. Item, That when a Workman have landed his Ore he may carry the same to cleansing or blowing to what Minery it shall please him for the speedy making out of the same. So that he doth truly pay the Lord of the Soyle where it was landed his due, which is the tenth part thereof.

"5. *Item*, That if any Lord or Officer hath once given Licence to any Man to build, or set up any Hearth or Washing-house, to wash, cleanse or blow Oar, he that once hath leave shall keep it for ever, or give it to whom he will, so that he doth justly pay his Lott Lead, which is the tenth pound, which shall be blown at the Hearth or Hearths, and also that he doth keep it tenantable as the Custome doth require.

"6. *Item*, That if any man of that Occupation doth pick or steal any Lead or Oare to the value of thirteen pence halfpenny, the Lord or his Officer may arrest all his Lead works, House and Hearth, with all his Groofs and Works, and keep them safely to his own use, and shall take the Person that hath so offended, and bring him where his House is, or his Work, and all his Tools or Instruments to the Occupation belongs as he useth, and put him into the said House and set fire on all together about him, and banish him from that Occupation before the Miners for ever.

"7. *Item*, If that Person doth pick or steal there any more, he shall be tried by the Law, for this Law and Custome hath no more to do with him.

"8. *Item*, That every Lord of the Soyle ought to keep two Miner Courts by the year, and to swear twelve Men of the same Occupation, for the redress of Misdemeanors touching the Mineries.

"9. *Item*, That the Lord or Lords may make and grant manner of Arrests (viz.) first for strife between Man and Man, for their Works under the ground or Earth. Secondly for his own duties for Lead or Oare, wheresoever he findeth it upon the same Forrest.

"10. *Item*, That if any man by means of Misfortune take his death, as by falling of the Earth upon him, by drawing or stifeling, or otherwise, as in time past many have been, the Workmen of the same Occupation are bound to fetch him out of the Earth, and to bring him to Christian Burial at their own costs and charges, although he be forty Fathome under the Earth, as heretofore hath been done, and the Coroner or any officer at large shall not have to do with him in any respect."

I have not attempted to elucidate these laws by comparison with the Derbyshire customs, or otherwise; but in the first article (only) the punctuation has been altered, to render the conditions intelligible. The "Lead Reave" was the officer appointed by the Lord to look after his dues. The "groof" (Derb. *groos* or *groove*) is the shaft or pit; the "hack" is the miner's hewing tool, or mattock; a "rake" is the vein contained within boundaries of stone, which in Derbyshire, when it yields ore, is called a "quick vein"; when it holds morely spar, clay, or other unprofitable mineral, it is called a "dead vein."

ALFRED WALLIS.

HOURL-GLASSES IN CHURCHES (6th S. vii. 209).—I have read, though I cannot say where, that hour-glasses were invented in Alexandria in the third century, but they do not appear to have been used in English churches until twelve centuries after that date. An earlier date than that mentioned by Mr. NORTH is 1569, in the frontispiece to the Bishops' Bible, where Archbishop Parker is seen with the pulpit-glass beside him; but five years before that one had been affixed in St. Katherine's Church, Aldgate. The hour-glass occupies a conspicuous position in Doo's well-known engraving from Wilkie's picture of "John Knox preaching

before the Lords of the Congregation in St. Andrews, 1559." Probably the artist had some authority for this introduction of the pulpit-glass. In Brand's *History of Newcastle-upon-Tyne* mention is made of "one half-hour glass" in the inventory taken in 1632 of the goods of All Saints' Church; but we are not informed whether or not this glass was turned up to complete the sixty-minute measure. When the Chapel Royal, Savoy, was restored in 1867, an eighteen-minute pulpit-glass was placed in the church, and some of the newspapers of the day regarded this as the Queen's protest against lengthy sermons. It was Daniel Burgess, the celebrated Nonconformist divine, who, when preaching against the sin of drunkenness, turned up the hour-glass at the end of sixty minutes, and, with the remark, "Another glass—and then!" set its sands again running and continued his sermon. An adaptation of this pulpit joke was made by the Scotch minister who, having been compelled by the Earl of Airlie to join in a Saturday night's carouse, retaliated the next morning by preaching at him a long sermon from the text, "The wicked shall be punished, and that right airtie"; and, after an hour's diatribe, turned up the glass and, quoting his lordship's oft-repeated command of the previous night, said, "Another glass—and then!" and pursued his discourse. Sir Joseph Jekyl says that when Bishop Burnet was preaching against Popery, at the Rolls Chapel, in the first year of James II., the sand in his hour-glass ran out; upon which he held it up, turned it round, and set it running again, continuing his sermon for another hour, to the great delight of the congregation, "who almost shouted for joy." A somewhat similar anecdote is told in Parr's *Life of Usher* of the good archbishop when he was seventy-five years of age, and was preaching before the Countess of Peterborough "and some other persons of quality" at St. Martin's Church. The pulpit hour-glass is shown in Hogarth's "Sleeping Congregation." Dr. Rogers, in his *Familiar Illustrations of Scottish Character*, quotes the Rev. Peter Glas, minister of Crail, as saying, "It was a puir parish that didna hae a sand-glass." Both George Herbert and Hooker mention an hour as the proper length for a sermon. CUTHBERT BEDE.

MR. NORTH may like to know that the hour-glass is mentioned in the church accounts of Bishop's Stortford in 1581 (*J. L. Glasscock's Records*, p. 60), and in the church accounts of St. Helen's, Abingdon, Berkshire, in 1591 (*Archæologia*, i. 16). EDWARD PEACOCK.

Chambers, in the *Book of Days*, vol. ii. p. 713, says that the custom of having hour-glasses in the pulpits "seems to have been chiefly introduced after the Reformation, when long sermons came much into fashion." In the book of St. Katherine's Church, Aldgate, date 1564 (according to the same



authority), is to be found the following entry: "Paid for an Hour-glass that hangeth by the pulpit, where the preacher doth make a sermon, that he may know the hour passeth away, one shilling." See Hone's *Table Book*, pp. 241, 243, and 251, and Hook's *Church Dictionary*.

G. FISHER.

The churchwardens' accounts of the parish of St. Helen, Abingdon, Berkshire, inserted in Hone's *Table Book* (p. 241), contain an item of fourpence for "an hour glass for the pulpit" in 1591.

ALPHA.

THE STAR OF THE MAGI (6th S. vii. 4, 73).—I venture to think that there is no "impossibility" in the accounts of SS. Matthew and Luke being in accord as to the visit of the Magi "in the same year as the presentation." I meet the difficulty, so far as it exists, by noting (1) the characteristic of the Gospels as *selections* of facts, not accounts of every fact in consecutive order; (2) the connected characteristic of want of mere *chronological* grouping, each writer selecting facts according to the aspect of his own narrative. Now the difficulty in question is one of *time*. Both Evangelists *seem* to relate events in a time-order, but neither actually does so altogether. See St. Matthew ii. 15-16, where *time* is not observed. Is it necessarily to be assumed in St. Luke ii. 39? Dismiss the assumption, and consider that St. Matthew grouped facts for Jews and St. Luke for Gentiles, and then there is no necessary contradiction. St. Matthew omits the circumcision and the presentation, and St. Luke omits the flight into Egypt and the massacre. Try now to read the two accounts as one: "Now when Jesus was born . . . ." and was circumcised, and on the fortieth day presented in the temple, "there came wise men . . . to Jerusalem" and to Bethlehem, and worshipped Him there. And Herod sent and slew the children in Bethlehem, but He was taken into Egypt "until the death of Herod," a few months; and "when [indefinite tense] they had performed all things according to the law" and had returned from Egypt, they "came and dwelt in . . . Nazareth." Thus the two accounts begin with the birth, then separate, then meet again in Nazareth (St. Matt. ii. 23, St. Luke ii. 39). If the placing of the visit of the Magi a year after the presentation be not an "impossibility," it is, I think, a greater difficulty than the reconciliation of the two narratives of SS. Matthew and Luke, on account of Herod's death. The flight into Egypt and the massacre were caused by the visit of the Magi and Herod's violence, but he would at the above time be dead. The difficulty as to want of time for the Magi to reach Jerusalem by the presentation is made by the assumption of a time when the star first appeared, which St. Matthew does not define.

W. F. HOBSON.

MR. BLENKINSOPP agrees with me on the subject of the sequence of events with regard to the visit of the Magi, and I need not, therefore, allude again to that point. But surely he immensely exaggerates the time which they need have occupied in their journey from the far east (to use Mr. Upham's phrase) to Jerusalem. Ezra was exactly four months travelling from Babylon to Jerusalem (Ezra vii. 9), and it is difficult to see why the Magi should have taken longer. The first appearance of the star need not have coincided with the time of our Lord's birth, and Herod's jealousy would naturally extend his cruel order even beyond the earliest time mentioned to him. MR. BLENKINSOPP's theory that Joseph and Mary intended to take up their permanent abode at Bethlehem is, in my opinion, more probable than Bishop Wordsworth's that they repaired there again temporarily on the occurrence of one of the great feasts at Jerusalem, and that their visit of the Magi took place; for, as I cannot think it probable that our Lord's birth took place earlier than the autumn of *n.c.* 5 (year of Rome 749), I do not see what great feast there could have been; nor, moreover, is it clear why they should have gone from Galilee, beyond Jerusalem, to Bethlehem for it.

W. T. LYNX.

Blackheath.

An interesting chapter, "De stellâ quâ præter omnem opinionem in oriente ad nativitatem Christi apparuit," &c., may be found in the *Ecclesiastical History* of Nicephorus Callistus, ed. 1576, cap. 13, p. 66. He states that it was no ordinary star: "Stellam quippe in regione sua conspexerant, non ex illis unam quæ a primordio rerum firmamento cœli affixæ sunt"; further on he says, respecting the length of time it appeared, "Et illa quidem non brevi, sed duos ante annos, quàm Christus natus esset, exorta apparuit, ne quis duobus post nativitatem annis editam putet." The whole chapter is well worthy of perusal.

C. L. PRINCE.

SIGN (6th S. vii. 402, 454).—I regret that any observations of mine should have given umbrage to PROF. SKERT, whose pre-eminence in etymological inquiries we all admit. I am quite content to sit at the feet of our philological Gamaliel as a humble student. So far from controverting his derivation and relations of *signum*, my remarks were intended to strengthen and illustrate them. If I have been led astray it is in the following manner. On consulting Gabelenz and Loche, I find, *suh* voc. *Tuikns*, *Teiham*, N.H.D., *zeichen*, Lat. *signum* ranged in the list of cognate words. In Dr. Wm. Smith's *Latin Dictionary* under *signum* is added, "probably from root *dip*, to point out, show, Ger. *zeigen*." I turn to Fick, and find amongst the roots *sekv*, *sagen*, *zeigen*. After quoting several old Latin radicals, he finishes with

*signum, zeichen*. It may be said this is only intended as the German explanation of *signum*, but there is no indication of this. The words are all put in the same category. Under *sagan* he refers to the Sanskrit root *sic, sigyati*, which has exactly the same meaning with *signo, zeichen*. There certainly appears [to be some concatenation between *sic, sign, zeig, taiken, deik*, all meaning to point, to indicate. As to the impossibility of *t* in the later development representing *s* in the earlier, I may point to the *s* in Sanskrit *a-sru* becoming *t* in Goth. *tagr*, Eng. *tear*.

Grimm's law of initial mutations is thoroughly carried out in *dein, taiken, and zeigen*, but there are many exceptions, and *sign-um* is very probably one of them. If not, where shall we look for the equivalent in Latin which *sign-um* supplies?

J. A. PICTON.

Sandyknowe, Wavertree.

ILLUSTRATION OF 1 COR. IV. 4 (6th S. vii. 25, 296).—Your correspondents are, I think, in error in supposing that *by* in this passage of the A.V. necessarily means *against*, though they certainly have good authorities to keep them in countenance, such as Abp. Trench, *On the Authorized Version*, p. 43 (second edit.), and Eastwood and Wright, *Bible Word-Book*, &c., and most commentators *in loco*. I doubt whether *by* (Mid.E. *bi*, A.S. *be*, *bi*) ever means *against*, or could mean it. The true meaning is *about, concerning* (Lat. *de*), and what the apostle seems to say is that he knows nothing *about* himself, is in ignorance as to his real condition, has no accurate self-knowledge, yet ignorance is here no proof of innocence; he is not hereby justified (Vulg. "nihil mihi conscius sum"; Gk. οὐδὲν ἐμαυτῷ στυβοῖσα). St. Paul would have been the first to confess that he knew many things *against* himself. So Prov. Eng. "to know anything *by* a neighbour" is merely *about* or *concerning* him; and this is the obvious meaning of the word in all the illustrative passages which have been cited. It is in fact a colourless expression, and takes its shade of meaning from the context in which it occurs; it may be a prejudicial one (against), but it may be a propitious one (in favour of), as in the sentence "All I know *by* him is to his advantage." Compare also the following:—"Farah, and áxiab geornlice be ðam cilde" (A.S. *vera* St. Matt. ii. 8, "Go and inquire diligently *about* the child").

"Ha ne beoð of þa iliche bi hwam hit is iwrten þus purh þe prophete" (*Hali Meidenkād*, p. 13, E.E.T.S., "They be not like them of whom it is written thus *by* the prophet").

"Paule would not prayse himselfe, to his owne justification, and therefore when they had spoken those thinges *by* him: I passe not at all (sayth he) what ye say *by* me" (Latimer, *Sermons*, p. 53, verso).

"A true and hartly report of M. Latimer *by* the kinges maiesty" (id., p. 36, recto, margin).

A. SMYTHE PALMER.

Chelmsford Road, Woodford.

THOMAS SCOT THE REGICIDE (6th S. vii. 264).—Thomas Scot, the regicide, was married three times. The fact of his having had a wife previous to Grace Mauleverer (whom he married in 1641) is proved not only by the fact of one of his daughters being married to Richard Sykes before 1658, but by his son having been a major in 1655. Thomas Scot must also have married a third wife, as it is recorded that "he was visited on the morning of his execution (Oct. 17, 1660) by his wife and children," Grace Mauleverer having died in 1644. Thomas Scot was, I believe, the son of Thomas Scot, or Scott, of Rockells, in Watton, and came of an old family of long standing in Norfolk, formerly possessed of considerable estates in the neighbourhood of Watton and Carbrooke, the present representative of the family being Mr. Thomas Scott, late of Carbrooke. The regicide was disinherited by his father, who left Rockells to one of his grandsons, whose descendants possessed the manor till 1811. The Rev. Thomas Scott, of Rockells, who lived in the last century, destroyed many Parliamentary documents of the time of the Commonwealth which he found in the muniment chest at Watton Green. Mr. W. C. E. Scott, a descendant, possesses a little silver box which belonged to the regicide, with his initials scratched thereon. Thomas Scot was educated at Westminster School, under Mr. Lambert Osbaldiston, the head-master, with Sir Arthur Hazelrigg, Sir Harry Vane, and other notorious anti-monarchists, and he afterwards went to the University of Cambridge. Of his sons, "Major Scott" married Martha, daughter of Sir William Piers, knight, of Tristernagh, co. Westmeath, and had a daughter Hannah, who married Abram White, of Dublin; Richard married Anne, widow of Col. Julines Hering; and Thomas appears to have settled in Dover as a "Dutch and Russia merchant," and to have married there in 1660 Susanna Dell. The regicide in a letter alludes to his "son Rowe" (possibly a son-in-law), and there was another son, it is said, of the name of John, buried in Jamaica. Of the regicide's daughters, besides Alice Pearse and Elizabeth Sykes, there was Mary, who married Quentin Osborne of Ayr, North Britain, and of Cork, who left many descendants. I should be glad of further information respecting any member of the regicide's family.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

In Caulfield's *High Court of Justice*, published 1820, which contains memoirs of the regicides, is a portrait, with autograph and seal, of Thomas Scot. The shield is charged with two bendlets. It

does not say by whom the plates are engraved. Scot is represented with face to the right (three-quarters), a black skull cap, plain collar, and black dress; the portrait is in an oval. **STRIX.**

**HOLT FAMILY** (6th S. vii. 186).—Under this head I only gave the latter part of the reference from Burke. As it may answer the double purpose of facilitating my inquiry and of raising the interesting question as to whether the assertion therein contained is true, I will ask you to insert that part of the reference which precedes. It runs thus:—

"The first mentioned of this family is Thomas Holt, who had the Manor of Sale, in Ashton, Cheshire, given to him and Massere in two divisions, by Adam Dutton, one of Earl Lupus' Barons in 1180 (*temp.* Rich. I.), who authorised them to bear the arms and crest still used by this branch, as lineal descendants; *perhaps the only instance of two families, with different names, Holt and Sale, having the same bearings.* There were many generations of this family, who resided at Gristlehurst, Lancashire; some fought in the Scottish wars, and also in favor of the Royal cause at Edgehill, Newbury, Marston Moor, &c., and were named in Charles's projected order of the Royal Oak."

Failing the discovery of the original pedigree referred to in my former note, perhaps some of your numerous correspondents may be able to suggest to me the sources whence Randle Holme derived his information. **H. F. H.**

[The account cited is not in the last edition of the *Landed Gentry*.]

It is not improbable that H. F. H. may find among the Randle Holme manuscripts in the British Museum a copy of the document which he desires to see. **ANON.**

The MSS. of Randle Holme for Cheshire are in the Harl. MSS. 2119, 2142, 2167; 2055, 2088, 2157, 2167; also 1920 to 2187. I believe the Holme and Chaloner families have large private collections of Cheshire arms and pedigrees.

**STRIX.**

**CHARLES BROOKING, MARINE PAINTER** (6th S. vii. 469), was born in 1723 and died in 1759. He was brought up at Deptford and practised as a ship painter. He acquired great skill as a marine painter. He was in the hands of the dealers, and lived in obscurity. His works have been engraved by Godfrey, Ravenet, Canot, and Boydell. There is a large sea piece by him in the Foundling Hospital (Redgrave); five pictures by him were exhibited at the loan exhibitions at the British Institution, one at Suffolk Street in 1833, and two at the Royal Academy 1872 and 1875.

**ALGERNON GRAVES.**

6, Pall Mall,

**SIR GEORGE CHALMERS, PAINTER** (6th S. vii. 469) was a portrait painter. He inherited a title (baronet) without a fortune, which was forfeited

from a connexion with the exiled Stuart family. Born in Edinburgh, he studied under Ramsay, and afterwards travelled, making some stay in Rome. Returning to England, he resided a few years at Hull. He exhibited twenty-four works at the Royal Academy, 1775-1790, and died in London in 1791. There is an account of him in Redgrave. We have recently purchased a three-quarter portrait signed by him, which I shall be pleased to show to Mr. Bulloch if he would like to see it.

**ALGERNON GRAVES.**

6, Pall Mall.

**AN AMERICAN DECORATION** (6th S. vii. 308).—It is the cross of the military order of the Loyal Legion of the U.S., founded in 1864 by officers of the army and navy, regulars and volunteers, who served during the civil war. The principles are in every respect the same as those governing the Order of the Cincinnati, founded by Washington and his generals after the war of the revolution. The former owner of No. 229 has been guilty of a gross breach of propriety by disposing of the cross in any other way than by returning it to the commander of the order. **B. FERNOW.**

Albany, N.Y.

**GREAT BRITAIN** (6th S. vii. 228).—"Greater Brytaine," in Spenser, is obviously insular Britain, distinguished from Transmarine, or Little Britain, or Armorica. I believe that it is a misconception, suggested by the "English school" of historians, that before the Union the words Britain and Briton were scarcely used except for Bretagne and the Bretons. The entire island could only be spoken of as Britain. Of course both England and Scotland had affairs not common to Britain. Britons of the Norman Conquest may have been Bretons, but that would not have been permanent nor exclusive. **THOMAS KERSLAKE.**

**WHORWOOD AND DELL FAMILIES** (6th S. vii. 229).—The marriage of General Ireton and Bridget Cromwell took place in the private chapel in the house at *Holton*, not Horton, in Oxfordshire, and there is an entry of the marriage in the parish register of Holton. Ursula, Lady Whorwood, heiress of George Brome, of Holton, and widow of Sir Thomas Whorwood, Knt., was then in possession of Holton, and the old moated house was the headquarters of General Fairfax's army. Mr. Dell was chaplain-general to the forces. The rector of the parish was the Rev. Alban Earle. Unfortunately, the old house was pulled down in 1804, but the moat and the island on which the house stood still remain.

**WILLIAM EARLE BISCOE.**

Holton Park, Oxford.

Sir Thomas Whorwood, of Sandwell Hall, co. Stafford, Knt., married Ursula, sole daughter and heiress of George Brome, of Haulton, co. Oxon,

Esq. The said Sir Thomas Whorwood died Sept. 22, 1634. No doubt his wife is the Lady Whorwood mentioned by LADY RUSSELL. The above particulars are from his funeral certificate.

W. A. WELLS.

**CANDLES AND CANDLE-MAKING** (6th S. vii. 228).—ANON. will be able to see an authentic account of the progress of candle-making in England if he refers to *Abridgments of Specifications of Patents, No. 27, Oils, Fats, Lubricants, Candles, and Soap*, second ed., 2s. 10d.; by post, 3s. 4d. (Office of Commissioners of Patents, Southampton Buildings).

ED. MARSHALL.

ANON. will find a description of making rushlights in White's *Selborne*, let. xxvi., to Daines Barrington. Some fifty years ago farmers and cottagers in Durham and Northumberland used to make their own rushlights. I remember seeing the wife of one of my father's friends making them. I believe that the custom of making rushlights has entirely gone out.

E. LEATON BLENKINSOPP.

ANON. will find a good account of the above in Spon's *Encyclopædia of the Industrial Arts and Manufactures*, vol. ii. p. 578 (London, Spon, 46, Charing Cross, 1880).

JOHN R. JACKSON.

Museum, Kew.

**MAJESTIC** (6th S. vii. 287).—*Majestic* and *majestical* are both given in Latham's *Johnson*, and marked as rare. Under *majestic* is the following quotation: "In the earth of the house of my *majestical* presence" (Dr. E. Pococke, *Commentary on Hosea*, p. 120, 1685); and under *majestical*, "He placed a great part of the glory of his *majestical* presence in the temple (Scott, *Works*, ii. 493, ed. 1718).

J. R. WODHAMS.

Brackley.

*Majestic*, so in German *majestätisch*. In Old German (e.g., Vonbun's *Folk-lore of Vorarlberg*) I have also met with *gruvitätisch*. Do we not, on the other hand, erroneously insert a useless syllable in the adjective *vegetable*? Might it not as well be *vegetal*, as in French?

R. H. BUSK.

**WALTON-ON-THE-NAZE** (6th S. vii. 267).—Lewis, in his *Topographical Dictionary of England*, published in 1831, says:—

"The church, dedicated to All Saints, was erected and consecrated by Bishop Porteus about twenty-five years ago, the ancient structure having a few years previously been entirely swept away, as well as the churchyard, and every house but one of the old village."

EVERARD HOME COLEMAN.

71, Brecknock Road.

In Wright and Bartlett's *History of Essex* it is said:—

"In 1772 there were two parcels of lands, of considerable extent, lying about a mile from each other,

between the church and the sea, and let for the use of the poor who did not take parish relief; but these lands have long since disappeared. The church also, after having for a considerable time remained in ruins, was at length demolished and carried away, and the sea has advanced several hundred feet beyond the place where it stood. This church consisted of a nave, two aisles, and a chancel. In 1630 the living was united to that of Kirby."—Vol. ii. p. 800.

The prebendary of Consumpta per Mare is excused from preaching in his turn in St. Paul's Cathedral because of the swallowing up of his endowment.

EDWARD H. MARSHALL, M.A.

**BERLIN HERALDIC EXHIBITION** (6th S. vii. 229).—I can inform W. M. M. that the Heraldic Exhibition did take place at Berlin in April and May of last year. I was present at it, and will willingly lend W. M. M. my catalogue if he will write to me.

EDMUND M. BOYLE.

14, Hill Street, W.

**CHESTER CORN** (6th S. vii. 229).—May not this be *chyrchet* or *chircheset*, i.e., church dues, a measure of wheat paid yearly to the "ordinary"? E. G.

**CHISEM WHEAT** (6th S. vii. 229).—Is it not likely that this is a corruption or altered form of *chiddam*, a well-known variety of wheat? Of it Peter Lawson & Sons say in their *Synopsis of Vegetable Products*:—

"This variety was procured in 1835 from Mark Lane by Mr. Robb, Gorgie Main, near Edinburgh, under the above name. Its grain is slightly more elongated than that of the Uxbridge, rather thinner in skin, and more transparent, or flint-like. It is a prolific variety, a free grower, and tillers freely in spring."

JOHN R. JACKSON.

Museum, Kew.

**THE TRUE DATE OF EASTER** (6th S. vii. 204, 251, 271, 478).—MR. PLATT quotes from the *Jewish Chronicle* a reference to Prof. Sattler, of Munich, in which he claims to have set at rest the question about the year of our Lord's nativity, and to have ascertained beyond doubt that it was in the year of Rome 749, or the fifth year before the vulgar era. This, I need hardly remark, is the date which I have already contended is the true one; and although the month of the nativity cannot be regarded as certain, and I still think it was more likely some time in the autumn than in December, the year may with confidence be stated as B.C. 5 of our ordinary reckoning. But I wish to point out that it by no means follows from this that if we could now revert to a correct reckoning from the birth of Christ, the present year would be, as the *Jewish Chronicle* puts it, not 1883, but 1888. It is remarkable how often mistakes of this kind are made from not recollecting that chronologists have no year 0, but pass at once from B.C. 1 to A.D. 1. Admitting the birth of Christ to have been in B.C. 5, from then to th

same day on B.C. 1, would be 4 years, to A.D. 1, 5 years, and to A.D. 1883, 1887 years. So that our present reckoning—which it is quite impossible now to think of altering—is not five, but only four years in error.

Blackheath.

PENN A CATHOLIC (6th S. vi. 364; vii. 32, 57).—I find in the *Douay Diary* that a William Winchcombe went to Douay College in June, 1648. He adopted the *alias* of Penn. I know nothing of his life; but if he was about twelve years old in 1648, he would be twenty-five in 1660, and would have been a priest about twenty-five years in 1685. He may be the "Father Penn" whose name is connected in Hawkins's *Life of Dr. Blow* with "Father Petre." Perhaps some reader of "N. & Q." can furnish information about William Winchcombe, *alias* Penn.

R. S. DAVIS.

STRATFORD FAMILY (6th S. vii. 208).—A very interesting account of the Stratfords who represented the Faruote branch is to be found in *Reminiscences of Old Sheffield* (Sheffield, Leader & Sons, 1875), pp. 141-2. J. H. CLARK, M.A.  
West Derham.

A SPOUTER (6th S. vi. 389; vii. 75).—MR. WATERTON is right in saying that this word is often used at Stonyhurst College. Rev. F. Mahoney (Father Prout), who was educated at Stonyhurst, made use of the word *spouter* in its proper sense when he added a verse as a "tail-piece" to Robert Milliken's (a Cork man) well-known song *The Groves of Blarney*, often sung by Tyrone Power, the famous actor:—

"There is a Stone there  
That whoever kisses  
He never misses to grow eloquent;  
'Tis he may clamber  
To a lady's chamber,  
Or become a Member of Parliament.  
A clever *spouter*  
He'll sure turn out, or  
An 'out and outer,' to be let alone;  
Don't hope to hinder him  
Or to bewilder him;  
Shure he's a pilgrim  
From the Blarney Stone."

JAMES MURPHY.

WHILE=UNTIL (6th S. iv. 489; vi. 55, 177, 319; vii. 58).—D. C. T., who speaks of Shakespeare thus using this word, may like to hear that at a recent meeting of the Stratford-on-Avon board of guardians, a woman applying for relief said her husband had declined to support her "while he was forced to."

A. MIDDLETON, M.A.  
Binton Rectory, Stratford-on-Avon.

Several of your correspondent have given instances of *while*=until. May I give an instance of the converse? I heard a lady (who was a native

of Canada) say the other day to her child, "Come here till I fix your tie."

J. S. UDAL.

Inner Temple.

BASQUE=GASCON=EUSKARIAN (6th S. vii. 226).—I am not aware whether any reader knows what this article means, but it is perhaps as well to point out that the writer expects us to accept, as "familiar examples" of letter-change, that word is the same word as *F. bois*, that good and better are from the same root, that *boor* and *vîr* are likewise one word, that *vet* is the German *nass*, that *nigh* is merely *vicinus*, and so forth. I am quite sure that such statements would not be tolerated in discussing geology and botany; but in matters of "philology" such crudities are thought worthy of being written.

WALTER W. SKEAT.

ARMS OF MONASTIC ORDERS (6th S. vii. 227).—If W. M. M. has the opportunity of examining Tanner's *Notitia Monastica*, Oxford, 1695, 8vo., he may see the monastic arms as belonging to the religious houses in the several counties. There are a series of plates which will probably be found in other editions of Tanner's work; but this is the one by me.

ED. MARSHALL.

BOGIE (6th S. vii. 9, 76).—In this neighbourhood I have heard the word *bogie* applied to a movable iron grate on three legs, used by builders to place in rooms that are not drying quickly.

W. D. SWEETING.

Maxey, Market Deeping.

OLD CLOCKS (6th S. vii. 165, 237, 257, 371, 417, 456).—The following description of one I have recently seen may be of interest to some of those whose contributions have recently appeared in "N. & Q.": Upright case with Chinese decoration in gilt lacquer. The clock itself is of the kind usually found in such cases, but has the maker's name thus, "Edw<sup>d</sup>. Mann, London." It has also, above the small dial-plate on which the seconds are marked, a circular piece of metal of the same kind as that of which the dial-plates are made, on which are engraved four lines of verse commencing thus, "Improve time in time," &c. Query, What is the age of this clock?

DERF.

I saw lately a brass clock with this name and date engraved on the dial: "William Holloway at Stroud, 1669."

H. A. W.

RUBENS AND TITLE-PAGES (6th S. vi. 513; vii. 13, 36, 70).—There is a very full list of title-pages attributed to Rubens in vol. iii. of the *Dictionnaire des Graveurs*, by F. Basan, Paris, 1767, where a list of over sixty titles is given.

E. G. DUFF.

44, Cornmarket, Oxford.

LONGFELLOW'S "GOLDEN LEGEND" (6th S. vii. 467, 490).—1. The speaker does not mean that

Alcohol was actually the Arabic name of the elixir of life, but only that the "poor creature" called Alcohol was as elixir of life to him. It is as though one were to say,

"The nectar of the Olympian gods  
Called bitter beer in the English speech."

Alcohol originally denoted "fine powder," and PROF. SKEAT tells us that the extension of meaning to that of "rectified spirit" was European, not Arabic.

2. The word *flaws* is not new to our literature, e.g., Shakespeare has it in the singular (*Hamlet*, V. i.):—

"O that that earth which kept the world in awe  
Should patch a wall to expel the winter's *flaw*";  
and Tennyson in *Enid* says that Yniol's message fell

"Like *flaws* in summer laying lusty corn."

ST. SWITHIN.

2. *Flaws*, i.e., "sudden gusts of wind," see "N. & Q." Nov. 24, 1849, p. 53; Shakespeare, *Venus and Adonis*, stanza 77; *Coriolanus*, V. iii.; 2 *Henry IV.*, IV. iv.; 2 *Henry VI.*, III. i.; *Pericles*, III. i.

WILLIAM PLATT.

Callis Court, St. Peter's, Isle of Thanet.

ADMIRAL SIR JOSEPH JORDAN (6th S. vii. 348, 435).—Having recently had the opportunity of consulting a book to which I had not been able to refer before my reply to GEN. RIGAUD's query was published, I think it may be of some service to his further investigations if I mention what I find in *Lo Neve*. In the volume of *Pedigrees of Knights*, *Charles II.*—*Anne*, printed by the Harleian Society, Sir Joseph is entered among the seamen knighted in 1663. This, it will be remembered, is as nearly as possible the date to which the evidence of the State Papers had led me.

C. H. E. CARMICHAEL.

New University Club, S.W.

MIRAGE (6th S. vii. 247).—Sir D. Brewster did not write the Sanskrit term for *mirage* as it was given by Humboldt, for the latter was too good a Sanskrit scholar to express it incorrectly. It is properly *mrigatrish*, with the variant forms *mrigatrishā*, *mrigatrishnā*, and *mrigatrishnikā*, the last being the form used in the famous Hindū drama the *Śakuntalā*. *Mriga* means exploration, search, hunting, and from this last meaning it denotes all wild animals that are hunted, as the deer, antelope, elephant, &c., answering in this respect to our English word game. *Trish*, or *trishā*, means desire, thirst. A prior form is *tarsh*, and in this it more nearly resembles the cognate words *durst* in German and our English *thirst*. It also denoted a plain made dry and barren by heat, and thus it has affinity with the German *dürre*, dryness, aridity, drought, barrenness; and the *Lat. torreo*. It is supposed to excite thirst in wild

animals by offering an appearance of water, but it might have the same effect on men, for even a practised eye may sometimes be deceived by it.

J. D.

Belsize Square.

SIMPLETON (6th S. vii. 246).—Webster's *Dict.* (ed. 1880) has, s.v., "Cf. *It. simplicione, semplicione*." This remark, however, does not explain the termination. It is quite possible that your correspondent's suggested derivation may be the true one. The word is given in Phillips's *The New World of Words* (ed. 1720), and is defined "a silly, half-witted person." The compilers of the great English dictionary, of which it is to be hoped that we shall soon have the first instalment, will no doubt be able to supply examples of the use of the word antecedent to 1720.

F. C. BIRKBECK TERRY.

Cardiff.

WARTER FAMILY (6th S. vii. 306).—The four letters USLM inscribed on the monument to the memory of Mrs. Warter, in the churchyard of West Tarring, Sussex, signify "Votum solvit lubens merito," a votive offering affectionately paid to merit (the *u* was originally *v*, from the Greek *v*). It is of frequent occurrence on Roman sepulchral monuments. Mrs. Warter was the daughter of Robert Southey, the poet, and her husband, the Rev. John Wood Warter, was the Vicar of West Tarring, the author of a life of Southey and the editor of some of his works—his commonplace book, for instance, 4 vols. 8vo.

G. G. HARDINGHAM.

Temple.

TAB (6th S. vii. 248).—In the Swedish dialect *taba* and *tapa* are used as forms of *tappa*, to tap, to draw out liquid, from *tapp*, a wooden nail, a spigot. *Tappa* means also to empty and to lose. In Denmark the word has become divided, *tappe* meaning to tap, and *tube* to lose. To *tab* a tenant is, therefore, to tap him, to make him come out as liquor from a cask, or it may mean to lose him as a tenant. The local meaning seems, however, to denote a turning out in an active sense rather than mere loss.

J. D.

Belsize Square.

\*THUD (6th S. vii. 266).—Please refer to "N. & Q." 3rd S. xii. 460; 4th S. i. 34, 115, 163, 231, 275; viii. 37. I have already shown that *thud* was used by Gawain Douglas. I beg leave to caution all whom it may concern against the wholly worthless "etymologies," if, indeed, they may be so called, which are offered to the public in the book to which MR. TERRY refers.

WALTER W. SKEAT.

COL. ALEX. T. RIGBY (6th S. vii. 229).—The marriages of four persons of the name of Alexander

Rigby are recorded in Burke's *History of the Commoners* about the time mentioned by Mr. BAXTER:

1. Alexander Rigby, of Aspull, married Alice, fourth daughter of Thomas Clifton, of Clifton (ii. 57).

2. Alexander Rigby, of Chester, married Lucy, second daughter of Sir Urian Legh, of Adlington (iii. 435).

3. Alexander Rigby (one of the Barons of the Exchequer in 1649) married Ann Gobot, widow of Thomas Legh, of Adlington (son of Sir Urian).

4. Alexander Rigby married Mary, fifth daughter of the said Thomas Legh.

In the detailed pedigree of the Houghtons given in Burke's *Peerage* for 1845 (p. 520) it is stated that another Alexander Rigby married Margaret, third daughter of Sir Gilbert Houghton, the second baronet, who died in 1647.

This information may possibly be of service to Mr. BAXTER. There is not, so far as I know, a single Rigby pedigree in any of Burke's dictionaries, though several are mentioned in the *Genealogist's Guide*. STOMA.

A few notes on this family are to be found in vol. i. of *Lancashire and Cheshire Historical and Genealogical Notes* ("Notes on M.P.s for Lancashire" and "Culcheth Deeds"). I condense from it the following. John Rigby, of Wigan, was father of Adam, whose eldest son, John, was ancestor of the Rigbys of Middleton; his younger son, Alexander, was ancestor of the Rigbys of Burgh, in Duxbury, and of Layton-in-the-Fields; his grandson, Alexander, was M.P. for Wigan, and colonel in the Parliamentary army, also Baron of the Exchequer. He was the besieger of Lathom House, and died in 1650, leaving two sons, (1) Alexander and (2) Edward. His eldest son, Alexander Rigby, was lieutenant-colonel in the Parliamentary army and M.P. for Preston 1660; he died in 1693/4. Edward, the younger brother, was of Preston and of Gray's Inn; he was M.P. for Preston 1661-78/9, and was the founder of the later Lancashire branch of the family. He died in 1686.

At the same time there was a cousin, another descendant of Alexander Rigby first mentioned, also called Alexander. He was a royalist, and was High Sheriff of Lancashire 1691-2, and was knighted 1695, was M.P. for Wigan 1701, and died 1714; his line failed in 1791.

The family of Rigby occur very early in various parts of Lancashire. 1355-6, Richard de Riggeby, chaplain, is mentioned, besides earlier ones to whom I cannot refer now, not having the necessary books at hand. Arms of Rigby of Wigan, Argent, on a cross flory sable five mullets or.

STRIX.

FELCH, FALCH, FELT, FOULKES, &c. (6th S. vii. 268).—In Geliot, *La Vraie et Parfaite Science des*

*Armoiries*, 1664, there is mentioned a Seigneur Foulque de la Garde, whose arms were "De gueules à trois soleils d'argent." Guy de Foulque, or Foulques, was also the name of Pope Clement IV. R. H. BUSK.

BY-AND-BY (6th S. vii. 486).—MR. SMYTHES PALMER has misunderstood the *sigillatim* of the *Promptorium Parvulorum*. It stands for *singillatim* or *singulatim* (sometimes also written *singultim*), one by one, singly. The *Medulla* (Harl. MS. 2257), as quoted by Mr. Way, rendering "*sigillatim*, fro seel to seel" is, of course, wrong too. I have before me two editions of the *Medulla*, the one printed by Rich. Pynson in 1499, the other printed by Wynkin de Worde in 1516; both have *singulatim*. I may remark that *sigillatim* is almost exclusively used in mediæval Latin. J. H. HESSELS.

P.S.—After I had written the above, it occurred to me that the *Medulla*, quoted by Mr. Way, may be right after all, its "seel" probably meaning soul (D. *ziel*), not *seal*.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Organ Cases and Organs of the Middle Ages and Renaissance.* A Comprehensive Essay on the Art-Archæology of the Organ. By Arthur George Hill, M.A., F.S.A. Illustrated with Forty Facsimiles of Original Drawings by the Author. (Bogue.)

THIS exhaustive work is one of great archæological interest, as the subject with which it deals has received hardly any of the attention which it deserves. It does not profess to be a history of the development of the organ as a musical instrument; it is rather a record of a large number of early instruments still existing, or of which drawings have been preserved.

When one speaks of an ancient organ as still existing, it is, of course, in almost all instances, the case alone that has been preserved, and it is principally with the organ case as a portion of the artistic furniture of a church that this work is concerned. In addition, therefore, to its antiquarian interest, the elaborate illustrations in which the book abounds (which are photo-lithographic facsimiles of the author's originals) cannot but be of high value to the designers of organ cases at the present day, and, indeed, to all who take an interest in church architecture.

A very early example of the organ case in its simplest form is afforded by the organ at Sion, in the Canton de Valais (plate ii.). In this instance the shutters are of canvas stretched upon frames. There are in this work some splendid specimens of organ cases which still retain their shutters, notably Nördlingen (pl. vii.), Perpignan (pl. ix.), Augsburg (pl. xviii.), and Freiburg (pl. xxi.). The interiors of these shutters, like the lids of the early harpsichords, were often decorated with paintings by the first artists of the day. Nothing can be finer than the general shape of these shuttered organs, the whole being derived from practical necessities, and essentially beautiful on this very account.

By the disuse of shutters the organ case lost much of its *raison d'être*. It became more and more a mere

architectural and ornamental accessory. But there are many examples in this book to show of what splendid effects it was capable under these somewhat artificial conditions. We may instance the organs of St. Bertrand de Comminges (pl. xiii.), the cathedral of Chartres (pl. xix.), Le Mans (pl. xxi.), Bois le Duc (pl. xxviii.), and St. Omer (pl. xxvii.).

A melancholy interest attaches to many of these beautiful drawings from the fact that they represent organ cases that have been destroyed, or that are threatened with destruction by the vulgar craze of "restoration." Among the latter may be cited the noble instrument which adorns the cathedral of St. Sauveur, at Bruges (pl. xxxi.). This interior, only a few years back one of the noblest and most picturesque in the Low Countries, has been cleared of almost all its old furniture, and painted up into a gaudy emulation of an inferior music-hall. The organ here figured is felt to be out of harmony with the new surroundings, and is therefore to be removed. The superb organ of Bois le Duc (pl. xxviii.) is also, it seems, threatened. That such a glorious work of art should be in danger would seem almost incredible were it not for the fact that the rood-screen of this church, one of the noblest of all the Brabant jubes, is now in the South Kensington Museum. It is impossible to say what an ecclesiastical body which has sold that sumptuous screen to a Jew may not be prepared to do with the contemporary organ. Mr. Hill has some excellent remarks upon the disastrous results of the "restoration" mania, and enters an urgent protest against the removal of the old organ cases which still remain to us. We wish we could hope that his protest will be listened to.

We may add that the work contains a large amount of valuable antiquarian matter, collected from unpublished sources, and that in the introductory chapters the questions of the position of the organ, the remarkable organs of early times, the destruction of ancient organs, &c., are fully discussed.

*An Illustrated Dictionary of Words used in Art and Archaeology.* By J. W. Mollett, B.A. (Sampson Low & Co.)

MR. MOLLETT may be congratulated on having produced a book the want of which must often have been felt by many students of the various branches of art. Originally commenced as an amended edition of M. Bosc's dictionary, the volume has so grown under the author's hands that little of the original work remains. The scope of Mr. Mollett's dictionary is certainly a wide one. Not only does it include the subjects of architecture, sculpture, and painting, but also those of heraldry, costume, lace, pottery, &c. When, therefore, we consider the task which the author has set himself to perform, we are not, perhaps, surprised to find a considerable number of omissions—a fault which will, no doubt, be remedied by him in the next edition. For instance, though we find notices of Berlin, Dresden, and Sèvres china, we look in vain for the names of Chelsea, Swansea, Chantilly, Tournay, Spode, and Bow. Nor is there any mention to be found of such architectural terms as banister, traverse, treguante, stay-bar, sperver, poyntell, or pew. Some of his explanations, too, are curiously incomplete, as, for example, in the case of the word "groat." Mr. Mollett here goes almost out of his way to tell us that from Saxon times until the reign of Edward III. no silver coins of a larger value than a penny were struck, and that shillings were first coined in the reign of Henry VII. He does, indeed, give us the date of the introduction of the groat, but fails to inform us that they were discontinued from after the reign of Charles I. until the year 1531, or that none have been issued since the

year 1856. Again, in reference to the word "crozier," he tells us that it "is often improperly applied to the bishop's crooked pastoral staff." This is an error, for there can be as little doubt that this was the ordinary word for a bishop's or abbot's staff as that *Baculus Pastoralis* was the technical term for the same thing. In Fox's *Martyrs* (vol. iii. 143) the writer says, "At the last, when he (Bishop Bonner) should have given D. Taylor a stroke on the Breast with his *crozier-staff*, the Bishop's Chaplain said, 'My Lord, strike him not, for he will sure strike again.'" The *Dictionary* is illustrated with some 700 excellent engravings, of which we cannot but speak in terms of the highest praise. Without a plentiful supply of illustrations a book of this kind is for all practical purposes perfectly useless.

*Annals of the Church and Parish of Almondbury, Yorkshire.* By C. Augustus Hulbert. (Longmans & Co.)

ALMONDBURY is a very interesting Yorkshire parish, and is worthy of a good history. We wish we could say that Mr. Hulbert's work was all that could be desired, but truth is against us. Very little indeed can be found to praise in his book. The ancient history of the place, where told at all, is done in a manner which will confuse all but the most careful reader; and the vast stores of evidence to be found in the Record Office and other repositories of the kind have been left almost untouched. This is a great pity, for Mr. Hulbert's book may not improbably be the means of hindering the production of some work more worthy of the theme. The account given of the church is most puzzling. We gather that it has been spoilt by restoration, but that is about all that comes out distinctly. There are some lithographs and photographs in the book, none of which adds to its beauty. The plates of the shields of arms are about as detestable works of art as anything we ever remember to have encountered. The very curious inscription in the roof of the church is given. It was printed many years ago by Dr. Whitaker. As a specimen of ancient religious verse it is most interesting. It seems that there is or was in the parish of Almondbury a well dedicated to St. Helen, the mother of Constantine the Great. St. Helen's wells are not uncommon in many parts of England. It would be interesting to know why springs were anciently put under her patronage.

*Farm and its Inhabitants, with some Account of the Lloyds of Dolobran.* By Rachel J. Lowe. (Privately printed.)

THIS is a charming family memoir of a race whose members were long connected with the Society of Friends. The Lloyds of Dolobran are said to trace their lineage from Welsh princes. We do not call the lineage in question, but we must confess our own utter inability to test the accuracy of the table given at p. 106. The chief interest of Mrs. Lowe's book is the chronicles she gives of the men and women of latter times, who come before us not as mere names—links in a chain of pedigree—but as living realities. The Lloyds belonged to the highest rank of Quaker society, and their annals give an interesting picture of times when to dissent from the national religion was a crime by statute, and when the mob used to derive pleasure from insulting the persons and wrecking the property of nonconformists. The Dolobran estate, which had been the patrimony of the Lloyds for thirteen generations, was sold in 1780. In 1873 it came into the market, and is now once again the property of the ancient family. In these days of change we often hear of old family property passing into new hands. It is pleasant to find a record of a case where the ancient inheritance has been restored. Dr. Johnson was a friend of one of the Lloyds, and an



anecdote is here told concerning the good doctor which does not raise our opinion of his courtliness. The members of the Society of Friends have most justly a character for extreme kindness. A school is spoken of which was kept by one of them wherein the cruelties practised seem to have been as great as those wherein distinctly religious views were not professed. Mrs. Lowe's book is profusely illustrated by engravings of a high order of merit.

*The Book of Husbandry.* By Master Fitzherbert. Edited by the Rev. Walter W. Skeat. (English Dialect Society.)

*A Glossary of Devonshire Plant-Names.* By the Rev. A. Hilderic Friend. (Same Society.)

*A Glossary of West Worcestershire Words.* By Mrs. Chamberlain. (Same Society.)

Or all of these we can speak highly. *The Book of Husbandry* will naturally appeal to a far wider class than either of the purely local works. Fitzherbert, whoever he was—and we entertain no doubt that Master Fitzherbert, who wrote *The Book of Husbandry*, and Sir Anthony Fitzherbert, the judge and law writer, are one and the same—understood the agriculture of his day in a thoroughly practical manner. The cultivation of the soil is so widely different a process now from what it was three centuries ago, that his book possesses only an historical interest, but this is of a high order. There is, perhaps, no book in existence which throws more light on the out-door life of our ancestors than Fitzherbert's *Husbandry* does to those who can read it aright, and it must be borne in mind that it illustrates not only the condition of agriculture in the Tudor period, but for ages before; for the art of farming (it was not in those days in any degree scientific) had developed so slowly that the modes of cultivation, we may be sure, differed little between the days of the first and the eighth Henry. The editing is all that could be desired, and there is a very good glossarial index. The notes are curious, as showing the variations which later editors have thought it becoming to introduce into the text. Some of these changes have been made for theological reasons, many others, we apprehend, merely for the sake of indulging in fine writing.

Mrs. Chamberlain's *Glossary of West Worcestershire Words* will be found very interesting to inhabitants of the shire, and is most useful to all students of dialect. It is carefully executed, and we like it all the better for containing some common words used in out-of-the-way senses, which are, perhaps, not in the strictest sense dialectic. "Avairdipois," it seems, is here used as a verb, meaning to think over. The example given stands thus: "Father an' me we've avairdipoyed it over, an' us thinks as our 'Liza 'ad best go to service." It is probable that this is not a very old form, but has been introduced instead of "weigh" by persons who thought long words sounded better than short ones. "Meritorious" has a strange meaning among Worcestershire folk. It signifies there "having a show of reason or excuse." A Kidderminster person who used parsimony even in his sins said, "I never tells a lie as a'n't no sort o' use; when I tells a lie I tells a meritorious 'un." Mrs. Chamberlain's book is not a glossary only. It contains a short treatise on the folk-lore of the county, and some Worcestershire variants of well-known proverbs. One of them is new to us, though it may well be known to many of our readers: "The winer's thunder is a rich man's death and a poor man's wonder." The meaning seems obscure.

Mr. Friend's *Glossary of Devonshire Plant-Names* is well compiled, but we confess that we think it would have been better that the material should have been

incorporated in the general glossary which Messrs. Britten and Holland are so ably editing for the same society.

We are conservative enough to regret the Duke's disappearance from Hyde Park Corner, and may therefore be expected to have had some dismal forebodings as to the long-announced change in the *Cornhill Magazine*. But the first number has wholly reassured us. It is not our old friend, of course, but it has qualities which may make it our new one. Mr. Anstey's "Giant's Robe" begins excellently, and there is a capital story of a lay-figure. The illustrations in the text are a great improvement on the old full-page designs. Mr. Payn may fairly claim to have made his miscellany "readable from cover to cover," and we have no doubt the fact will be recognized by a large and enthusiastic audience.

THE Faculty of Advocates have just printed a full and interesting Report of the Committee of the Faculty appointed to consider the Representative Peers (Scotland) Election Procedure Bill, 1882, introduced by the Lord Chancellor. This Report, which, we understand, has gained the Committee the rare compliment of a special vote of thanks from the Faculty, follows the strictly historical method. It pursues the inquiry raised by the matter under consideration through the few early cases of disputes as to the right of peerage before the *Curia Regis* and the *Magnum Concilium*, down to the institution of the Court of Session in 1532, and follows the dealings of that Court with peerage cases down to the Union, and after the Union in the Lovat and Oxford titles. Whatever views may be held by contending parties as to the conclusions arrived at by the Committee in their Report, the fact of its unanimous adoption by the Faculty is a fact full of significance and of grave import, as showing that the general body of counsel at the Scottish Bar wish for a measure which should declare or restore to the Court of Session the jurisdiction exercised by that Court in Scottish peerage cases before the Union.

### NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

G. BRETT ("The Anglo-Israel Theory," *ante*, p. 500).—A correspondent writes: "The chief exponent appears to have been Mr. Edward Hine, though numerous writers have aided. Amongst them may be named Prof. Piazzi Smyth, the Astronomer-Royal for Scotland. *Life from the Dead*, in 7 vols. (London, S. W. Partridge & Co.), was edited by Mr. Hine. To say nothing of pamphlets, there are several periodicals expounding the theory—*British Israel* and *Banner of Israel*. The *Glory Leader* was brought to a finish in December, 1881, its series having run its course."

SWEDISH SUBSCRIBER.—We know of no such publication.

R. S.—For "Pouring oil on troubled waters" see *ante*, p. 440, where references are given.

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